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PRAYER-BOOK FOR RELIGIOUS.

"Whosoever doth not carry his cross and come after Me, can not be My disciple."—*Luke* xiv. 27.

Prayer-Book for Religious

PRAYERS AND DEVOTIONS FOR THE
USE OF THE MEMBERS OF ALL
RELIGIOUS COMMUNITIES

*A PRACTICAL GUIDE TO THE PARTICULAR EXAMEN
AND TO THE METHODS OF MEDITATION*

BY

Rev. F. X. Lasance

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Preface.

THE character and the purpose of this book are clearly indicated by its title. It is a book of devotions and prayers designed and specially adapted for the use of Religious. It offers itself to them as a helpful companion in all the exercises of religion; it aims to assist them in the particular and general examination; to instruct them in the correct and practical methods of making a meditation, and to direct them how to converse with God most properly and profitably in mental and vocal prayer.

It supplies them with abundant devotions and prayers for all the seasons of the ecclesiastical year.

A member of one of our most illustrious Religious Orders remarked one day quite casually in our presence, when devotional literature was the topic of conversation: "What we need in English is a complete Prayer-book to meet the special wants of Religious, so that a Mistress of Novices may be able to say to inquiring aspirants to the religious life: 'Besides the *Roman Missal*, I recommend to you *this particular book;* then you will surely have what will prove most serviceable in the convent for the hours of devotion.' "

Acting on this inspiration or suggestion, we have devoted much time and spared no pains in the compilation and adaptation of the present work. It is the result at least of honest effort to meet the wants of our various Sisterhoods, and it comprises, indeed, a number of little books under one title.

Book I. contains treatises on Meditation, Prayer, and the Particular Examen, besides the Spiritual Exercises of St. Ignatius reduced to prayers.

Book II. embraces the General Devotions; Morning and Night Prayers; many methods of assisting at Mass, and devotions for Confession and Communion.

Book III., all the Special Devotions for the various seasons of the year.

Book IV., the Bona Mors Devotions; Reflections for the Monthly Retreat; Examination of Conscience for Extraordinary Occasions; Prayers for the Sick and Dying; and the Administration of the Last Sacraments.

Book V., miscellaneous devotions; Litanies; Indulgenced Prayers; Novenas; Helpful Sayings or Maxims, and Extracts from the writings of Masters in the Spiritual Life.

It contains the *Officium Parvum Beatæ Mariæ Virginis*, i.e., *The Hours of Our Lady*, with special commemorations of the Founders of Religious Orders; besides the little Offices of the *Holy Ghost*, the *Sacred Heart*, the *Immaculate Conception*, and the *Holy Angels*.

A cursory inspection of the contents of this book will reveal the fact that a distinct and original plan or method was adopted and carried out in the disposition of the matter and in the arrangement of details.

In accordance with this method, most of the offices, devotions, and prayers are grouped and classified under the headings of "The Week Sanctified."

This is a popular term, applied to the custom in vogue among religious people, whereby each day of the week is consecrated or dedicated to a particular devotion, thus:

Sunday..... To the Holy Trinity.
Monday..... To the Holy Ghost and to the Holy Souls in Purgatory.
Tuesday..... To the Holy Angels.

Wednesday.....	To St. Joseph.
Thursday.....	To the Blessed Sacrament and to the Sacred Heart of Jesus.
Friday.....	To the Passion of Our Lord.
Saturday.....	To the Blessed Virgin Mary.

Under these heads we were able to classify in a very desirable and practical manner all the devotions for the various seasons of the liturgical year—Christmas, Easter, and Pentecost cycles—and, in particular, all our favorite *monthly* devotions.

The monthly devotions are usually arranged in the following order:

January.....	The Holy Infancy.
February.....	The Holy Trinity (also the Holy Family).
March.....	St. Joseph.
April.....	The Holy Ghost (also the Passion for Lent).
May.....	The Blessed Virgin Mary.
June.....	The Blessed Sacrament and the Sacred Heart of Jesus.
July.....	The Precious Blood of Jesus.
August.....	The Most Pure Heart of Mary
September.....	The Holy Cross.
October.....	The Holy Angels and the Holy Rosary.
November.....	The Holy Souls in Purgatory.
December.....	The Immaculate Conception.

It appeared to me that without a strain all these devotions could be classified under the headings of "The Week Sanctified," and so they were classified. Novenas and prayers to many different saints will be found in a special group. The *Indulgenced Prayers*, except those

which were approved since 1902, are from *The New Raccolta.*

This book is dedicated most respectfully to the members of our Religious Orders, whose heroic life of self-denial for the love of God and their neighbor, in the following of Christ and in the spirit of their vows of obedience, chastity, and poverty, is an inspiration and encouragement to all who value truth and justice, virtue and holiness, while it is, at the same time, a rebuke to the worldly-minded, who walk not with God, whose thoughts are not of heaven, but of earth, and who, in their nervous quest for honor, wealth, and pleasure, in these times of individualism or egotism, seek simply the gratification of self.

We plead with these good and edifying Religious for an occasional Memento before Jesus in the tabernacle

F. X. LASANCE.

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St. Joseph, Invocation to, 130; offering of Mass and communion in honor of, 203, 287; devotions in honor of. 585; devotion of the Seven Sundays in honor of, 585: devout exercise in honor of the seven sorrows and the seven joys of, 586; prayer of a Religious to, 588; novena to, 589, 1007; Little Office of, 591; act of consecration to, 597, 599; prayer to, for October devotions, 598; invocation to, 599; prayer, to for perseverance, 600; prayers in honor of, for the agonizing, 600; prayer to, as patron of the universal Church, 601; litany of, 1008; offering to, during the month of March, 1074.
St. Mary Magdalen, Prayer to, 1057.
St. Patrick, Prayer to, 1053.
St. Raphael, Archangel, Prayer to, 585, 1061.
St. Scholastica, Prayer to, 1031.
St. Stanislaus Kostka, Prayer to, 1059.
St. Thomas Aquinas, Prayer of, 416; prayer to, 1057.
St. Ursula, Novena to, 1044.
St. Vincent de Paul, Novena to, 1041; prayer to, 1041; petition to, 1078.
St. Walburga, Prayer in honor of, 1060.
Saints, The opinions of, on spiritual communion, 308; thoughts from the, 683; litany of the, 964; hymn to the (City of the Saints), 1028.
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Saturday, Mass and communion on, 222; Mass of the Immaculate Conception on, 299.
School, Prayer before, 1073.
Sentiments of a Religious before the Blessed Sacrament, 618.
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Seraphim, Canticle of the, 548.
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Sundays, Devotions of the seven in honor of St. Joseph, 585.
Supplication, Act of, 363.
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Thursday, Offering of Mass and communion on, 205; method of hearing Mass on, 216; Mass of the Blessed Sacrament on, 290; devotion of the three, 601; devout exercises for all the, and the feast of Corpus Christi, 604.
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Travelers, Prayer for, 1051.
Trinity, Holy, Offering of Mass on Sunday, 197; prayers to the Most Holy, 548; prayers for Sunday to the Blessed, 549; Acts of adoration and thanksgiving to, 544.
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Tuesday, Offering of Mass and communion on, 200; method of hearing Mass on, 201; Mass of the Holy Angels, on, 284.

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Unbelievers, Prayer for the conversion of, 568.
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Veni, Domini Jesu! (hymn), 507.
Veni, Sancte Spiritus (hymn), 282, 553.
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War, Prayer in time of, 1061.
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Wednesday, Offering of Mass and communion on, 203; method of hearing Mass on, 203; Mass of St. Joseph on, 287.
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Y

Year, Offering on the last day of the, 998; offering of the new, 999

Z

Zeal for the interests of the Heart of Jesus, 465.

PRAYER-BOOK FOR RELIGIOUS.

The Calendar.

JANUARY.

1. CIRCUMCISION OF OUR LORD; St. Fulgentius; St. Odilo, Ab.
2. Octave of St. Stephen; St. Macarius; St. Adalard.
3. St. Genevieve, V.; Octave of St. John, Ap. Ev.
4. Octave of Holy Innocents; St. Angela of Foligno.
5. St. Telesphorus, P., M.; St. Simeon Stylites; Vigil of Epiphany.
6. EPIPHANY OF OUR LORD.
7. St. Lucian, P., M.; of the Octave of Epiphany.
8. St. Severinus; St. Gudula, V.; of the Octave of Epiphany.
9. SS. Julian and Basilla, MM.; of the Octave of Epiphany.
10. St. William, Abp. of Bourges; of the Octave of Epiphany.
11. St. Hyginus, P., M.; of the Octave of Epiphany.
12. St. Arcadius, M.; St. Aelred Ab.; of the Octave of Epiphany.
13. St. Veronica of Milan, V.; Octave of the Epiphany.
14. St. Hilary, B.; St. Felix, M.
15. St. Paul, First H. St. Maurus, Ab.
16. St. Marcellus, P., M.
17. St. Anthony, Ab.
18. Chair of St. Peter at Rome.
19. Holy Family, SS. Marius and Comp. MM., St. Canute, K. of Denmark, M.; St. Wolstan.
20. SS. Fabian and Sebastian, MM.
21. St. Agnes, V., M.
22. SS. Vincent and Anastasius, MM.
23. St. Raymond of Pennafort, C. St. Emerentiana V. M.; Espousals of the B. V. M.; St. Ildefonsus, B. C.
24. St. Timothy, B., M.

ABBREVIATIONS.—*Ab.*, Abbott or Abbess; *Abp.*, Archbishop; *Ap.*, Apostle; *Bl.*, Blessed; *B.*, Bishop; *B. V. M.*, Blessed Virgin Mary; *Comp.*, Companion and Companions; *C.*, Confessor; *D. and D. D.*, Doctor and Doctors; *Ev.*, Evangelist; *H.*, Hermit; *K.*, King; *M.*, and *MM.*, Martyr and Martyrs; *P.*, Pope; *Pa.*, Patriarch; *Pen.*, Penitent; *Pr.*, Priest; *Q.*, Queen; *SS.*; Saints; *V.*, Virgin; *W.*, Widow.

25. Conversion of St. Paul the Apostle.—St. Peter.
26. St. Polycarp, B., M.
27. St. John Chrysostom, B., D.
28. St. Flavian, M.; and St. Agnes, *the second time*
29. St. Francis of Sales, B., D.
30. St. Martina, V., M.
31. St. Peter Nolasco, C.

FEBRUARY.

1. St. Ignatius, B., M.; St. Brigid, V., Patroness of Ireland.
2. PURIFICATION OF THE BL. VIRGIN MARY.
3. St. Blase, B., M.
4. St. Andrew Corsini, B.
5. St. Agatha, V., M.; St. Philip of Jesus, M.
6. St. Titus, B.; St. Dorothy, V., M.
7. St. Romuald, Ab.
8. St. John of Matha, C.
9. St. Cyril of Alexandria, B., C., D.; St. Apollonia, V., M.
10. St. Scholastica, V.
11. Our Lady of Lourdes; St. Saturninus, M.
12. The Holy Seven Founders of the Servite Order; St. Meletius, Bishop of Antioch, C.
13. St. Catherine of Ricci, V.; Gregory II., P.
14. St. Valentine, Pr., M.; St. Agathon, P.
15. SS. Faustinus and Jovita, MM.
16. St. Onesimus, B. of Ephesus, M.; Gregory X., P.
17. Flight into Egypt; St. Theodulus, M.
18. St. Simeon, B. of Jerusalem, M.
19. St. Mansuetus, B. of Milan and C.
20. St. Eucherius, B., C.
21. St. Severianus, B., M.
22. Chair of St. Peter, at Antioch.
23. (Vigil.) St. Peter Damian, B., D.
24. ST. MATTHIAS, AP., *in leap-years on the 25th and any feasts that follow to the end of the month are each postponed one day.*
25. St. Felix, P., C.
26. St. Margaret of Cortona; St. Alexander, B. of Alexandria, C.

27. St. Gabriel of the Sorrowful Mother; St. Leander, B. of Seville, C.
28. St. Romanus, Ab.
29. St. Oswald, B. of Worcester, C.

MARCH

1. St. Albinus, B., C.; St. David.
2. St. Simplicius, P., C.
3. St. Cunegunda, V.
4. St. Casimir, C.; St. Lucius P., M.
5. St. Phocas, M.
6. SS. Perpetua and Felicitas MM.; St. Victor, M.; St. Fridolin, C.
7. St. Thomas Aquinas, C., D.
8. St. John of God, C.
9. St. Frances of Rome, W.; St. Catherine of Bologna, V.
10. The Holy Forty Martyrs.
11. St. Eulogius, Pr., M.
12. St. Gregory the Great, P., D.
13. St. Euphrasia, V.
14. St. Mathilda, W.
15. St. Longinus, M.
16. St. Abraham, H.
17. St. Patrick, B., Ap. of Ireland.
18. St. Cyril of Jerusalem.
19. St. Joseph, Spouse of the B. V. M., Patron of the Universal Church.
20. St. Cuthbert, B., C.
21. St. Benedict, Ab.
22. St. Basil, Pr., M.; St. Catharine of Sweden, V.
23. St. Turibius, B. of Lima, C.
24. St. Gabriel, Archangel; St. Simon, an infant Martyr at Trent; St. Irenæus, B.
25. Annunciation of the B. V. M.
26. St. Ludger, B., C.
27. St. John Damascene, B., D.; St. Robert, B., C.
28. St. Guntran, K., C.; St. John Capistrano, C.
29. St. Eustace, Ab.
30. St. John Climacus, Ab.
31. St. Balbina, V.

APRIL

1. St. Hugh, B. of Grenoble, C.
2. St. Francis of Paola, C.
3. St. Richard, B., C.
4. St. Isidore, B. of Seville, D.
5. St. Vincent Ferrer, C.
6. St. Celestine I., P., C.
7. St. Hegesippus, C.
8. St. Dionysius, B. of Corinth.
9. St. Mary of Egypt.
10. St. Macarius, B. of Antioch, C.
11. St. Leo the Great, P., D.
12. St. Victor, M.
13. St. Hermenegild, M.
14. St. Justin, M.; SS. Tiburtius, Valerian, and Maximus, MM.; St. Lidwina, V.
15. SS. Basilissa and Anastasia, MM.
16. St. Lambert, M.; Benedict Joseph Labre, C.
17. St. Anicetus, P., M.
18. St. Perfectus, Pr., M.; Bl. Mary of Incarnation.
19. St. Timon, D., M.; St. Werner, M.
20. St. Agnes of Montepulciano, Ab., V.; Bl. Gerard, C.
21. St. Anselm, B. of Canterbury, D.
22. SS. Soter and Caius, Popes, MM.
23. St. George, M.
24. St. Fidelis of Sigmaringen, M.
25. St Mark the Evangelist—*The Great Litany.*
26. SS. Cletus and Marcellinus, Popes, MM.; Our Lady of Good Counsel.
27. St. John, Ab., C.; St. Turibius de Mogrovejo, B., C.
28. St. Paul of the Cross; St. Vitalis, M.
29. St. Peter, M.
30. St. Catharine of Sienna, V.

MAY

1. SS. Philip and James, Apostles.
2. St. Athanasius, B. of Alexandria, D.
3. Finding of the Holy Cross. SS. Alexander and Comps. MM.

4. St. Monica, W.; Bl. John Fisher, Thomas More and Comps.
5. St. Pius V., P., C.
6. St. John the Apostle, before the Latin Gate.
7. St. Stanislaus, B., M.
8. Apparition of St. Michael the Archangel.
9. St. Gregory Nazianzen, B., D.
10. St. Antoninus, B. of Florence, SS. Gordian and Epimachus, MM.
11. St. Mamertus, B. of Vienna, C.
12. SS. Nereus and Achilleus, MM.
13. St. John the Silent, H.
14. St. Boniface, M.
15. St. John Baptist de la Salle, C.; St. Isidore, Farmer C.; St. Torquatus and Comps., MM.
16. St. John Nepomucene, M., St. Brendan, Ab., St. Ubald, B.
17. St. Paschal Baylon, C.
18. St. Venantius, M.
19. St. Peter Celestine, P.; St. Pudentiana, V.
20. St. Bernardine of Sienna, C.
21. St. Valens, B., M.
22. St. Rita of Cassia, W.
23. St. John Bapt. de Rossi, C.; St. Desiderius, B., M.
24. Feast of B. V. M., Help of Christians.
25. St. Gregory VII., P., C. St. Urban I., P. M.
26. St. Philip Neri, C.; St. Eleutherius, P. M.
27. St. Bede, C., D.; St. John I, P. M.
28. St. Augustine of Canterbury, B., C.; St. Germanus, B. of Paris, C.
29. St. Mary Magdalen of Pazzi, V.
30. St. Felix, P., M.; St. Joan of Arc; St. Ferdinand, K. C.
31. Feast of the B. V. M., Mother of Fair Love; Feast of the B. V. M.; Queen of All Saints; St. Angela Merici, V.; St. Petronilla, V.

JUNE

1. St. Pamphilus, Pr., M.
2. SS. Marcellinus, Peter and Erasmus, MM.; St. Blandina.
3. St. Clotilda, Q. of France.

4. St. Francis Caracciolo, C.
5. St. Boniface, B., Ap. of Germany.
6. St. Norbert, B., of Magdeburg.
7. St. Robert, Ab.
8. Feast of the B. V. M., Mother of Divine Grace; St. Medardus, B., C.; St. William, B. of York, England.
9. SS. Primus and Felicianus, MM.; St. Columba, Ab. (Ireland).
10. St. Margaret, Q. of Scotland
11. St. Barnabas, Ap.
12. St. John of St. Fagondez, C.; SS. Basilides and others, MM.
13. St. Anthony of Padua, C.
14. St. Basil the Great, B., D.
15. SS. Vitus, Modestus, and Crescentia, MM.
16. St. John Francis Regis, C.
17. St. Avitus, Pr., C.
18. St. Marcus and Marcellianus, MM.; St. Ephrem, C., D.
19. St. Juliana Falconieri; SS. Gervase and Protase, MM.
20. St. Silverius, P., M.
21. St. Aloysius Gonzaga, C.
22. St. Paulinus, B. of Nola; St. Alban.
23. Vigil of Nativity of St. John the Baptist.
24. NATIVITY OF ST. JOHN THE BAPTIST.
25. St. William, Ab.; Com. Octave St. John the Baptist.
26. SS. John and Paul, MM.
27. Feast of the B. V. M. of Perpetual Help; St. Crescent, B., M. of the Octave of St. John the Baptist.
28. (Vigil.) Octave of St. John the Baptist; St. Leo II., P.; St. Irenæus, B., M.
29. SS. PETER AND PAUL, APOSTLES.
30. Commemoration of St. Paul, Ap.; Comm. of St. Peter the Apostle and of the Octave of St. John the Baptist.

JULY.

1. The Most Precious Blood; Octave of St. John the Baptist.

2. Visitation of the Blessed Virgin Mary; SS. Processus and Martinian, MM.
3. St. Eulogius and Comps., MM.; St. Paul I., P.; Comm. of All the Holy Pontiffs.
4. St. Irenaeus, B. M.; St. Flavian, B. of Antioch.
5. St. Anthony Maria Zaccaria, C.; Comm. of SS. Peter and Paul; St. Athanasius, D., M.
6. Octave of SS. Peter and Paul.
7. SS. Cyrillus and Methodius, B., C.; St. Lawrence of Brundusio, C.
8. St. Elizabeth, Q. of Portugal.
9. St. Veronica de Julianis, V.; St. Cyrillus, B. of Gortyna, M.
10. The Seven Brothers, MM.; SS. Ruffina and Secunda, V., M.
11. St. Pius I., P., M.
12. St. John Gualbert, Ab. SS. Nabor and Felix, MM.
13. St. Anacletus, P., M.
14. St. Bonaventure, B. C. D.
15. St. Henry, Emp., C.
16. Our Lady of Mount Carmel.
17. St. Alexius, C.; The Humility of the B. V. M.; St. Osmund.
18. St. Camillus of Lellis, C.; St. Symphorosa and her Sons, MM.
19. St. Vincent de Paul, C.
20. St. Jerome Æmilian, C.; St. Margaret, V., M.
21. St. Praxedes, V.
22. St. Mary Magdalen, Pen.
23. St. Apollinaris, B., M.; St. Liborius.
24. (Vigil.) St. Christina, V., M.; St. Francis Solanus, C.
25. St. James the Apostle; St. Christopher, M.
26. St. Anna, Mother of the Blessed Virgin.
27. St. Pantaleon, M.
28. SS. Nazarius, Celsus, and others, MM.
29. St. Martha, V.; St. Felix and Others, MM.
30. SS. Abdon and Sennen, MM.
31. St. Ignatius de Loyola, Founder of the Society of Jesus.

AUGUST.

1. St. Peter's Chains; Holy Machabees, MM.
2. St. Alphonsus M. Liguori, B., D.; St. Stephen I, P. M.
3. Finding of the Relics of St. Stephen, first M.
4. St. Dominic, C.
5. Our Lady of the Snow.
6. TRANSFIGURATION OF OUR LORD.; St. Xystus II and Others, MM.
7. St. Cajetan, C.; St. Donatus, B. M.
8. SS. Cyriacus, Largus, and Smaragdus, MM.
9. (Vigil.) St. Romanus, M.; St. Emigdius, B. M.
10. St. Lawrence, M.
11. SS. Tiburtius and Susanna, MM.; St. Philomena, V. M.
12. St. Clara, V.
13. SS. Hippolytus and Cassianus, MM.; B. V. M. Refuge of Sinners; St. John Berchman (or also on Nov. 26.)
14. (Vigil with fast.) St. Eusebius, C.
15. ASSUMPTION OF THE BLESSED VIRGIN MARY.
16. St. Joachim, Father of Our Lady; St. Roch, C.
17. St. Hyacinth; Octave of the Assumption and Octave Day of St. Lawrence.
18. Of the Octave of the Assumption; St. Agapitus, M.; St. Helen, Empress, W.
19. Of the Octave of the Assumption; St. Lewis, B. of Toulouse, C.
20. St. Bernard, Ab., D.; Of the Octave of the Assumption.
21. St. Jane Frances de Chantal, W.; Of the Octave of the Assumption.
22. Octave of the Assumption; St. Timothy and Comps., M.
23. (Vigil.) St. Philip Benizi, C.
24. ST. BARTHOLOMEW, AP.
25. St. Louis, K. of France, C.
26. St. Zephyrinus, P., M.
27. St. Joseph Calasanctius, C.
28. St. Augustine, B., D.

29. Beheading of St. John the Baptist; St. Sabina, M.
30. St. Rose of Lima, V.; SS. Felix and Adauctus, MM.
31. St. Raymund Nonnatus, C.

SEPTEMBER

1. St. Vibiana, V.; St. Giles, Ab.; The Holy Twelve Brothers, MM.; St. Odo of Canterbury.
2. St. Stephen, K. of Hungary, C.
3. St. Simeon Stylites, C.; St. Michael of the Saints.
4. St. Rosalia, V.; St. Rose of Viterbo.
5. St. Lawrence Justinian, B. of Venice.
6. St. Pambo of Nitria, Ab.
7. St. Cloud, C.; St. Regina, V., M.
8. Nativity of the Blessed Virgin Mary.
9. St. Gorgonius, M.; St. Peter Claver, C.
10. St. Nicholas Tolentino, C.
11. SS. Protus and Hyacinthus, MM.; St. Louis Bertrand.
12. Most Holy Name of Mary; St. Juventius, B., D.
13. St. Amatus, Ab.
14. Exaltation of the Holy Cross.
15. The Seven Dolors of the B. V. M.; St. Nicomedes, M.
16. SS. Cornelius, P., and Cyprian, B., MM.; St. Euphemia and Comps., MM.
17. Stigmata of St. Francis of Assisi.
18. St. Joseph of Cupertino, C.
19. St. Januarius B., and Comps., MM.
20. (Vigil.) St. Eustace and Comps., MM.
21. St. Matthew, Ap.
22. St. Thomas of Villanova, C.; SS. Maritius and Comp. MM.
23. St. Linus, P., M.; St. Thecla, V. M.
24. Our Lady of Mercy.
25. St. Cleophas, M.
26. SS. Cyprian and Justina, MM.
27. SS. Cosmas and Damian, MM.
28. St. Wenceslaus, Duke of Bohemia, M.
29. St. Michael the Archangel. (Dedication.)
30. St. Jerome, Pr., D.; B. V. M., Mother of the Divine Shepherd.

OCTOBER.

1. St. Remigius, B. of Rheims; St. Gregory, B. M. (Armenia.)
2. The Holy Guardian Angels.
3. St. Candidus, M.; St Thomas of Hereford.
4. St. Francis of Assisi, C.
5. St. Placidus and Comps., MM.
6. St. Bruno, C.
7. The Most Holy Rosary of Our Lady; St. Mark, P., C.; St. Sergius and Comp. MM.
8. St. Bridget, W.
9. St. Denis and Comps, MM.; St. John Leonard, C.
10. St. Francis Borgia, C.
11. Feast of the Maternity of the B. V. M.; St. Germanus, B., M.
12. St. Wilfrid, B., C.
13. St. Edward, K. of England, C.
14. St. Callistus, P., M.
15. St. Teresa, V.
16. Feast of the Purity of the B. V. M.; St. Lullus, B. of Mayence; St. Gall.
17. St. Hedwig, W.; St. Margaret Mary Alacoque.
18. St. Luke the Evangelist.
19. St. Peter of Alcantara, C.
20. St. John Cantius, C.
21. St. Hilarion, Ab.; St. Ursula and Comps, MM.
22. St. Mark, B. of Jerusalem, M.
23. Feast of the Holy Redeemer; St. Ignatius, B. of Constantinople, M.
24. St. Raphael the Archangel.
25. SS. Chrysanthus and Daria, MM.; St. John of Beverly.
26. St. Evaristus, P., M.
27. Vigil of SS. Simon and Jude.
28. SS. Simon and Jude, Apostles.
29. St. Theodorus, Ab.
30. St. Serapion, B., C.; St. Alphonsus Rodriguez.
31. Vigil of All Saints, with fast.; St. Wolfgang.

NOVEMBER.

1. FEAST OF ALL SAINTS.
2. ALL SOULS.
3. Of the Octave; St. Malachy, B. of Armagh; St. Winefride, V., M.
4. St. Charles Borromeo, B., C.; SS. Vitalis and Agricola, MM.
5. Feast of the Sacred Relics; Of the Octave; St. Elizabeth, Mother of St. John the Baptist.
6. Of the Octave; St. Leonard, Ab.
7. Of the Octave; St. Engelbert, B., M.
8. Octave of All Saints; The Holy Crowned Martyrs.
9. Dedication of the Basilica of Our Saviour; St. Theodore, M.
10. St. Andrew Avellino, C.; St. Tryphon and Comp., MM.
11. St. Martin, B. of Tours; St. Mennas, M.
12. St. Martin I., P., M.
13. St. Stanislaus Kostka; St. Didacus, C.
14. St. Josaphat, M.; St. Laurence O'Toole (Ireland).
15. St. Gertrude, V.
16. St. Edmund, B., C. (Canterbury).
17. St. Gregory Thaumaturgus, B.
18. Dedication of the Basilicas of SS. Peter and Paul.
19. St. Elizabeth of Hungary, W.; St. Pontianus, P. M.
20. St. Felix of Valois, C.
21. PRESENTATION OF THE B. V. M.; St. Oswin, M.
22. St. Cecilia, V., M.
23. St. Clement, P., M.; St. Felicitas, M.
24. St. John of the Cross, C.; St. Columbanus (Ireland); St. Chrysogonus, M.
25. St. Catherine, V., M.
26. St. Silvester, Ab.; St. Peter, B. of Alexandria; St. Leonard of Port Maurice, C.; St. John Berchmans, C. (or on Aug. 13).
27. Feast of the Miraculous Medal of the B. V. M.; St. Severinus, H.; St. Virgil, B. C.
28 St. Gregory III., P., C.
29. (Vigil.) St. Saturninus, M.; St. Willibrord, C., B.
30. ST. ANDREW THE APOSTLE.

DECEMBER.

1. St. Eligius, B., C.
2. St. Bibiana, V., M.; St. Theodoret, M.
3. St. Francis Xavier, C.
4. St. Peter Chrysologus, B., D.; St. Barbara, V., M.
5. St. Sabbas, Ab.
6. St. Nicholas, B. of Myra.
7. St. Ambrose, B. of Milan, D.
8. IMMACULATE CONCEPTION OF THE B. V. M.
9. Of the Octave; St. Leocadia, V., M.
10. Of the Octave; St. Melchiades, P., M.; Translation of the Holy House of Loretto.
11. St. Damasus I, P. M.; Comm. of the Octave.
12. B. V. M. of Guadaloup; of the Octave; St. Synesius, M.
13. St. Lucy, V., M.; Comm. of the Octave.
14. Of the Octave; St. Spiridion, B. C.
15. Octave of the Immaculate Conception of the B. V. M.
16. St.Eusebius, P., M.
17. St. Olympias, W.
18. Expectation of the Delivery of the B. V. M.; St. Odo of Cluny.
19. St. Timothy, D., M.
20. (Vigil.) St. Dominic, Ab.
21. St. Thomas the Apostle.
22. St. Ischyrion, M.; St. Felix of Valois.
23. St. Victoria, V.: M.
24. Vigil with Fast.
25. NATIVITY OF OUR LORD.
26. St. Stephen, first Martyr.; Comm. of the Oct. of Nativity.
27. St. John, Apostle and Evangelist; Comm. of the Oct. of Nativity.
28. Holy Innocents; Comm. of the Oct. of Nativity.
29. St. Thomas, B. of Canterbury, M.; Comm. of the Oct. of Nativity.
30. Of the Octave; St. Sabinus, B., and Comps., MM.
31. St. Sylvester, P., C.; Comm. of the Octave of the Nativity.

Some Movable Feasts of Special Devotion

Holy Name of Jesus	Sunday between the Circumcision and the Epiphany.
Passion of Our Lord	Tuesday after Sexagesima Sunday.
Holy Crown of Thorns .	Friday after Ash Wednesday.
Spear and Nails	Friday after First Sunday in Lent.
The Holy Winding Sheet	Friday after Second Sunday in Lent.
Five Wounds	Friday after Third Sunday in Lent.
Most Precious Blood	Friday after Fourth Sunday in Lent.
Seven Sorrows of the Blessed Virgin Mary..	Friday after Passion Sunday.
Patronage of St. Joseph.	Wednesday of the Second Week after the Octave of Easter.
Corpus Christi	Thursday after Trinity Sunday.
B. V. M. Queen of Apostles	Saturday within the Octave of Ascension.
Sacred Heart of Jesus ..	Friday after Octave of Corpus Christi.
Most Pure Heart of the B. V. M.	Saturday after the Octave of Corpus Christi.
Most Precious Blood	First Sunday of July.
B. V. M. Mother of Mercy	Saturday before Fourth Sunday of July.
B. V. M. Health of the Sick	Saturday before the last Sunday of August.
Our Lady of Solace	Saturday after the Feast of St. Augustine, B. C. D., August 28.
B. V. M. Mother of Divine Providence	Saturday before the Third Sunday of November.

Holy-Days of Obligation

On which the Faithful are Bound to Hear Mass and to Abstain from Servile Work

I. — *Holy-Days of Obligation in the United States*

All the Sundays of the Year.
Jan. 1. The Circumcision.
Ascension Day.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 8. The Immaculate Conception.
Dec. 25. Christmas Day.

II. — *Holy-Days of Obligation established by the General Law of the Church as set forth in the New Code of Canon Law.*

All the Sundays of the Year.
Jan. 1. The Circumcision.
Jan. 6. The Epiphany.
Ascension Day.
Corpus Christi.
Mar. 19. St. Joseph.
June 29. Sts. Peter and Paul.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 8. The Immaculate Conception.
Dec. 25. Christmas Day.

Formerly the obligation of hearing Mass and of abstaining from servile work obtained likewise on: Easter Monday and Easter Tuesday; Whit-Monday and Whit-Tuesday; Holy Cross (May 3); The feasts of the Nativity (Sept. 8); Annunciation of our Lady (March 25), and Purification (Feb. 2); The feasts of St. Stephen (Dec. 26), St. Lawrence (Aug. 10), St. Anne (July 26), Holy Innocents (Dec. 28), and St. Sylvester (Dec. 31); in fine, on Michaelmas Day (Sept. 29), and on the feast of each one of the twelve apostles. These are now known as suppressed festivals or days of devotion.

III. — *Holy-Days of Obligation in Canada*

All Sundays of the Year.
Jan. 1. The Circumcision.
Jan. 6. The Epiphany.
The Ascension.
Nov. 1. All Saints.
Dec. 8. The Immaculate Conception.
Dec. 25. Christmas.

Fast-Days

Binding on every Catholic who has reached the age of twenty-one and is not lawfully excused.

All the week-days of Lent, beginning on Ash Wednesday. The Ember-days, four times a year; viz., the Wednesdays, Fridays, and Saturdays following: 1. The first Sunday in Lent; 2. Pentecost, or Whit-Sunday; 3. The fourteenth of September; 4. The third Sunday of Advent. Also the vigils of Pentecost; of the Assumption, August 14; of All Saints, October 31; of Christmas, December 24. When a feast falls on Monday the fast of the vigil is not kept on the Sunday preceding, but is dropped.

Days of Abstinence

On which we are not allowed to eat flesh-meat or broth made from meat.

All Fridays in the year, and all fast-days of obligation, excepting those on which the use of flesh-meat is expressly allowed. Flesh-meat is allowed at the principal meal on all the days of Lent except Wednesdays and Fridays, Ember Saturday, and the forenoon of Holy Saturday. Soldiers and sailors in the service of the United States, however, are exempt from the rule of abstinence all through the year, excepting upon Ash Wednesday, Good Friday, the forenoon of Holy Saturday, and upon the vigil of Christmas. In most dioceses of the United States dispensation from abstinence is granted to the laboring classes and their household on any day, excepting Fridays; Ash Wednesday; Wednesday, Friday, and Saturday of Holy Week; and the vigil of Christmas. On days when meat is allowed, fish, oysters, and other sea-food may be taken, together with the meat.

Table of Movable Feasts

Year of Our Lord	Ash-Wednesday.	Easter-Sunday.	Ascension Day	Whit-Sunday.	Corpus Christi.	First Sunday of Advent.
1911	March 1	April 16	May 25	June 4	June 15	Dec. 3
1912	Feb. 21	April 7	May 16	May 26	June 6	Dec. 1
1913	Feb. 5	March 23	May 1	May 11	May 22	Nov. 30
1914	Feb. 25	April 12	May 21	May 31	June 11	Nov. 29
1915	Feb. 17	April 4	May 13	May 23	June 3	Nov. 28
1916	March 8	April 23	June 1	June 11	June 22	Dec. 3
1917	Feb. 21	April 8	May 17	May 27	June 7	Dec. 2
1918	Feb. 13	March 31	May 9	May 19	May 30	Dec. 1
1919	March 5	April 20	May 29	June 8	June 19	Nov. 30
1920	Feb. 18	April 4	May 13	May 23	June 3	Nov. 28
1921	Feb. 9	March 27	May 5	May 15	May 26	Nov. 27
1922	March 1	April 16	May 25	June 4	June 15	Dec. 3
1923	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1924	March 5	April 20	May 29	June 8	June 19	Nov. 30
1925	Feb. 25	April 12	May 21	May 31	June 11	Nov. 29
1926	Feb. 17	April 4	May 13	May 23	June 3	Nov. 28
1927	March 2	April 17	May 26	June 5	June 16	Nov. 27
1928	Feb. 22	April 8	May 17	May 27	June 7	Dec. 2
1929	Feb. 13	March 31	May 9	May 19	May 30	Dec. 1
1930	March 5	April 20	May 29	June 8	June 19	Nov. 30
1931	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1932	Feb. 10	March 27	May 5	May 15	May 26	Nov. 27
1933	March 1	April 16	May 25	June 4	June 15	Dec. 3
1934	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1935	March 6	April 21	May 30	June 9	June 20	Dec. 1
1936	Feb. 26	April 12	May 21	May 31	June 11	Nov. 29
1937	Feb. 10	March 28	May 6	May 16	May 27	Nov. 28
1938	March 2	April 17	May 26	June 5	June 16	Nov. 27
1939	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1940	Feb. 7	March 24	May 2	May 12	May 23	Dec. 1
1941	Feb. 26	April 13	May 22	June 1	June 12	Nov. 30
1942	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1943	March 10	April 25	June 3	June 13	June 24	Nov. 28
1944	Feb. 23	April 9	May 18	May 28	June 8	Dec. 3
1945	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1946	March 6	April 21	May 30	June 9	June 20	Dec. 1
1947	Feb. 19	April 6	May 15	May 25	June 5	Nov. 30

BOOK I.

Meditation, Prayer, and the Particular Examen.

The Apostles' Creed.

I BELIEVE in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified: died, and was buried. He descended into hell: the third day He arose again from the dead: He ascended into heaven, sitteth at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Creed of St. Athanasius.

WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also they are not three uncreates, nor three incomprehensibles; but one uncreate, and one incomprehensible.

In like manner the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son God, and the Holy Ghost God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord:

So we are forbidden by the Catholic religion to say there are three Gods or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one

Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or less; but the whole three Persons are coeternal together, and coequal.

So that in all things, as is aforesaid, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of Our Lord Jesus Christ.

Now the right faith is, that we believe and confess that Our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of His Father, begotten before the world; and He is man of the substance of His Mother, born in the world:

Perfect God and perfect man; of reasonable soul and human flesh subsisting.

Equal to the Father according to His Godhead; and less than the Father according to His manhood.

Who, although He be both God and man, yet He is not two but one Christ:

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God:

One altogether, not by confusion of substance, but by unity of person.

For as the reasonable soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; He sitteth at the right hand of God the Father almighty; from whence He shall come to judge the living and the dead.

At Whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he can not be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

Nicene Creed.

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of light; true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Kneel in reverence of Christ's Incarnation.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and He shall come again with glory to judge both the living and the dead: of Whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Life-giver, Who proceedeth from the Father and the Son: Who together with the Father and the Son is adored and glorified: Who spake by the prophets. And one Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

Profession of Faith at the Reception of Converts into the Catholic Church.

I, N.N., having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching.

I now, with grief and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church * established

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* *Out of the Catholic Church none can be saved.* This proposition, which highly displeases all sectarians and infidels, is not only clearly established by the authority of Scripture, and by the perpetual and constant belief of the Catholic Church, but it is also evident from reason itself, so that one must needs be blind who does not perceive its truth. This, however, applies only to those persons who culpably and wilfully adhere to heresy, or schism, or infidelity, but by no means to those who have been imbued with errors and prejudices from their earliest years, and to whom not even a doubt occurs that they are involved in heresy or schism, or who, if any doubt arises in their minds, earnestly and sincerely seek after the truth; such persons we leave to the judgment of God, to whom it belongs to penetrate and search the thoughts and dispositions of hearts. For it is incompatible with the divine goodness and clemency that any one should suffer eternal torments who is not guilty of a wilful transgression. To assert the contrary would be against the express doctrine of the Church.

"Let us hear St. Augustine: 'We must not,' says he, 'class among heretics those persons who, without wilful obstinacy, maintain a false and perverse doctrine, especially if it is not the offspring of their bold presumption, but a legacy from their deceived and mistaken parents, and who search after the truth with earnest care, being disposed to renounce their error as soon as they are apprised of it.'—*Epist.* 43, *Edit. Benedict. alias* 162. A long list of other Fathers might be cited who are of the same opinion.... It follows from what has been said that every one is bound, to the best of his power, to consider the doubts which sometimes occur

on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially, I profess that I believe:

One only God in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost:

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of Our Lord Jesus Christ: and the personal union of the two natures, the divine and the human; the divine maternity of the most holy Mary, together with her most spotless virginity;

The true, real, and substantial presence of the body and blood, together with the soul and divinity of Our Lord Jesus Christ, in the Most Holy Sacrament of the Eucharist;

The seven sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony;

Purgatory, the resurrection of the dead, everlasting life;

The Primacy, not only of honor, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ;

The veneration of the saints, and of their images;

The authority of the apostolic and ecclesiastical traditions, and of the Holy Scriptures, which we must interpret, and understand only in the sense which our holy Mother the Catholic Church has held, and does hold;

And everything else that has been defined, and declared by the sacred Canons, and by the General Councils, and

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to him, and to investigate the truth, and when he has found it, to embrace it without delay; unless he wish to live under an habitual and most grievous guilt, and, by deferring his conversion, expose himself to a manifest danger of eternal damnation."

particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy, Catholic, and Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand.

Prayer.

"He who prayeth shall certainly save his soul; he who prayeth not shall certainly lose it."

THIS justly celebrated sentence of St. Alphonsus Liguori, who may well be called the "Doctor of Prayer," finds a fitting place at the beginning of this book of devotions for Religious. It was neither lightly nor by chance that St. Alphonsus wrote these solemn words. Their truth had been impressed upon his mind during his long experience as a missionary priest, and in confirmation of it many proofs from Holy Writ and from tradition are adduced by the holy Doctor in his treatise on prayer.

St. Alphonsus writes: "Prayer is a sure and indispensable means of obtaining salvation and all the graces leading thereto. Convinced as I am of the necessity of prayer, I say that all books treating of spiritual subjects, all preachers in their sermons, all confessors in every confession which they hear, should attach the greatest importance to inculcating the necessity of constant prayer on the minds of their readers and hearers, and they should never tire of impressing it on them and of repeating over and over again: *Pray, pray always;* if you pray, you will certainly save your souls; if you do not pray, you will certainly lose them. It is true that many excellent ways of persevering in the grace of God may be recommended to souls; for instance, avoiding occasions of sin, frequenting the sacraments, resisting temptation, listening to sermons, meditating on the

eternal truths, etc., all of which are most salutary practices, as every one must admit; but, I ask, of what good are sermons, meditations, and the other means suggested by the masters of the spiritual life, without prayer? since Our Lord has declared that He will only grant His grace to those who pray for it: 'Ask and ye shall receive' (John xvi. 24). According to the ordinary course of Providence, all our meditations, resolutions, promises are useless without prayer; if we do not pray, we shall always be faithless to the lights we have received from God and to the resolutions we have taken. Because, in order to do right, to overcome temptation, to practise virtue, to observe God's law, it is not sufficient to have received divine lights, to have meditated, and to have taken firm resolutions. God's actual help is also necessary. Now, this actual help is only granted by Our Lord to those who pray perseveringly for it. The lights we receive, and the earnest consideration and firm resolutions which we make, have the effect of inciting us to have recourse to prayer in the time of temptation and when in danger of offending God: by prayer we obtain the divine help necessary for keeping us from sin, and if, under these circumstances, we were to neglect praying, we should undoubtedly be lost.

"The texts of Scripture which prove the necessity we are under of praying, if we wish to be saved, are extremely clear: 'We ought always to pray' (Luke xviii. 1). 'Watch ye, and pray that ye enter not into temptation' (Matt. xxvi. 41). 'Ask, and it shall be given you' (Matt. vii. 7).

"Theologians are of opinion that this way of speaking imposes the precept and denotes the necessity of prayer. Hence the learned Lessius asserts that it can not be denied, without sinning against faith, that for adults prayer is necessary to salvation.

"The reason of this is that, without the help of grace, we can do nothing good. 'Without Me,' says Jesus Christ,

'you can do nothing' (John xv. 5). St. Augustine remarks on this subject that Our Saviour did not say, You can complete nothing without Me; but, You can *do* nothing. This truth was proclaimed at the second Council of Orange, when it was defined that man does no good thing except what God enables him to do by the operations of His grace. Man is therefore quite unable to work out his own salvation unassisted, since it is God's will that all he has or can have should come to him by the help of grace. Now, this grace God only grants, in the ordinary course of His providence, to those who pray for it. According to the maxim laid down by Gennadius, 'No man can attain salvation without the help of God; no man can obtain this help except by prayer.' This does not mean, says St. Thomas, that it is necessary for us to pray in order that God may know of what we stand in need; but that we must pray in order that we ourselves may understand our need of having recourse to God to obtain the aid necessary for our salvation, and may thus acknowledge Him as the only author of all our good."

NECESSITY OF PRAYER.

WE ought always to pray, and not to faint.—Luke xviii. 1. Watch ye, and pray, that ye enter not into temptation.—Matt. xxvi. 41. Ask and it shall be given you.—Ibid. vii. 7. Without Me you can do nothing.—John xv. 5. Not that we are sufficient to think anything of ourselves as of ourselves, but our sufficiency is from God.—2 Cor. iii. 5. God bestows some favors without prayer, such as the beginning of faith; others, such as perseverance, are granted only to those who pray.—St. Augustine. To enter heaven, continual prayer is necessary after baptism; for although all sins are remitted by that sacrament, there still remain concupiscence to assail us from within, and the world and the devil to attack us from without.—St. Thomas. All the

graces, which God hath prepared for us from all eternity, will be granted only to prayer.—St. Thomas. God wishes to give, but He gives only to those who ask.—St. Augustine. To prayer may be traced the beginning, the progress, and the perfection of all virtues.—St. Charles Borromeo. Who are we, or what is our strength, that we should be able to resist so many temptations? God certainly wished, that we, seeing that we are deficient, and that out of Him there is no assistance for us, should, with all humility, have recourse to His mercy.—St. Bernard.

EFFICACY OF PRAYER.

ASK, and it shall be given unto you: seek, and you shall find: knock, and it shall be opened to you. —Matt. vii. 7. How much more will your Father, Who is in heaven, give good things to them that ask Him?—Ibid. vii. 11. For every one that asketh, receiveth; and he that seeketh, findeth.—Ibid. vii. 8. If you shall ask Me anything in My name, that will I do.—John xiv. 14. You shall ask whatever you will, and it shall be done unto you. —John xv. 7. Amen, Amen, I say to you, if you ask the Father anything in My name, He will give it you.—Ibid. xvi. 23.—I can do all things in Him Who strengtheneth me.—Phil. iv. 13. The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth. He will do the will of them that fear Him, and He will hear their prayer and save them.—Ps. cxliv. 18, 19. By prayer is obtained the possession of every good, and deliverance from every evil.—St. Bonaventure.

CONDITIONS OF PRAYER.

THE most necessary conditions of prayer, are humility, confidence, and perseverance.—St. Liguori. He hath regard to the prayer of the humble.—Ps. ci. 18

God resisteth the proud, and giveth grace to the humble. —St. James iv. 6. The prayer of him that humbleth himself shall pierce the clouds; . . . and he will not depart till the Most High behold.—Ecclus. xxxv. 21. A contrite and humble heart, O God, Thou wilt not despise.—Ps. l. 19. Thou Who savest them that trust in Thee.—Ibid. xvi. 7. Because he hath hoped in Me, . . . I will deliver him and I will glorify him.—Ibid. xc. 14, 15. But they that hope in the Lord, shall renew their strength. —Isaias xl. 31. No one hath hoped in the Lord, and hath been confounded.—Ecclus. ii. 11. They that trust in the Lord, shall be as Mount Sion.—Ps. cxxiv. 1. Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.—Ps. xxxii. 22. He that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore, let not that man think that he shall receive anything of the Lord.—St. James i. 6, 7. Go; and as thou hast believed, so be it done to thee.—Matt. viii. 13. All things whatsoever you ask, when ye pray, believe that you shall receive; and they shall come unto you.—Mark xi. 24. God protects and saves all who confide in Him.—St. Liguori. They that hope in the Lord shall lay aside their weakness, and put on the strength of God; they shall not faint, nor even be fatigued, in treading the rugged ways of salvation.—Ibid. Thou, O Lord, dost not pour the oil of mercy, unless into vessels of confidence.—St. Bernard. The prayer of the just man is the key of heaven; his petition ascends, and God's mercy descends.—St. Augustine. Trusting in the *divine promises*, let us ever pray with confidence, not wavering but strong and firm.—St. Liguori. To obtain final perseverance, we must continue to pray to the end of our lives. If, by our negligence, we break the chain of our prayers, the chain of graces, on which our salvation depends, will also be broken.—Ibid. Oh, how the constant application to God by prayer, and the confident expectation of receiving from Him the graces we stand

in need of, enkindle in us the fire of divine love, and unite us to the divinity!—Ibid. We must continue to pray until we receive the sentence of eternal salvation.—Ibid.

All our petitions should be made through Our Lord Jesus Christ. Ask in the name of Jesus Christ, through His merits, and in virtue of His divine promises.

For What and for Whom We Should Pray.

ST. ALPHONSUS LIGUORI insists repeatedly that in all our devotions, at Mass, at holy communion, in all our visits to the Blessed Sacrament, we should pray for these four graces for ourselves, viz.: the forgiveness of our sins, the love of God, the love of prayer, and final perseverance. When these graces are secured, our salvation is assured.

Furthermore, Religious should, in all their prayers and good works, unite themselves intimately with our holy Mother the Church, in her three intentions:

1. To glorify God; to venerate the Blessed Virgin Mary, the angels and the saints; the Church triumphant.

2. To provide for the spiritual and temporal necessities of the children of the Church militant.

3. To procure the deliverance of the holy souls in purgatory, that is, to aid the Church suffering.

The Morning Offering of the Apostleship of Prayer is very efficacious.

"O my God, I offer Thee my prayers, works, and sufferings this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in holy Mass, in thanksgiving for Thy favors, in reparation for our offences, and for the petitions of all our Associates."

Religious should say the beads, hear Mass, and offer holy communion frequently for our holy Mother the Church, for our holy Father the Pope, for bishops, priests, and superiors, for the needs of our country, for universal peace, for the conversion of sinners, and all those who do not belong to the one fold of Christ; and last, but not least, for the holy, suffering souls in purgatory.

Father Girardey, dwelling on the subject of prayer, writes:

"In praying for temporal favors for ourselves, we can claim unconditionally only the *necessaries* of life, for in the Our Father 'our daily bread' is equivalent to the necessaries of life, but does not include its superfluities or luxuries; and the words 'deliver us from evil' do not necessarily include, as we have seen, deliverance from physical evils, for the evil here meant is sin and all that leads to sin. We have no reason to hope that God will hear our prayers for those temporal favors that may prove hurtful to our salvation, or that He will exempt us from certain corporal pains and trials, if such an exemption would lead us to sin or endanger our salvation. The granting of such prayers would be, not a favor, but a terrible punishment. We should, then, ask for temporal favors conditionally—that is, under the condition that they may promote our salvation, or at least not hinder it. We ought never to lose sight of this saying of our loving Redeemer: 'What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?' (Matt. xvi. 26.)

"Let us not be so solicitous for temporal favors, which, after all, may, as we have seen, prove hurtful to our soul, but let us rather pray for what is conducive to our eternal welfare. When we pray for temporals, and God, in His mercy, refuses them to us, it is because they would prove hurtful to us. 'But,' says St. Gregory of Nazianzen, 'he who asks God for a real favor (that is, for a favor that is

necessary or useful for his salvation), obtains it, for God is bountiful and generous, and readily bestows His gifts.' 'When you pray,' says St. Ambrose, 'ask for great things; ask not for what is transitory, but for what is eternal.' 'We should pray,' says St. Augustine, 'in the name and through the merits of Jesus Christ. When, however, we pray for what is injurious to our soul, we do not pray in the name of Our Redeemer. In praying for temporals we should be moderate and timid, asking God to give them to us provided they are really beneficial, and to withhold them if they should prove hurtful. Many, when they pray, invoke God, but not as God, for the object of their prayer is opposed to His glory and favorable to their passions. They seem to consider God as a mere servant of themselves and of their passions, such as pride, covetousness, and lust. Let us pray, not for temporals, but for heavenly glory and the means of attaining it. The most precious and excellent of temporal things are but insignificant trifles in comparison to what is eternal.'

"Rohrbacher relates in his 'Church History' that, among the pilgrims who flocked to the tomb of St. Thomas of Canterbury to seek favors through the saint's intercession, there was a blind man who prayed so fervently for the recovery of his lost sight that he was perfectly cured. After returning home, however, he began to reflect that the restoration of his sight might, perhaps, prove an obstacle to his salvation. He accordingly returned to the tomb of the saint, and, after fervently praying that were his sight ever to be injurious to his soul he should again lose it, he became totally blind once more. He acted most wisely, for it was much better for him to be blind than run the risk of losing his soul. Unguarded looks are often the cause of grievous sin, as is shown by the example of David and of many others.

"When our prayers for temporal favors, either for ourselves or in behalf of others, are not granted, we should

consider God's refusal a real benefit rather than a misfortune. In beseeching God for temporals we should be indifferent as to the result of our prayers, being equally ready to accept a refusal or a favorable hearing from Him. If such should be our dispositions, God, when refusing our request, will not fail to compensate us by bestowing on us more excellent favors which we do not think of asking. 'In vain does a child cry for a sword or a live coal,' remarks St John Chrysostom; 'his parents justly refuse him what may prove very hurtful to him. In like manner, God justly and kindly refuses us what is injurious to us; but, in His goodness, He will give us something better instead.' Let us in all our prayers aim principally at the salvation of our soul, and we shall obtain also temporal favors from God, according to this saying of our loving Redeemer: 'Seek ye therefore first the kingdom of God, and His justice: and all these things shall be added unto you' (Matt. vi. 33).

"For whom should we pray? We should, first of all, pray for ourselves, because our salvation is our first and most important duty. Although, by the law of charity, we are bound to pray for all men, there are, nevertheless, some for whom we have a special obligation or special reasons to pray. Children should daily pray for their parents, parents for their children, members of the same family and household or community for one another, inferiors for their superiors, both ecclesiastical and civil, and superiors for their inferiors. It is also incumbent on us to pray for our benefactors, both spiritual and temporal, for our relatives, for those who ask our prayers and who pray for us, for our friends, and for our enemies also, whosoever they may be or whatever evil they may have done or may wish us. We ought, likewise, to pray for the perseverance of the just and for the conversion of sinners, of heretics, schismatics, Jews, and unbelievers. It is a most praiseworthy custom to pray for the sick, for those who are in their agony, for all who are in danger

of death, or in danger of losing their innocence, and for all who are in distress, pain, trouble, or sorrow.

"It behooves us daily to remember in our prayers the souls in purgatory, particularly the souls toward whom we have some special obligation, e.g., the souls of our parents, of our benefactors, of those who are suffering on our account. We should endeavor to gain many indulgences for their benefit. If, during our life, we pray for them, God will, after our death, inspire compassionate souls to pray for us when we are in purgatory, for, says our divine Saviour, 'with what measure you mete, it shall be measured to you again' (Matt. vii. 2)."

A Talk about Prayer.*

IN the first place, we will speak of the ways of making vocal prayer. Besides the ordinary way we have of reciting our vocal prayers, i.e., *a simple repetition of the words*, with a general attention to God and to the intention for which we are reciting them—there are *two other ways*, highly recommended by the saints.

One is to recite the words of the prayer, say, of the Our Father, very slowly and thoughtfully, attending to the sense of the words, and pausing an instant after each sentence or clause, in order to make the meaning of the prayer our own. It is well to get into the habit, in fact, when we are alone and have enough leisure, of saying our prayers slowly and thoughtfully, and with great exterior and interior reverence, even though at times we may find no devotion in considering the meaning of every sentence, but only have in our souls a sense of the presence of God. In that case it will be better simply to recite the prayer slowly, and with quiet recollection of the divine presence.

* From Spencer's "The Little Grain of Wheat."

The other way of reciting vocal prayers, particularly the Our Father and the Hail Mary, is, in fact, a method of turning vocal into mental prayer. It consists in not merely reciting the prayer slowly, but resting at each sentence or petition, and meditating upon what is there said, or asked of God. It is the method St. Teresa taught her nuns, and is a most profitable as well as an easy way of meditating. Some people find it very difficult to make use of mental prayer by the ordinary methods. They will not, perhaps, find this method so difficult. We will give a rapid sketch of the manner of meditating on the Our Father, and of some of the subjects of meditation to be found in it. Those who are not able to meditate by reasoning upon points, may find in this method great help and encouragement.

Upon the very first words of this divine prayer of Our Lord the soul may rest and find nourishment. It is not necessary, having begun the first words of the prayer, to go on and finish it; but if, during the whole time of prayer, the soul rests upon these or any other words, there let her stay as long as she is inclined. Afterwards, if there is any more time, let her go on to the next sentence or petition.

On the words, "Our Father," the soul may consider what a great thing it is to be the son or daughter of such a great Lord and Sovereign, and what it is to have such a Father, Who is almighty, all-loving, all-good, able and desirous to help and benefit His child to the uttermost. Again, having such a Father in God, His only-begotten Son is become our brother, in Whom we are all brethren, coheirs with Him, and brethren and fellow-citizens with the saints and angels in heaven. And having such a Father and such brethren, we should have very great confidence that, if we are faithful children, all things will cooperate together for our good, and heaven will be ours hereafter; and any other such like thoughts that may present themselves to our minds. Then we can raise

our souls to God in acts of love, thanksgiving, filial fear, confidence, and joy, and spend thus as long a time as we desire before going on. And all this and much more on the first simple words, "Our Father."

Next come the words "Who art in heaven." Our Father is in heaven—therefore heaven is our country; and the devout soul may make acts of desire and longing for her heavenly home. Again, wherever God is, by His grace and love, there is heaven. His presence makes heaven. Now we know by divine faith that God is everywhere, and intimately present in all things and in all places; therefore, He is present in our own souls; and in a special manner, as He is more particularly present to spiritual substances than to other things. He is present there really and actually, at every moment, by His essence and His power, and, let us humbly and confidently trust, also by His grace and love. Therefore, heaven is in our souls. Every time we say: "Our Father, Who art in heaven," we can look at God continually abiding in the very centre and essence of our souls, so that He is not far off from us, nor must we go to the heavens above to find Him, as St. Teresa says, but He is very near to us, as near as our own souls to our own bodies. And this all the time, at any and every moment; and with the Father we have the Son and the Holy Ghost. So there are the Three Persons of the Trinity, enacting their wonderful relations one with another, working Their mighty works, upholding the entire universe, all within our own soul—wondrous thought! And since Jesus Christ our Lord is God the Son, then Jesus our Lord is present in our souls, making heaven there; and, by a sort of spiritual concomitance, we can represent to ourselves His sacred humanity as present also, and His blessed Mother, too, who is not separated from Him, and the saints and angels who constitute His court; these also we can represent to ourselves as present, though in a spiritual sense and not with the same actuality that the

Divinity is present. Since God then, and heaven, are present in our souls, at all times and in all places, we surely should have but little trouble in finding Him or in speaking with Him in our thoughts, or in making Him hear us: and this makes it very easy for us in time of prayer to form acts of love, etc., and to converse with Him. And not only in time of prayer, but at all times, all we have to do is to look within, and God is really and actually present. This should help us greatly to be recollected everywhere, and we should endeavor, little by little, to learn to keep up a continual conversation in our souls with God, Who is so much nearer to us than our dearest friend can ever be. In this way we would always be on our guard against offending one who inhabits our very soul, and we would be habitually filled with a holy filial fear and love. The heaven that is within our souls by this divine presence will begin to project itself upon our surroundings, and we will be almost living in heaven, the world about us and our lives becoming tinged with its light. Behold all there is in the Our Father in this manner of prayer, before we come to the first petition. And many other holy thoughts with accompanying requests and acts of the will and aspirations will present themselves to your minds, as God the Holy Ghost within you may direct.

"Hallowed be Thy name." In this first petition we address God as our Father and Lord; and as His children we pray, and ought greatly to desire, that our lives may be sanctified, in order that we may live up to our holy vocation as children of such a Father. Let us, then, while meditating on this petition, greatly desire to become holy, to become saints, as children of God ought to be. Then we should make acts of self-contempt and indignation against ourselves, because we are so unworthy of such a high dignity, and are so full of sin and ingratitude to so good a Father; and make acts of contrition for our sins, by which we have offended Him, and

do continually offend Him. We should not be content with this, but should grieve over all the sins, crimes, sacrileges, and other evils that are continually being committed by sinners, since by them God's name is not hallowed, but dishonored and outraged. We should offer up the most precious blood in satisfaction for all these evils, together with the merits of the most blessed Mother of God and of all the saints. Then we should beg that God, for the honor of His holy name and for the salvation of souls, would raise up great saints on the earth, who are so much needed in these times of spiritual darkness, these last days of the world, as very likely they are.

St. Teresa says, that the petition "Thy kingdom come" follows very naturally from the preceding one, since a father's kingdom belongs to his children. "Say, then," she continues, "to your heavenly Father: 'Since the world, the devil, and the flesh reign upon earth, do Thou reign over us as our King, and destroy in our souls these kingdoms of avarice, pride, and sensuality.'" In this petition we address Him as our King, and beg Him to reign over us, and set up His kingdom in our souls. How many aspirations may we not make to that effect, and how much time may we not spend upon this petition! But this is not all; for we beg and pray Him in this petition to establish His kingdom in other souls also, that all men may love Him. And we also pray that the kingdoms of the world may recognize the principles of religion and truth and justice, and the nations become truly Christian. Also that God's kingdom, which is the Catholic Church, may be triumphant in the world, the Vicar of Christ delivered from his enemies, and all people recognize the Catholic religion as the one true faith. Thus we may make this petition a prayer of intercession for the whole world. Again we pray in this place that God would give us His kingdom, that is, the kingdom of heaven—thus praying for our everlasting salvation, and that of our neighbor. And finally we pray for His second

coming, when "The kingdoms of the world shall become the kingdom of the Lord and of His Christ, and He shall reign forever and ever;" when all wrongs shall be righted, and all justice done, and the proud shall be cast down, and the meek shall inherit the kingdom, and Satan and his ministers shall be chained in everlasting darkness; "when God shall wipe away all tears from our eyes; and death shall be no more, nor mourning, nor crying, nor any more sorrow, for the former things are passed away." (Apoc. xxi. 4.) Behold all the matter of prayer contained in this one petition. Well might we spend upon it the whole time of our prayer.

Next follows the petition, "Thy will be done on earth, as it is in heaven." And here we speak to Our Lord as to a spouse: for while respect and veneration are owed to the name of Father, and between a king and his subjects there is the interchange of commands and obedience, so, between two who are so closely united as two spouses, there is an interchange of wills, each being desirous to do the will of the other. For all that one has is the other's, and their affairs are in common. So Our Lord makes all He has ours—and all He desires is that we should make all that is ours His; and when there are common interests, there should be one will. He desires us to give Him our will; and when we have done so, and sincerely desire and do His will, He, in return, does our will, and all that we ask of Him He grants us; so that, as St. Teresa says, Our Lord is pleased that thus He and the faithful soul should command by turns, as it were—the soul doing His will, and He doing hers. In His kingdom in heaven His will is perfectly done; so it is no more than right, if we desire His kingdom to be on earth (as we have asked in the former petition), that His will should be done in this kingdom as in the other. Here, then, you can earnestly pray for this perfect conformity of your will with His will; in this conformity consists all perfection.

In the next petition we ask Him to "Give us this day our daily bread." Those who have given themselves up to God in an interior life, and have cast themselves upon His providence, have no need to importune their divine Master to give them their earthly bread for their bodily support, for as they have forsaken the love of the world for Him, He will provide for them, as He is in a manner bound to do. So, in this petition, we beg for our spiritual necessities.

Pray here for all the graces you need, for strength to support you in temptation, for light to know the will of Our Lord, since we can not do His will, as we have asked that it might be done, without the assistance and light of the Holy Ghost. Also, when you are overburdened with grief, or temptations, or other trials, it is right you should pray for relief, as far as relief is needful for you; and in times of long-continued dryness, it is not wrong for you humbly to ask a little of the bread of consolation, if it be Our Lord's will. But this petition may, in a special manner, be applied to the Blessed Sacrament, in which Our Lord Himself becomes our daily or supersubstantial bread; and we can turn this clause into a contemplation upon the real presence, and holy communion.

As to the rest of the petitions of the Lord's Prayer, what has already been said of the first four is sufficient to show how the devout soul may occupy her time with each of the others. It is enough to say that in the petition, "Forgive us our trespasses," special consideration should be given to the second clause—"As we forgive those who trespass against us." For here we can make acts of patience under annoyances, of ready forgiveness of all injuries, offer ourselves to be ill-treated, humiliated, and insulted, and pray for the spirit of meekness. Here also, in this connection, we can bring in the sacred Passion of Our Lord, and consider the meekness and patient love with which He endured so many outrages; and so,

thinking upon this petition can set us to meditating on the Passion of Christ. The next petition, "Lead us not into temptation," refers especially to the temptations, wiles, and machinations of the devil; and the last petition refers, not only to temporal and spiritual evils, from which we ask to be delivered, but also to this life of exile, from which the devout soul may beg to be set free, if it be God's will, in order to enter upon the possession of her heavenly kingdom, which is the kingdom of her Spouse.

This method of prayer may be applied to the Hail Mary, and, indeed, to any other prayer, though no prayer will be found to contain so much as this divine prayer of Our Lord. The Lord's Prayer, used in this manner, may also be applied to any subject that you may take up for meditation; as, if the meditation is on any particular virtue, this prayer may be made to refer to that virtue; if on the nativity, our Father, King, and Spouse may be represented as present in our souls as an infant, while we use the different petitions, as above pointed out. If the subject be the Passion, then we may represent Our Lord present to our souls as suffering and abandoned by all, and so on.

A few words about the ordinary method of meditation. Though it is best for those who are accustomed to meditate according to the usual formal method to stick to the subject they have chosen, yet great latitude should be allowed one's self as to the way of developing the points, and full liberty also to stop upon any point, or to dwell upon any affection that may arise, as long as the soul is drawn to do so, or finds any satisfaction in it, so that, if, during the whole time of meditation, you do not advance beyond the first point, the object of the meditation will be gained; for the consideration of the subject and the reasoning over the points are designed to rouse affections and movements of the will towards God, and when that happens, it would be a mistake to smother

these ascensions of the heart and will toward God, in order to go on and begin to reason upon another point. Indeed, if the soul is thus roused at the commencement, when the picture of the mystery is proposed to the imagination, she should stop there, until her affections begin to flag, when she can go on further. You need have no fear of being unfaithful by following this rule.

Another thing. Sometimes it so happens that both the imagination and reason seem to be paralyzed, so that after faithfully trying to begin and go on with the meditation for a little while, the soul finds itself so stupid and dull, as to be able to imagine or reason upon nothing. Let her not be discouraged. Let her make simple *acts of the will*, however hard and dry they may seem to be. Let her spend the time saying to God such things as, "O my God, I love you. O my God, I offer my mind and body to you; take me. O my God, I give my will up to your will—I submit to this dryness and dulness" —and other such simple, dry acts. There may be no sensible fervor in them, they may seem to the soul perfectly stupid: yet such acts of the will, done, at the same time, with great calmness and interior stillness, without hurry or anxiety, will be of the greatest value to the soul in the eyes of God. You will make more progress during that hour, than in many others when the reason was bright and the affections came gushing forth like a fountain. But perhaps the heart may be so dull that even these simple acts can not be made without turmoil and disturbance of mind. In that case, remain quietly before God in perfect calmness, submitting yourself to His will in this. Occupy yourself simply in keeping peace.

Another thing is, to make all your spiritual exercises, daily or otherwise, whatever manner of prayer you may be using, with the greatest peace, calmness, and stillness of heart. There is nothing worse in prayer than anxiety, fear, fretfulness, hurry, over-eagerness to do it right, or any overstraining of the soul. All should be

done with the greatest calmness, stillness, peace, and tranquillity possible. The loss of that interior calmness disturbs recollection, distracts the attention, and hinders the workings of the Holy Spirit. So that, if your tranquillity is disturbed, you must endeavor by all means to restore it before you go further, even though the whole time of your prayer be occupied in doing this.

Another way of practising interior prayer is to take some devout book, read a little in it, and then reflect upon what has been read, and make acts of the will and affections upon it. When the mind grows a little weary take the book up again, and read a little more, and so on. The same can be done with any vocal prayer, as explained above. In this way we turn vocal prayer into mental.

When the time for ending the meditation is come, it should not be prolonged because the soul is dissatisfied with its success. That would bring on weariness and scruples. When something happens that the prayer must be curtailed or even omitted, let it be done with liberty and without scruple; only not out of a spirit of sloth or disgust. For the rest of your time, endeavor to keep quietly and gently recollected in God.

Vocal Prayer.*

VOCAL prayer is prayer recited with the lips, and usually according to some certain formula. Although in itself vocal prayer is not so excellent as mental prayer, we should, nevertheless, beware of underrating its usefulness or necessity. All true Christians frequently recite vocal prayers, such as the Our Father, the Hail Mary, the Apostles' Creed, the acts of faith, hope, charity, and contrition. The Church prescribes vocal prayer very strictly to her priests and her Religious

* From Father Girardey's "Instructions on Prayer."

in the Mass, in the liturgy, and in the divine office. She has enriched many vocal prayers with numerous indulgences, and has approved of many prayer-books filled with prayers suited to every want and devotion. Vocal prayer, then, is both useful and necessary for all men without exception—even for those who are soaring in the heights of contemplation. In reciting vocal prayers, we should strive to attend to the meaning of the words, appropriating it to ourselves with all possible fervor and earnestness. A few short vocal prayers well said are far more acceptable to God than a great many long ones recited without attention or fervor.

One of the best forms of vocal prayer is the frequent recitation during the day of some favorite aspiration or ejaculatory prayer, especially if we do so in time of trial and temptation. This commendable practice gradually imparts a habit of recollection, and renders all other prayers comparatively easy and free from distraction. We should, as far as practicable, prefer reciting those vocal prayers which the Church has enriched with indulgences, for we thereby gain a twofold advantage—the benefit of the beautiful and devout prayers themselves, and the indulgences, which help us to acquit ourselves of the great temporal debt which we have contracted towards the divine justice on account of our numerous sins. Or we may also apply said indulgences, when so applicable, to the souls in purgatory, who will be relieved thereby and will not fail to intercede for us in our wants.

It would be well to join, to a certain extent, mental prayer with our vocal prayers, for the merit of the latter would be thereby greatly increased. We may do so in this wise. During the recitation of our vocal prayers we pause at short intervals to reflect either on their meaning or on some supernatural truth; or, without at all pausing, we reflect thereon while actually pronouncing the prayers with our lips. The rosary is the most common and readily understood example of this manner of

praying. While we are reciting the Our Father and the Hail Marys of each decade of the rosary, we meditate or reflect on some mystery connected with the life of Jesus Christ or of His blessed Mother.

It is also useful, in using the prayers of our prayer-book, to read them slowly and deliberately, making in the meantime practical reflections on their contents, or pausing from time to time to meditate a little and apply the words of the prayers to our own wants. If we accustom ourselves to recite our vocal prayers in this way, we shall not only make them our own and pray well, but we shall also gradually acquire the habit of making mental prayer, which tends to unite us more closely to God, and, through the practical imitation of our divine Saviour's virtues, to render us conformable to Him.

Mental Prayer.

PRAYER is called by St. Gregory Nazianzen a conference, or conversation with God. St. John Chrysostom speaks of prayer as a discourse with the divine majesty. According to St. Augustine it is the raising up of the soul to God. St. Francis de Sales describes it as a conversation of the soul with God, by which we aspire to Him and breathe in Him, and He, in return, inspires us and breathes on us.

Father Bertrand Wilberforce, in his tract on "Mental Prayer," writes:

All prayer is the speaking of the soul to God. This may be done in three ways. For the prayer may be either in thought only, unexpressed in any external way, or on the other hand the secret thoughts and feelings of the soul may be clothed in words; and these words, again, may either be confined to a set form, or they may be words of our own, unfettered by any form, and expressing the emotions of our soul at the moment. In the first case

our prayer will be purely mental; in the second, in which we employ a set form of words, it will be vocal prayer; in the third case, where the prayer is chiefly in thought, but these thoughts are allowed to break forth into words in any way that at the moment seem best to express the feelings of the soul, it is a mixture of mental and vocal prayer, but as the words are spontaneous and not in any prescribed form, it may justly be considered as mental prayer.

In an audience with the Pope, we might read a written address to his Holiness, or we might trust to the words that might occur at the moment, to express what we desired to convey to his mind. But if God were to enable the Pope to read the thoughts of our mind, we might then simply stand silent in his presence, and he would see all that we wanted to express. The formal address would be vocal prayer, the silent standing before his throne would be purely mental prayer, the conversation with unprepared words would be a mixture of the two, and might be called mental prayer in a more general and extended sense. God knows our secret thoughts more clearly than we can express them, more certainly than we ourselves can know them, and words therefore are not necessary in our intercourse with Him, though often a considerable help to us.

A set form of words spoken, or read, can not be called prayer at all, unless the mind intends it as prayer, and gives some kind of spiritual attention, either to the actual sense of the words themselves, or to God Himself while they are being uttered. Shakespeare spoke as a theologian when, in *Hamlet*, he put into the mouth of the king, who asked for pardon without repentance:

> My words go up, my thoughts remain below,
> Words without thoughts never to heaven go.

God condemned the merely material homage of the Jews by declaring, "This people honoreth Me with their

lips, but their heart is far from Me." All prayer, therefore, of whatever kind, must be "in spirit and in truth" (John iv. 23), but vocal prayer is confined to a prescribed form of words, whereas mental prayer is the spontaneous utterance of the soul either with or without words. When St. Francis said an Our Father, or recited his office, he used vocal prayer; when he knelt before God without a word his prayer was purely mental; when he spent the whole night in saying "My God and my all," his mental prayer was mingled with words which expressed the burning love of his seraphic soul.

St. Alphonsus says, "He who neglects *meditation* (a part of mental prayer), and is distracted by the affairs of the world, will not know his spiritual wants, the dangers to which his salvation is exposed, the means he ought to take to conquer temptations, and will forget the necessity of the *prayer of petition* for all men; thus he will not ask for what is necessary, and by not asking God's grace, he will certainly lose his soul."

In the same way St. Teresa asks: "How can charity last, unless God gives perseverance? How will the Lord gives us perseverance if we neglect to ask Him for it? And how shall we ask it without mental prayer? Without mental prayer there is not the communication with God, which is necessary for the preservation of virtue." The holy Doctors agree that those who persevere in mental prayer will live in God's grace. The following words are the deliberate sentence of the holy Doctor St. Alphonsus, the conclusion gathered from his vast learning and experience: "Many say the Rosary, the Office of Our Lady, and perform other acts of devotion, but they still continue in sin. *But it is impossible for him who perseveres in mental prayer to continue in sin; he will either give up mental prayer, or renounce sin.* Mental prayer and sin can not exist together. And this we see by experience; they who make mental prayer, rarely fall into mortal sin; and should they have the misery of fall-

ing into sin, by persevering in mental prayer, they see their misery, and return to God. Let a soul, says St. Teresa, be ever so negligent, if she perseveres in mental prayer, the Lord will bring her back to the haven of salvation."

If this were merely the opinion of St. Alphonsus himself it would be of immense weight, considering his resplendent sanctity, his vast spiritual learning, and the varied experience of his long and active life, but besides this the holy Doctor is here only summing up, in one sentence, the teaching and experience of all the doctors, saints, writers, preachers, and confessors of the whole Church since the beginning. What stronger argument could be used to prove the importance and necessity of mental prayer?

Is Mental Prayer Easy?

ANY one who has a real desire to be saved, and who believes that the opinion of St. Alphonsus, and all other spiritual teachers, that mortal sin and mental prayer can not live together, but are mutually destructive, is really true, must feel a desire to adopt so certain a means of salvation. But many are faint-hearted, and dread the little difficulty they feel in beginning a new exercise, and many more lack the courage and self-denial necessary to continue in it after the novelty has worn away, and the yoke of perseverance begins to gall. Blessed are they who courageously persevere, for their salvation is secure!

Those who find it difficult to begin, or are tempted to abandon this powerful means of salvation, must pluck up heart, and encourage themselves by remembering that mental prayer requires no learning, no special power of mind, no extraordinary grace, but only a resolute will and a desire to please God. In fact the hard matter is

to convince people how easy and simple a matter mental prayer really is, and how the difficulty is far more imaginary than real. This difficulty often rises from not having grasped the true idea of what is meant by mental prayer, and the false idea of the exercise once formed, is often never corrected, the consequence being that the practice is either abandoned in disgust, or persevered in with extreme repugnance, and little fruit.

One common cause of misunderstanding, perhaps the most common of all, is the custom of calling the whole exercise by the name of one subordinate and not most important part, that is *meditation.* From this, the idea arises that it is a prolonged spiritual study, drawn out at length with many divisions and much complicated process, and this notion frightens many good souls, and makes them fall back on vocal prayer alone. They imagine that the soul must preach a discourse to itself, and they feel no talent for preaching. Many, if they spoke their minds clearly, would say, "I can not meditate, but if I might be allowed to pray during that time instead, I could do very well!" This is no imaginary case, as any one who has had any experience will testify, and this miserable misunderstanding that so often holds souls back for years, is partly brought about by defective teaching, but partly also by the name meditation being used, instead of the more comprehensive one of *mental prayer.*

Mental prayer properly understood, will be found to be easy and within the power of all who desire salvation. Of course there are many degrees of prayer, and to pray perfectly is no doubt a matter of great difficulty, but to pray well and in a way very pleasing to God, and very profitable to the soul, is an easy and simple matter. If we remember how many thousands have excelled in mental prayer though not even able to read, we shall see that this holy exercise can not require any special power of mind or any degree of culture. St. Isidore, a farm laborer, is an example of a man utterly devoid of human

learning, but rising, by God's grace, to the sublimest prayer.

In order to pray with fruit and without distraction, it is very useful and in most cases necessary, to spend some time in meditation or pious thought on some definite subject, and from this fact, as before stated, the whole exercise is often called meditation, instead of mental prayer. This often misleads people into imagining that meditation, that is, the use of the intellect in thinking on a holy subject, is the main end to be aimed at, whereas in fact it is only a means to the end, which is prayer or conversation with God. Meditation furnishes us with the matter for conversation, but it is not itself prayer at all. When thinking and reflecting the soul speaks to itself, reasons with itself; in prayer it speaks to God.

Meditation in its wide sense is any kind of attentive and repeated thought upon any subject and with any intention, but in the more restricted sense in which it is understood as a part of mental prayer, it is, as St. Francis de Sales puts it, "an attentive thought, voluntarily repeated or entertained in the mind, to excite the will to holy and salutary reflections and resolutions." It differs from mere study in its object: we study to improve our minds and to store up information, we meditate to move the will to pray and to embrace good. We study that we may know, we meditate that we may pray.

We must then use the mind in thus thinking or pondering on a sacred subject for a few minutes, and in order to help the mind in this exercise, we must have some definite subject of thought upon which it is well to read either a text of Holy Scripture or a few lines out of some other holy book. St. Teresa tells us that she thus helped herself with a book for seventeen years. By this short reading, the mind is rendered attentive and is set on a train of thought. Further to help the mind you can ask yourself some such questions as the following: What does this mean? What lesson does it teach me? What have

I done about this in the past? What shall I now do, and how?

Two remarks are here most important. The first is, that care must be taken not to read too much, but to stop when any thought strikes the mind. If the reading is prolonged, if, for example, in a short prayer of half an hour you were to read for ten minutes, the exercise would be changed into spiritual reading. The second remark is, that you must not be distressed if you find the mind torpid, and if only one or two very simple thoughts present themselves. It is by no means necessary to have many thoughts, or to indulge in deep and well arranged reflections. The object of mental prayer is not to preach a well prepared and eloquent sermon to yourself: the object is to pray. If one simple thought makes you pray, why distress yourself because you have not other and more elaborate thoughts? If you wanted to reach the top of a roof you would not trouble yourself because your ladder was a short one, provided it was long enough to land you safely on the roof. The end is gained. If one simple reflection enables you to pray, you would, in reality, be merely distracting yourself from prayer in order to occupy yourself with your own thoughts, if you were to go on developing a lengthy train of thought. This would be to mistake the means for the end, and it is a very common mistake and the cause of great discouragement. This mistake will be evident if you remember that while you are following out a line of thought, for instance, when you are answering the questions suggested above, you are conversing with yourself.

It is plain therefore that as your object is to converse with God, you should not remain too long in talking to yourself, and that, therefore, if you feel a difficulty in doing this, you need not be distressed. "The progress of a soul," says the enlightened St. Teresa, "does not consist *in thinking much* of God, but in loving Him

ardently; and this love is gained by resolving to do a great deal for Him."

I have said that misunderstanding this point is the most fruitful source of discouragement, and one of the commonest reasons for abandoning mental prayer in disgust, and the reason is, because very few people are accustomed to prolonged or deep thought on any subject. Few indeed are capable of it. If, therefore, they imagine that prolonged, if not deep thought, is necessary for mental prayer, they are in constant trouble and discouragement, which ends in their abandoning the whole exercise in despair. "If I might only be allowed to pray," they will sigh to themselves, "how much easier it would be!"

Let such persons then clearly understand, that many thoughts are not necessary, that their reflections need not be deep and ought not, especially in a prayer of half an hour, to be long, lest prayer should be neglected and the exercise be changed into a study. "Meditation," says St. Alphonsus, "is the needle, which only passes through that it may draw after it the golden thread, which is composed of affections, petitions, and resolutions." The needle is only used in order to draw the thread after it. If then you were to meditate for an hour, and think out a subject in all its details, but without constant acts and petitions, you would be working hard with an unthreaded needle.

Men's minds differ as much as their features, and some men, especially those employed in very distracting duties, need more thought before they can pray than others, but many, especially women, will find that the effort, after prolonged reflections, will generally defeat itself and end in distraction.

As soon, therefore, as you feel an impulse to pray, give way to it at once in the best way you can by acts and petitions, in other words, begin your conversation with God on the subject about which you have been think-

ing. Do not imagine, moreover, that it is necessary to wait for a great fire to burn up in your soul, but cherish the little spark that you have got. Above all, never give way to the mistaken notion that you must restrain yourself from prayer in order to go through all the thoughts suggested by your book, or because your prayer does not appear to have a close connection with the subject of your meditation. This would simply be to turn from God to your own thoughts or to those of some other man.

To meditate means in general nothing else than to reflect seriously on some subject. Meditation, as mental prayer, is a serious reflection on some religious truth or event, united with reference and application to ourselves, in order thereby to excite in us certain pious sentiments—such as contrition, humility, faith, hope, charity, etc.—and to move our will to form good resolutions conformable to these pious sentiments. Such an exercise has naturally a beneficial influence on our soul and greatly conduces to enlighten our mind and to move our will to practise virtue.

"Meditation," writes Madame Cecilia, in her admirable work "At the Feet of Jesus," "consists in occupying ourselves mentally and prayerfully with some mystery of the faith. We call to mind the chief facts, ponder over them, and then stir up our will to regulate our conduct in consequence. Hence, meditation is an exercise of the faculties of our soul—memory, understanding, and will. Some persons are also aided by the imagination; to others it is a hindrance. Do you complain that you can not meditate? Well, let me ask you: Have you ever received an affront that cut you to the quick? Then, perhaps, you did meditate; you thought over it for an hour or more. *Memory* recalled the facts, *imagination* supplied extra details and coloring, the *intelligence* discussed the motives, such as ingratitude, jealousy, pride; it considered the baseness and the unexpectedness of the insult: finally, the *will* took a firm resolution to avoid

that person. Now, what was all this but a meditation in which you employed all the powers of your soul? Moreover, it was probably made without a single distraction, which is of very rare occurrence when we meditate on a mystery of our holy faith.

"Unfortunately, the subject was not well chosen, but at least it may help you to understand that you are capable of making a meditation. Suppose that, instead of reflecting on a personal affront, you had chosen for subject the insults received by Our Lord at the court of Herod. You pictured out the scene, recalled the facts, pondered them over, weighed the motives, and then stirred up yourself to imitate your divine model. This would have been an excellent meditation. Now it is true that the Holy Ghost is the great Master Who teaches us how to pray, but this does not dispense us from means which He has placed at our disposal, for 'God helps those who help themselves,' in this as in temporal enterprises. The masters of the spiritual life have traced out methods of mental prayer for their disciples. The one laid down by St. Ignatius, in his 'Spiritual Exercises,' is perhaps the best known."

It consists of three parts: (1) preparation, (2) meditation proper, (3) exercise of the affections. Each of these parts is subdivided, and a few words on them may be useful to the reader.

Method of Meditation According to St. Ignatius.

I. Preparation.

READ over the subject of the meditation carefully. This can be done the previous evening. Place yourself in the presence of God; stand (if convenient) and reflect on the truth that God sees into your inmost

soul; kneel and make an act of faith and an act of adoration with all the intensity of your inmost being.

As to the *remote* preparation: Having read the subject of the meditation over night, reflect what fruit you may gather from it, considering the actual need of your soul. When in bed, dwell on no thought which might distract you from the subject of the meditation.

When you awake in the morning, after some appropriate ejaculatory prayers, and after offering to God your heart and your actions, banish every other thought; reflect before Whom you are about to appear, and try to excite in yourself some affection, analogous to the fruit which you desire to gather from the meditation.

The acts of faith and adoration need not occupy much time. They have for object to prepare you by devout recollection to commune with God. They form the immediate preparation, together with the *preludes*.

1st Prelude.—This is an exercise of the imagination which you can omit if you do not find it helpful. Picture to yourself some scene connected with the mystery which forms the subject of your meditation, i.e., form your *composition of place.*

2d Prelude.—Ask for a grace in keeping with the mystery on which you intend to meditate. Thus, if you have chosen the Passion of Our Lord, pray for a deep hatred of sin or perfect contrition.

II. The Meditation Proper.

Having called to mind very vividly, by acts of faith and adoration, that you are in the presence of God; having made your preparatory prayer; having formed your *composition of place*, if desirable, by means of the imagination, and having finished your preludes, you proceed to the meditation proper, namely, to the second part.

Here we consider the subject carefully and devoutly. If you have for subject some maxim of Our Lord, think

when, where, and why He uttered it. See what lesson you can learn from it, and how far your conduct is at variance with the precept. Take a practical resolution to amend. Determine some *definite* act of virtue in question. A vague purpose of amendment is useless.

In this part of the meditation, avoid spending all the time in reflections, since they are a means, not an end. Their great object is to stir up your will to do some good action, and to serve as solid foundation for your resolutions. The most important part of meditation is the exercise of the affections, and all the preceding steps should lead up to this essential point.

As Father Chaignon, S.J., says in his "Sacerdotal Meditations;" "Prayer is a gift of the Spirit of God; it is a science of which this Holy Spirit is the first, or rather the only, veritable Master. Let us earnestly pray to Him to grant us this gift, which shall be for us the channel of the most precious graces. Let us learn of Him this science, which is so important a part of the science of the saints."

Domine, doce nos orare. (Luke i. 11.) He teaches it, says St. Bernard, in acting upon our *memory*, our *intellect*, and our *will*. *Monet, et docet, et movet; monet memoriam, docet rationem, movet voluntatem: suggerendo, instruendo, afficiendo.* (St. Bernard, Serm. de Pent.). One could not have more clearly designated the exercises of the *three faculties*, in which the method of St. Ignatius precisely consists.

A. The *Memory:* Propose to yourself the whole subject of the meditation; place before yourself the whole of the truth or mystery under consideration, as if you were relating or describing it to another person very clearly and briefly. An act of faith will help you.

B. The *Intellect* or *Understanding:* It first considers the truth and then makes the application.

1. Consider what you have to believe, or do, with respect to the truth which you have proposed to yourself;

what lesson for the amendment of your life you will find in this truth, or in this mystery. Search for it, and as soon as you have arrested it, you will pass on to the consideration of some motives, which may move your heart and engage you to put it in practice.

2. Examine also very carefully how much you esteem a truth so important for your salvation as that which engages your attention; whether you are in the habit of regulating your conduct by what it inculcates, or whether you are negligent with regard to it. Admit your negligence; acknowledge your faults. What is the cause of your errors? What means will you employ to avoid them?

C. The *Will:*

1. Pious affections are aroused. These affections differ as the subject varies, or in accordance with the dispositions of the soul and the motions of the Holy Spirit —*confusion*, *shame*, and *contrition; distrust of ourselves; confidence in God; thanksgiving; offering of ourselves; sacrifice of whatever obstructs* or *retards perfection; resignation; abandonment to the will of God.*

2. The will makes strong resolutions, with regard to a certain virtue, for instance, humility, or, with regard to certain occasions and certain means, tending to greater perfection.

3. You will make some colloquies, especially toward the end of the meditation.

III. Colloquy.

This is a direct prayer; so make acts of faith, hope, charity, etc., as they are suggested by the subject of your meditation. This part of the meditation should occupy perhaps one-fifth of the whole time alloted to the exercise.

The colloquy may also be called a familiar and respectful address to God, in which we praise Him, thank Him, beg His pardon, ask Him for some grace, some-

times as His child, sometimes as His servant or spouse. In the colloquies we may also address ourselves to Jesus Christ, the Blessed Virgin, or the saints.

Resolutions and Spiritual Bouquet after Meditation.

Finish with the *offering of resolutions*. You can use a set form, or your own words. Then, as a reminder of your meditation, choose a "spiritual bouquet," that is, some thought which bears on the subject and which you can recall when tempted to break your resolution.

Finally, recite some *vocal prayer*, such as the Our Father, Hail Mary, or the *Anima Christi*. This is a brief exposition of the Ignatian method.

Remember that there are times of spiritual desolation, when mental prayer or meditation is very difficult. This is not a reason for neglecting or curtailing your meditation. Try to fix your attention and say some vocal prayers to obtain the grace you desire; humble yourself before God; do not be discouraged. God asks for your efforts; the success does not depend entirely on you.

When you find sufficient food for reflection and affections in one point, do not be in a hurry to pass on to the next.

Do not adhere slavishly to the thoughts suggested in the colloquies; those that come to you naturally are far more helpful. Speak to God with respectful familiarity.

In choosing your resolution, base it on some well grounded motive; endeavor to foresee when and how you can put it into practice.*

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* Those who desire further information on this subject can consult the "Method of Meditation" by Père Roothan, S.J., or any other similar work.

Outlines of the Sulpician Method of Meditation.

Part I.—The Preparation.

1. *Remote Preparation:*

Detachment from sin.

Mortification of the passions.

Control of the interior and exterior senses.

2. *Proximate Preparation:*

On the preceding evening and in the morning to think over the subject of meditation, and, in particular:

(*a*) What we should consider in Our Lord;

(*b*) The motives proper to convince us;

(*c*) The resolutions we should take.

To keep strict silence from the evening till the next morning after prayer.

To go to prayer with gladness and humility.

3. *Immediate Preparation:*

To put one's self in the presence of God by acts of faith and adoration.

To acknowledge one's self unworthy to appear before God and to be suffered in His presence, making acts of humility, contrition, and union with Our Lord.

To acknowledge one's self incapable of praying, on account of blindness of intellect and perverseness of the will.

To invoke the Holy Ghost.

Part II.—The Body of the Prayer.

First Point: Adoration.

To consider in Our Lord the subject proposed for meditation—His sentiments, His words, His actions.

To discharge toward Him our duties of adoration, admiration, praise, thanksgiving, love, and joy or compassion.

Second Point: Communion.

Consideration of the motives leading to virtue and withdrawing from vice; consideration of the circumstances of the mysteries.

Reflection on one's self, with sentiments of contrition for the past, confusion for the present, and desire for the future.

Petition, with humility, confidence, and perseverance.

Third Point: Cooperation.

To take resolutions—definite, present, efficacious.

To have great distrust in one's self.

To put entire confidence in Our Lord.

Part III.—The Conclusion.

To thank God for having suffered us in His presence and for the graces He gave us during prayer.

To beg His pardon for the faults we may have committed during prayer.

To beg His blessing on our resolutions, the present day, our life, and our death.

To place ourselves and the fruit of our prayer under the protection of the Blessed Virgin.

To make the spiritual nosegay—"Sub tuum præsidium." "O Jesu, vivens in Maria."

Prayer: Sub Tuum Præsidium.

Sub tuum præsidium confugimus, sancta Dei Genitrix; nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos, semper virgo gloriosa et benedicta.

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, and deliver us from all dangers, O ever glorious and blessed Virgin.

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Benedictus Deus in sanctis suis.
R. Amen.

V. Blessed be God in His saints.
R. Amen.

Prayer: O Jesu, vivens in Maria.

O Jesu, vivens in Maria, veni et vive in famulis tuis, in spiritu sanctitatis tuæ, in plenitudine virtutis tuæ in veritate virtutum tuarum, in perfectione viarum tuarum, in communione mysteriorum tuorum, dominare omni ad versæ potestati, in spiritu tuo ad gloriam Patris. Amen.

O Jesus, living in Mary, come and live in Thy servants, in the spirit of Thy holiness, in the fulness of Thy might, in the truth of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries; subdue every hostile power, in Thy spirit, for the glory of the Father. Amen.

An indulgence of three hundred days, once a day.—Pius IX., Oct. 14, 1859.

Explanation of the Sulpician Method of Mental Prayer.

THE Very Rev. A. Magnien, S.S., D.D., former Superior of the Theological Seminary of St. Sulpice, Baltimore, in his introduction to Father Hamon's "Meditations," writes:

This work is based upon the Method of Mental Prayer, which is followed in all Sulpician seminaries and in many other religious communities throughout the world. This method is extremely logical and as simple as it is logical.

Many, however, have been trained in the *Ignatian* method, and do not readily take to any other.

The Sulpician method of meditation consists essentially of three parts, the first of which is called the Preparation, the second the Body of the Prayer, and the third the Conclusion. We shall devote a few words to the explanation of each. All spiritual writers presuppose in those who practise meditation a preparation known as *remote*. By the very nature of the case, the lives of those

who aim at perfection should be characterized by detachment from worldly things as such, and by the spirit of mortification. The method proper, then, opens with the *proximate* preparation. This should be made on the preceding evening and in the morning, continuing until the moment we are ready to begin our prayer. In its main outlines it is a summary of the whole Meditation, and is so styled in Father Hamon's work. After dwelling upon the goodness of God as evidenced in each particular subject, we consider what we ought to do for Him in return, and what means it were best to adopt in view of the desired end. The resolutions flow naturally from these considerations, and are determined in their character by them.

We have now to deal with the Body of the Prayer, which in Father Hamon's work falls under the title Meditation for the Morning. In the first part, called Adoration, we study the subject in our blessed Lord, calling to mind His words, His actions, and the spirit of His life. The mystery or virtue as seen in Him will induce us to render to Him our duties of adoration, admiration, praise, thanksgiving, love, joy, or compassion, according to circumstances. The second part (including points 1 and 2) supplies us with motives and means of practising virtue, and suggests, in each case, that we reflect upon our conduct in order to see whether, and to what extent, we possess the particular virtue recommended. Our neglect and consequent failure will inspire us with sorrow for the past, confusion for the present, and desire for the future. Recognizing that God only can give effect to our desires, we earnestly implore Him to grant us the virtue upon which we have been meditating. That nothing may be wanting to success, we in the third part of the Body of the Prayer make *definite resolutions for the present day,* thus insuring our own cooperation.

What we have termed the Conclusion is made up of acts in which we thank God for the graces which He has

bestowed upon us during prayer, and beg His pardon for any faults of which we may have been guilty whilst holding commune with Him.

The Spiritual Nosegay is a text taken from the Sacred Scriptures, or from the Fathers, or from the Office of the Church, which both summarizes and suggests the considerations and resolutions of the morning. Those who desire more intimate acquaintance with this excellent method will find an admirable exposition of its several parts in Father Faber's treatises: "Growth in Holiness" in the chapter on *Prayer*.

Bishop Bellord's Summary of a Method of Meditation.*

Remote Preparation.

1. Read the meditation over-night.
2. Review it at intervals till next morning.
3. Affections of love and joy up to the meditation.

Introduction.

1. Place yourself in the presence of God.
2. Act of humility: acknowledge your unworthiness.
3. Confess your incapacity: ask for aid.

The Meditation.

I. Adoration.

1. Contemplate the subject in God the Father, or in Jesus Christ, with reference to His (i.) Dispositions, (ii.) Words, (iii.) Actions.
2. Offer Him, with respect to the subject, (i.) Adoration, (ii.) Admiration, (iii.) Praise, (iv.) Love, (v.) Joy, (vi.) Gratitude.

II. Reflection.

Transfer to yourself what you have contemplated in God, considering:

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* From Rt. Rev. James Bellord's "Outlines of Meditations."

1. What example, or warning, or knowledge, is to be gathered with a view to your own case?
2. What are your past negligences, present deficiencies, future needs?
3. What grace do you require from God?

III. *Action.*

1. Petition.
   (i.) Simple petition.
   (ii.) With obsecration (through the merits of Christ, the Blessed Virgin, etc.).
   (iii.) With thanksgiving.
   (iv.) With intercession for others.

N.B.—Your petitions must be (i.) Humble; (ii.) Confident; (iii.) Persevering.

2. Resolutions.
   (i.) Let them be practical.
   (ii.) For immediate use.
   (iii.) Adapted to your special case.
   (iv.) Efficacious.
3. Colloquies.
   With God the Father, Jesus Christ, the Blessed Virgin, your Guardian Angel, etc.

CONCLUSION.

1. Thanksgiving.
   (i.) For admission to God's presence.
   (ii.) For ability to pray.
   (iii.) For lights received.
2. Contrition.
   For faults committed, with a brief examination of the meditation.
3. Oblation.
   Offer the meditation to God by the hands of the Blessed Virgin for the supplying of all defects.
4. Spiritual Bouquet.
   Sum up the meditation in a maxim or ejaculation to be recalled during the day.

Method of Particular Examination in Striving after Perfection.

THERE are two kinds of examination (or examen)—*general* and *particular*. The object of the first is to discover all the faults we have committed.

The second or particular examination has for its object one single fault or bad habit, which we have resolved to correct.

It is made every day in the following manner:

1. In the morning, on rising, resolve to avoid this sin or defect.

2. Toward noon, ask of God the grace to remember how often you have fallen into it, and to avoid it for the future. Then examine, thinking over the time passed since your rising, ascertaining the number of faults committed, and marking them by so many points in the first line of a table like the following:

Days of the Week.

1st day	_____
	_____
2d day	_____
	_____
3d day	_____
	_____
4th day	_____
	_____
5th day	_____
	_____
6th day	_____
	_____
7th day	_____
	_____

This done, renew your resolutions for the rest of the day

3. In the evening, after supper, or at nightfall, a new examination like the first, marking the faults on the second line for the day.

Observations.

1. At each fault against the resolutions you have taken, as soon as you recollect yourself, put your hand on your heart and repent of your fall.

This can be done without being observed by any one.

2. At night, count the points of the two examinations, and see if from the first to the second you have made any amendment or progress.

3. Compare in the same way the day or the week, which is ending, with the preceding day or week. The lines of the record diminish in length, from the 1st to the 7th day, because it is reasonable to expect that the number of the faults should likewise diminish.

4. The subject of the particular examen should be ordinarily the predominant passion—that is, the one which is the source of the greater number of faults that you commit, and which consequently is the great obstacle to your sanctification.

5. This examination on the predominant passion should be continued, until it is entirely overcome, or, at least, notably weakened.

The Subject-matter of the Particular Examen.*

WHAT is the subject-matter of the Particular Examination? According to St. Ignatius, it is "the particular sin or defect," that is, imperfection of any kind, "of which one wishes to correct himself." The same idea

* From "First Lessons in the Science of the Saints," by R. J. Meyer, S.J.

is conveyed by the words which the priest says at the Offertory of the Mass, when he prays: "Accept, O holy Father, almighty and everlasting God, this immaculate victim which I, Thy unworthy servant, offer Thee for my innumerable sins, and offences, and negligences."

Sins, in this connection, are faults properly so called—in thought, word, deed, and omission—and into which we frequently and deliberately fall. Offences are faults less properly so called, which we are wont to commit through human frailty and inadvertence, just as a traveller walking upon slippery ground is apt to fall, when he is ever so little off his guard. Negligences are shortcomings which can not properly be classed with sins of omission, and which do not wholly vitiate our actions, but which dim their lustre and mar their perfection. Such, for example, are all those shortcomings, which result from a lack of fervor, of a pure intention, of full correspondence with the lights and graces vouchsafed us, and of other qualities which ought to shine forth in our actions and in our whole lives.

The Particular Examination, therefore, should be directed: first, towards avoiding all deliberate sins; secondly, towards diminishing the number of our lesser offences, and, as far as possible, avoiding them; thirdly, towards diminishing the number of our negligences, and, as far as possible, avoiding them. In all these cases, there is question of amending some fault, whether it be a sin strictly so called, or a want of perfect fidelity and correspondence on our part. Hence St. Ignatius very properly mentions only sins and defects, as the subject matter of the Particular Examination of Conscience, yet it is obvious, that we can not avoid those shortcomings called negligences, except by the practice of the missing virtue or perfection. For instance, if the negligence consists in the lack of a pure intention in our actions, the only way to correct it is to be careful in future to have such an intention, and this implies posi-

tive acts of virtue. In general, sins or evil habits may be overcome, either directly by repressing them, or indirectly by practising the contrary virtues. The former is called the negative, and the latter the positive method. Both methods are indicated by the author of the Imitation, when he writes: "Two things particularly conduce to a great amendment; these are, forcibly to withdraw one's self from that to which nature is viciously inclined, and earnestly to labor for the good which one wants the most."

But, whether we pursue the negative or the positive method, it is essential to full success that the subject-matter be sharply defined. Not only must we aim at the correction of our vice, or the acquisition of one virtue at a time, but often we must subdivide the matter into several parts, corresponding to the different ways in which either the vice or the virtue shows itself. For example, if we wish to apply our Particular Examination to rooting out pride and implanting humility in our hearts, it is not sufficient to propose to ourselves in general, not to take pride in anything and to humble ourselves in everything. Thus proposed, the subject-matter is altogether too comprehensive. For pride may betray itself in ambitious thoughts, in boastful words, in haughty deeds; humility, on the other hand, may manifest itself in lowliness of spirit, in meekness of speech, in modesty of demeanor. And each one of these subdivisions furnishes ample matter for the Particular Examination of Conscience.

So much being presupposed, we may ask: What should we take as the subject of our Particular Examination? To this question no general answer can be given. It is a matter which the advice of a prudent confessor or director, aided by the self-knowledge derived from prayer and especially from the General Examination, must determine for each one of us, according to circumstances. However, as a guide for the confessor or

director, as well as for the penitent, spiritual writers lay down the following rules:

1. Strive to subdue your vice before you apply yourself to the acquisition of virtue. "The husbandman frees his field from briars, nettles, and noxious weeds, before he scatters the good seed over it. In like manner, he that tills the soil of his heart, should begin by rooting up his vices, and then devote himself to cultivating the virtues which will bear fruits of holiness, while at the same time they will check the undergrowth of vice." The first subject, therefore, of the Particular Examination should be deliberate sins. Until they have been cleared away, we look in vain for a healthy growth of virtues.

2. Correct your external faults before others which are purely internal. The latter easily escape the scrutiny of one who has little experience in the spiritual life. They may not be voluntary, because not all our internal actions are under the control of the will; and so it often happens that the beginner is unable to tell how far, if at all, he is to blame. Begin, therefore, with external actions, which are more easily governed, and more readily recognized as culpable, when they deviate from the laws of God and of right reason. By thus regulating your external actions, you will gradually weaken the vices in which they have their origin. For instance, if the high opinion which you have of yourself, shows itself in haughty or boastful words, the effort to check them will make itself felt in your heart, and will deaden the sentiment of egotism which finds expression in them.

3. If you are subject to a variety of external faults, try to free yourself first from such as are more likely to give scandal or to detract from the esteem which a life of virtue ought to inspire in others. For example, if you are accustomed to speak hastily, thoughtlessly, sharply, and thereby perhaps wound the feelings or injure the reputation of your neighbor, reason and charity

require you to correct these defects before others which, in themselves, may be far more serious.

4. Again, amend your deeds before your words; because, as St. Ignatius teaches in the *General Examination of Conscience*, sins of deed are more serious than others, for a threefold reason: namely, "on account of the greater length of time, the greater intensity of the act, and the greater number scandalized or injured."

5. Beware, however, of being so intent on the correction of external faults, as to pass your whole life therein. After all, it is not external propriety, but internal purity, that we must propose to ourselves as our ultimate aim. We are engaged in a conflict with vice, and vice is rooted in the heart.

Find out, therefore, by means of the General Examination, what is the vice that has the upper hand in you; in other words, find out what is the chief disorder introduced into the soul by your predominant passion. There is your danger, there is the spot which your enemy will attack, there is the traitor, ready to take sides with him and to deliver you into his hands, there is the Goliath, whose head you must cut off in order to free yourself from the hands of the Philistines.

If several vices or disorderly passions of different kinds hold sway in your soul, see of what nature they are. Some vices may be spiritual, because they seem, as it were, to spring up from the soul itself. Such a vice is pride, with all its varieties of vainglory, ambition, haughtiness, disdain, and the like. Other vices, on the contrary, are wholly carnal, because they proceed more directly from the sinful appetites of the body. Such a vice is sensuality under all its forms of impurity, gluttony, sloth, and so forth. These carnal vices, if not restrained, are a source of great and imminent danger; and, therefore, a person who is molested by them should subdue them before he undertakes the combat against spiritual

vices, which may indeed inflict many slight wounds upon the soul, but which do not easily kill it.

6. In case you are not troubled by any vice in particular, or have so far subdued them that your faults are few and light, it is well for you to change from the negative method to the positive, and to take, as the subject of your Particular Examination, the virtue which you desire especially to acquire. For though, as already stated, the immediate object of the Particular Examination is the correction of your faults, it is not well to spend your whole time in this alone. He that is engaged in weeding a garden, is well employed; but it does not follow therefrom that he must never do anything else. On the contrary, the object he should have in view in pulling up the weeds, is to plant flowers in their place. In like manner, when you spend your Particular Examination in rooting up the vicious inclinations of your soul, you should propose to yourself to plant the sweet-scented flowers of virtue in their stead.

What should move you, above all, to adopt the positive method, when your passions rarely rise in open or violent revolt against reason, is that otherwise you will derive little or no profit from your Particular Examination. In fact, the occasions of combat being rare, you are apt to forget the subject altogether and to imagine that your enemies have surrendered when they have only withdrawn into their stronghold. You fancy, forsooth, that you have subdued the passion of anger, because nothing has occurred to ruffle your temper. But you are greatly deceived. It is not astonishing that the sea is smooth when there is not a breath of air to disturb the calm. Neither is it astonishing that you are quiet, when there is not a living soul to arouse your wrath. Your passions seem to be dead; but, in reality, they are only asleep. Unless you strengthen and arm yourself then, while they leave you a little respite, they will assault you all the more violently, when they awake.

Instead, therefore, of laboring to correct a defect which you seldom commit, aim at acquiring the opposite perfection. Do you wish to guard against ever treating others with haughtiness or contempt? Learn to look upon yourself as the least of all; and take, as the subject of your Particular Examination, the practice of humiliation. Do you wish to make sure of not repining when adversity will come to try you? Endeavor to see the hand of God in all the occurrences of life; and take, as the subject of your Particular Examination, the practice of perfect conformity to the divine will. Whatever virtue you select, let it be genuine, solid, supernatural, capable of bearing the stress of trying circumstances and of being carried to the highest degree of perfection. Let it be the virtue which is most opposed to your predominant passion, the virtue which you need most in your present state and condition of life, or the virtue which will unite you most closely to God, the source and centre of all holiness and perfection.

Having thus determined the subject-matter, we perform the Particular Examination, together with the General Examination, as an adjunct and auxiliary to it. That we may do so with the best possible results, St. Ignatius, who was the first to reduce the Particular Examination to a systematic form and to promote its practice throughout the world, gives us some valuable directions. "The daily Particular Examination," he writes, "embraces three times and two siftings. The first time is straightway in the morning on rising, when a person resolves to guard diligently against the particular sin or defect, which he desires to correct. The second time is in the middle of the day, when, after begging light to know how often he has offended Almighty God, he begins the scrutiny of his conscience, as explained in the General Examination, by first demanding an account of his soul concerning the particular fault in question . . . from the hour at which he rose down to the present.

Then he marks in a book prepared for the purpose, how many times he has fallen; and, when he makes the act of contrition and purpose of amendment for his sins, he includes, in an especial manner, the particular fault in question.

"The third time is in the evening, when he makes a second sifting in like manner; and, after marking in his book, how many times he has fallen, he again says an act of contrition and resolves to be more on his guard in future, especially against the particular fault in question."

These practices, and especially that of marking the number of one's falls, will perhaps be looked upon by some as childish minutiæ, calculated only to hamper the spirit. But they are not so regarded by those who are experienced in the spiritual life. As a proof, it may be allowed to refer, in passing, to two eminent ecclesiastics, now departed, who were well known to some readers of these lines, and who were highly esteemed by all that knew them for their sound, practical judgment, no less than for their manly virtue. One of these spoke of the little book of the Particular Examination, as the pass-book, in which we daily note our current account with heaven, and which, if faithfully kept to the last, we may present with confidence at the judgment-seat of God. The other, a much-beloved prelate, who had resigned the dignity of office for the lowliness of a religious life, on perceiving that the hour for the usual examination of conscience had come, took leave of the friends with whom he was conversing, and, drawing forth from his pocket the booklet of his Particular Examination, shook it playfully in their faces, with the remark: "For me this is very necessary." These words, said with an air and tone of earnest conviction, are quite as applicable to all of us as to the speaker. Not that the success of the Particular Examination depends essentially upon recording, even to the last unit, the exact number of our daily failings; but that neglect in marking with becom-

ing diligence the result of the Examination, gradually leads to forgetfulness, if not to complete disuse, of this important exercise in a fervent Christian's life.

The object of this marking of our faults is to fix the attention, and to prevent us from relaxing our efforts during the course of the day. The same is true also of other practices recommended by St. Ignatius, under the head of "Four useful additions, for the easier and quicker extirpation of any particular sin or defect." "The first is, that each time a person falls into that particular sin or defect, he lay his hand on his breast, and grieve for his fault. This he can do even in the presence of others, without their perceiving it."

"The second is, that at night, after making the second scrutiny of his conscience, he compare it with the first, and observe if any amendment has taken place."

"The third is, that he compare the examination of the first and second day, and see if there has been any improvement."

"The fourth is, that he compare one week with another, and note if, in the present week, he has improved on the preceding." Made in accordance with these directions, the Particular Examination can not fail to produce the happiest results. "It owes its great efficacy," writes an experienced director of souls, "to these three things: first, it divides our enemies, and brings all our forces to bear upon one of them at a time; secondly, it attacks our disorders and sinful habits at the root; thirdly, it keeps us at work all day and calls for the exercise of every power of the soul." And thus it becomes the specific for inveterate and radical defects, which resist all other means of self-reform.

Deep-seated and chronic evils, it is true, are not cured speedily, nor by the ordinary remedies; but it is also true, that no spiritual evils, however obstinate, can resist the persevering efforts of a resolute will aided by the grace of God. "Let no one then despair," says

St. Basil, "because of his sinful inclination; rather, let him bear in mind that, as skilful culture can change the qualities of trees and shrubs, so zeal and industry in the pursuit of virtue can check and correct all the vicious affections of the soul."

In a similar manner, one of the ancient fathers of the desert counselled and encouraged an anchoret, who had grown so remiss in the discharge of all his spiritual duties, that lukewarmness seemed to have become his normal condition; so much so that though moved to lead a life more worthy of his calling, he thought his case too desperate to begin the work of self-reform. The venerable patriarch, desiring to give additional force to his advice, put it in the form of a parable, somewhat as follows: "A certain man, having a field all overrun with thorns, briars, and tares, told his son to stub and clear it. The youth, therefore, set out one day to do the work assigned him; but immediately upon beholding it, he lost heart, threw himself upon the ground, and spent his time in sleep. The next day he went out again, and did likewise. Questioned at night how he was progressing, he frankly confessed that he had not the courage to undertake what appeared to him a hopeless task. Whereupon his good father reproved him, saying: 'You do wrong, my son, to look upon your work in the gross, as if you had to do it all at once. Mark out for yourself, in the morning, as much as you can easily do in a day, and address yourself with a will to your appointed task. Before long you will find that it is not so hopeless as you now fancy to yourself.' The son followed his father's advice, and full soon the whole field was cleared."

Let us all apply this parable to ourselves, and mark out, every morning, a definite amount of work to do in the field which our heavenly Father has given us to cultivate. Let us daily clear away some of the thorns, briars, and tares which overrun it and hinder the growth of the good grain. In other words, let us make strenu-

ous and persevering efforts to free our souls from the sins, offences, and negligences into which we are wont to fall, and which we recognize as the greatest impediment in the way of a Christian life.

With this object in view, let us diligently perform the Particular Examination of Conscience. It is a most efficacious means of self-amendment and spiritual progress. For it is a combat carried on against our faults, until the vices from which they spring have been subdued and replaced by the opposite virtues; and, as the pious author of the Imitation assures us, "if every year we rooted out one vice, we should soon be perfect men."

The Spiritual Exercises of St. Ignatius arranged in Prayers.

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1.

PRAYER OF ST. IGNATIUS.

SOUL of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, inebriate me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me;
O good Jesus, hear me;
Within Thy wounds hide me;
Suffer me not to be separated from Thee;
From the evil enemy defend me;
In the hour of my death call me,
And bid me come unto Thee,
That with all Thy saints I may praise Thee
For all eternity. Amen.

2.

A PRAYER OF ST. IGNATIUS TO OUR LORD JESUS CHRIST.

O BELOVED Word of God, teach me to be generous, to serve Thee with that perfection which Thy majesty claims, to give without calculation, to fight without heeding wounds, to labor without repose, to expend myself in Thy service without thought of other reward than that of knowing that I do Thy most holy will. Amen.

3.

PREPARATORY PRAYER.

O LORD, it is for the purpose of conquering myself that by Thy grace I have undertaken these holy exercises. It is my rebel will that I desire to vanquish and

overcome, my unruly and disordered affections which I desire to put in order, so that my soul may be attentive simply to the seeking and finding of Thy will, and to the following of it alone, in the ordering and disposing of my life.

Give me a generous heart, a heart truly liberal, which, giving itself to Thee, may abandon itself without any reservation to Thee, its Lord and Redeemer.

O Lord, so great to all Thy servants, dispose of my life, of my liberty, of all that surrounds me. O my Creator, speak to Thy creature. Behold my soul before Thee: my will is as a scale in a state of perfectly equal balance, which shall only waver to one side or the other when Thou placest in it the weight of Thy will or wish. I ignore all natural inclination; my will is suspended and in a state of perfect indifference. I have but one will and desire, to obey and please Thee. I promise Thee fidelity to my exercises of piety, and to the full time of meditation. I foresee the furious assaults of the devil, but I am firmly resolved to yield nothing on this point to his importunities.

I promise Thee to exert my earnest efforts. It is for me to exercise myself, and to labor, even at the cost of suffering if necessary; to examine my soul and to rectify its ways; to call on Thee, to listen to Thee, to obey Thee.

I promise Thee to preserve silence; not only shall my lips remain silent, but my mind shall be drawn off from the cares of life, from the agitations of the world, and from all vanities. I know that this interior and exterior solitude possesses great merit in Thy sight. But above all it leaves me in greater liberty to find that which I so ardently desire; it enables me to approach closely to Thee, to lose none of Thy words, to be better disposed for the receiving of the gifts of Thy divine and supreme goodness.

4.

PRAYER TO OBTAIN THE GRACE OF UNDERSTANDING THE TRUE END OF MAN.

MAN was created for this end—to praise, reverence, and serve the Lord his God, and by this means to arrive at eternal salvation. All other beings or objects placed around man on earth have been created for him, to serve as means to assist him in the pursuit of the end for which he was created.

We must, then, above all things, endeavor to establish in ourselves a complete indifference with regard to all created things, even those of which the use is not forbidden us; not preferring, as far as depends on us, health to sickness, riches to poverty, honor to humiliation, a long life to a short one; since good order requires that we wish for and choose, in everything, what will lead us most surely to the end for which we were created.

(Text of St. Ignatius.)

For what shall it profit a man, if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul?

(Mark viii. 36, 37.)

Jesus said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment."

(Matt. xxii. 37, 38.)

Jesus said: "The Lord thy God shalt thou adore, and Him only shalt thou serve."

(Matt. iv. 10.)

Lord, Thou hast created me, Thou hast created me for Thyself—to praise Thee, to reverence Thee, to serve Thee. It is by applying myself to Thy service that I shall save my soul. All other things placed around me in this world are there as so many means whereby I may be conducted

to the great final end of my creation, which is twofold yet one: to serve Thee and save myself.

Teach me, O Lord, to do my duty, my only duty in this world, which is for the fulfilling of Thy intentions and designs, to discern amongst Thy creatures—1st, those which may aid me, so as to use them so long as they may be of service to me: 2d, those which may be harmful to me, so as to reject them inasmuch as they may be injurious to me. If I accept some and reject the others, may it be solely with the view of glorifying Thee, and of being always within the order of Thy will.

But since my courage may give way, since my heart may be fascinated by these extraneous creatures, defend it, O my God, and assure to it safety and freedom from the seductions of the world. Grant that, indifferent to all that is not commanded by Thee, indifferent to all those creatures the use of which Thou hast not even forbidden, my heart may neither desire nor seek amongst the multiplicity of creatures and the vicissitudes of life aught but what is needful for the fulfilling of Thy will.

May health or sickness, riches or poverty, honors or contempt and humiliations, leave my soul, if not insensible, at least in that state of holy indifference to which I desire to attain for Thy greater honor and glory; for this I pray. I will and desire that it should be thus with me, and I firmly resolve continually to restore my will to this necessary equilibrium, so that it may always be inclined solely by the motive-power of Thy holy will.

5.

PRAYER TO EXCITE ONE'S SELF TO REPENTANCE.

I BESEECH Thee, O Lord, to grant me the grace which I need, and which I earnestly desire to obtain. I ask it with confidence, since I know I ought to have a deep contrition and abiding and sincere sentiments of sorrow for my sins. I ask of Thee that feeling of shame which

should make me blush for myself. Many souls have been lost by a single mortal sin. How many times have I not merited this judgment for my many and great sins!

I ask of Thee an intense sorrow for having committed them, tears to weep over them, a broken and contrite heart at the memory of them.

What a sight for me, a sinner, to behold Jesus Christ living and in agony on the tree of the cross! O my Creator and Redeemer, how great was Thy love when Thou didst will to exchange heaven for earth, the glory of Thy heavenly life for this life of pain, and to suffer a death of infamy for me—for my sins.

Look, O my soul; look at and consider thy past life—what hast thou done for Jesus Christ in the past—at this present time what art thou doing for Jesus Christ—in the future what wilt thou do for Jesus Christ? Speak, O my soul, with Jesus crucified; tell Him thy thoughts. tell them to Him with all simplicity; tell them to Him just as thou thinkest them.

Pour out thyself, O my heart, to thy God. Let thy thoughts turn from Him to thyself; thy prayer is always good and fervent when it is true and sincere, when it speaks as a friend speaks to his friend, as a subject speaks to his king, as a slave speaks to his master. Accuse thyself, O my soul, of the evil thou hast done, declare all thy wounds, thy weakness, thy doubts, thy waverings, thy most secret thoughts.

May the Lord, my Creator, cure me and shelter me beneath His pardoning grace.

6.

THE TRIPLE COLLOQUY.

O MOTHER of my Saviour, my blessed Lady, my Queen, vouchsafe to intercede for me with thy divine Son, thy Lord, and obtain for me these three graces:

The grace to know with a full knowledge, to feel profoundly, to deplore and to detest my sins;

The grace to feel and realize the disorder of my life, to hold it in horror, to reduce it to rule, and amend it, and to correct myself;

The grace to know and detest the world, to put away from my soul, and keep out of it, all worldly and vain thoughts, and to renounce for ever the world and all its vanities.

Hail Mary.

2. O LORD Jesus Christ, for the sake of Thy blessed Mother, obtain for me from the eternal Father these three graces:

The grace to know with a full knowledge, to feel profoundly, to deplore and to detest my sins;

The grace to feel and realize the disorder of my life, to hold it in horror, to reduce it to rule, and amend it, and to correct myself;

The grace to know and detest the world, to put away from my soul, and keep out of it, all worldly and vain thoughts, and to renounce for ever the world and all its vanities.

Anima Christi.

3. ETERNAL God, Father Almighty, in the Name of the Word made flesh, I beseech Thee to grant me these three graces I implore of Thee:

The grace to know with a full knowledge, to feel profoundly, to deplore and to detest my sins;

The grace to feel and realize the disorder of my life, to hold it in horror, to reduce it to rule, and amend it, and to correct myself;

The grace to know and detest the world, to put away from my soul, and keep out of it, all worldly and vain thoughts, and to renounce for ever the world and all its vanities.

Our Father.

7.

COLLOQUY ON GOD'S MERCY AND COMPASSION.

Thanksgiving of the Sinner.

O LORD God, Thou art infinitely *wise*, I adore Thee Who hast borne with my ignorance;—Thou art infinitely *just*, I adore Thee Who hast not chastised my iniquity;—Thou art infinitely *powerful*, I adore Thee Who hast deigned to spare my weakness;—Thou art infinitely *good*, I adore Thee Who hast pardoned me all my malice and sins.

I thank Thee that the angels, who are the avenging swords of Thy justice, have not slain me. I thank Thee because the saints, who are Thy friends, have prayed and made intercession for me who was Thine enemy. I thank Thee that Thy heavens, Thy stars, Thy sun have not refused to shine on me. I thank Thee for having placed the whole of creation at my service; I have caused it to groan beneath the burden of my sin, and yet it has not risen up against me. I thank Thee that the very earth has not opened beneath my feet to precipitate me into the lowest depths of hell, where I indeed deserve to be eternally.

I behold before me, O my God, the mystery of the infinite abyss of Thy mercy. I return Thee thanks for having preserved my life until this day, for having granted to me repentance for my sins; how great has been and how incomprehensible remains Thy pity for me!

Pardon, O perfections of my God, for having preferred imperfect and vile creatures to Thee! Pardon, O justice of my God, for having outraged Thee by my crimes! Pardon, O holiness of my God, pardon for having so long stained the purity of Thy sight by my sins! Pardon, O mercy of my God, for having so long despised Thy merciful voice! In deep sorrow and contrition I cast myself at Thy feet—have mercy on me!

"Show mercy to a poor penitent, whom Thou hast so long spared in his impenitence."

(St. Bernard.)

8.

PRAYER TO JESUS CHRIST OUR KING THAT WE MAY OBEY HIS CALL.

MY Lord Jesus Christ, Thou hast said to me: "My will is to subject the infidel world to My empire. If any one desires to follow Me, he must be content to abide beneath My tent, to eat at My table, to drink from the same cup with Me; he must also be willing to labor as I labor and with Me; he shall share with Me the fruits of the victory in proportion to the manner in which he shall have shared with Me the fatigues of the conflict."

I have reflected upon this Thy call; I have asked of Thee, O Jesus Christ, and I still ask of Thee, the grace not to be deaf to Thy call, but to answer it joyfully, and to give all that Thy most holy will awaits from me.

Now, after mature consideration, this is what I freely offer Thee with my whole heart, protesting it to be my firm inward resolution, my determined will, which is fixed and will be, I trust, unalterable and steady, and which I shall never repent or regret.

I have understood that the infidel lands to be conquered are my soul, my heart, the world, and the devil: that the enemies to Thy domain are my sensuality, my pride, the spirit of the world ever living and working within me; these are the enemies that I must fight against. I have taken the resolution of doing this, and I desire to distinguish myself in Thy service.

I ardently desire to join Thee in this great enterprise in which Thou, my Lord Jesus Christ, art leader, and the apostles, martyrs, penitents—in a word, all the saints, are my illustrious companions.

O eternal King, O Christ, Our Lord and Ruler; under Thy protection, by Thy grace with the memory of Thy

infinite mercy, at Thy feet, in the presence of Thy glorious Mother and of all the saints who adorn Thy heavenly court—I offer and consecrate myself to Thee and to Thy service alone; I give myself to Thee without any reserve. I am resolved to imitate Thee, I am resolved to follow Thee, and to distinguish myself as a follower of Thee, to be there where Thou art, if Thy divine Majesty will but deign to choose me and to receive me as one of Thy faithful and devoted followers.

Acknowledging my utter unworthiness, I humbly beg of Thee, my Lord Jesus Christ, to be graciously pleased to accept my whole self as a full and entire oblation. Grant that I may live and die at the post where the interests of Thy glory and my salvation and Thy divine call may have placed me.

9.

PRAYER FOR ASSISTANCE IN CONTEMPLATING THE SCENES OF THE GOSPEL.

I BEG of Thee, O God, the grace which I desire to obtain: an intimate knowledge of Our Lord Jesus Christ, so that, knowing Him more clearly, I may love Him more dearly; that loving Him more dearly, I may follow him more nearly; and that following Him more nearly, I may attain to a high degree of perfection by imitating Him in all things.

Open, O my God, the eyes of my soul; grant me to contemplate—in the silence of respect, of prayer, and of adoration—the eternal Word made flesh (John i. 14), placed in the manger (Luke ii. 7), adored by Mary and Joseph, the shepherds, the Magi, and the angels (Matt. ii. 11). Permit me to contemplate and consider the demeanor of Jesus; His actions—His divine perfection in the smallest actions, His voluntary obedience, His toil: His bearing—its dignity, what modesty in all His gestures, His movements, His steps: His looks—their serenity and sweetness. Let me consider Him in His

sleep. In His prayer—what fervor, what recollectedness. When He works—what admirable resignation and humility. When seated at the humble table of Joseph. Let me follow Him when, with the blessing of His Mother, He departs to receive baptism by St. John—when He retires into the desert—calls together His disciples—teaches the multitude.

Grant, O Lord Jesus, that I may be attentive to Thy thoughts, to Thy teachings, to Thy holy will. If Thou speakest, may I never lose a single word from Thy lips; if Thy lips are silent, grant to me to know and understand the workings of Thy Sacred Heart; may I be attentive alike to what Thou sayest and to what Thou mightest say. May Thy voice vibrate through my soul, may it enter my heart and be as a salutary food to nourish, vivify, and invigorate it.

Above all, grant that I may love, that I may feel, that I may taste, that I may breathe forth to some extent the infinite sweetness and gentleness of holiness, the exquisite fragrance of virtue; and that I may follow the example which Our Lord Jesus Christ has given us by His life and teachings.

Holy cave of Bethlehem, blessed walls of Nazareth, where my Jesus lived, let my lips kiss in spirit these witnesses of the virtues of Christ! Would that I could press my lips to all the traces of Thy steps, the earth, the walls sanctified by Thy presence, O Jesus! If Thou wilt permit me to approach yet nearer to Thyself, I would fain, in the purity and ardor of my love, kiss, as did the stricken woman of the Gospels, the hem of Thy garment.

10.

PRAYER TO ATTAIN THE THREE DEGREES OF HUMILITY.

1. O Lord, I beseech of Thee to grant me a grace absolutely necessary for the eternal salvation of my soul. It is that I may always have sufficient humility, dependence, and submission to obey in all

things Thy holy law, and that I may never hesitate before an order, or break any command of Thine, or of those appointed by Thee to command me, which obliges me, under pain of mortal sin, not even if by so doing I might preserve my life or obtain possession of the whole world. May I sacrifice my life, or renounce the empire of the entire world, before I willingly transgress any of Thy precepts.

2. Lord, I ask of Thee a greater grace than that of never offending Thee by mortal sin: may I always have sufficient humility and submission never to give way to the temptation of committing a single deliberate venial sin, even if by so doing I might save my life or acquire possession of the whole world. My heart will falter, it will often hesitate before the thought of venial sin, if it is not indifferent between riches and poverty, between honor and shame, between life and death. Grant me, O God, this perfect indifference of soul.

3. O Lord, I ask of Thee a still greater grace than that of never offending Thee by venial sin. May my soul be so humble, so entirely submissive, that it may no longer have aught but one desire: to imitate Thee and to follow Thee, its Lord and its God.

Even if the interests of the glory of God are not involved or affected, in order to resemble more closely Our Lord Jesus Christ, I will and desire to be poor with Jesus Christ in His poverty rather than to be rich, since Jesus Christ was not rich. I will and desire to be covered with ignominy rather than to be honored by the world, since Jesus Christ was not honored by it. I will and desire to be looked upon as a being useless to all, of little interest, of little repute, of little influence, of little learning and wisdom, since such was the estimation in which the world held Our Lord Jesus Christ.

Grant me, O Lord, to arrive at this third and highest degree of perfection, and the grace of a perfect renunciation of myself after Thine example.

II.

PRAYER ON THE THREE CLASSES.

O LORD, I beg of Thee the grace not to belong to that class of Christians, who, convinced of the truth of religion, are not converted or sanctified, because they will not make use of the means by which sanctity may be acquired and their conversion assured. Grant that I may not be with those who give Thee desires only, and who put off, from day to day, the means necessary for holiness and salvation, and who do nothing until the day of their death.

Lord, I ask of Thee the grace not to belong to that class of men who indeed desire holiness, but who at the same time will not make the sacrifice at all, who can not bring themselves to renounce certain passions, who will only give to Thee certain works, who would have Thee and at the same time retain possession of certain worldly advantages, who will not choose the most certain means of holiness. They are very willing that Thou shouldst come to them, but they can not persuade themselves to go to Thee; and yet what a happy lot would be theirs if they had but the courage to give themselves unreservedly to Thee! With what superabundant graces dost Thou reward the sacrifices of generous souls, O my God!

Lord, I ask of Thee to grant me the grace of being in the class of those whose will is in a state of such perfect equilibrium, that it neither accepts nor rejects anything except as Thou inspirest it to accept or reject it.

I desire nothing, O my God, unless Thou first willest it; I wish for nothing except to serve Thee, my Creator and my Saviour; and if the voice of nature asks anything different of me, it is my will and desire to go against this voice of nature, this natural repugnance. And I pray and beseech Thee to grant and vouchsafe to me, though in opposition to my natural inclination, and notwithstanding the reluctance of nature, that I may have the grace

accorded me of always acting solely for the greater honor and glory of Thy infinite Majesty, the grace of always choosing what is for Thy greater glory; and to this end I beseech of Thee the grace of perfect and effective detachment.

12.

PRAYER THAT WE MAY BE RECEIVED UNDER THE STANDARD OF OUR DIVINE KING.

O LORD, behold me a suppliant praying before Thee. I come to implore of Thee a grace which is repugnant to my nature and which I dread to obtain. Alas, my heart is not indifferent: on the contrary, it rebels at the thought of voluntary poverty, and the contempt of men. It is to master my natural inclinations, to vanquish self, and to conquer my heart, to extinguish in it every spark of that self-love which is not in accordance with the rule these exercises place before me, that I entreat Thee to receive me under Thy standard.

May Thy divine Majesty deign to shelter me beneath the folds of this Thy holy standard, to give me the spirit of poverty and detachment, and to call me even to the practice of actual and perfect poverty, if such is Thy good pleasure. Lord Jesus, in order that I may resemble Thee more closely, grant me a share, I beseech Thee, in Thy humiliations, and in the injustices that Thou didst meet with, provided that I can bear them without committing any sin, without ever displeasing, in any way, Thy divine Majesty.

O Blessed Virgin, Mother of my God, obtain for me from Thy divine Son the grace to be received and to march under His standard.

Hail Mary.

O Eternal Word, for the love Thou bearest Our Lady, Thy blessed Mother, obtain for me from the Father the grace to be received and to march under Thy standard

Anima Christi.

O Father, for the love Thou bearest the most holy Virgin Mary, for the sake of Thy Son, Our Lord, I beseech Thee to grant me the grace to be received and to march under the standard of Jesus Christ.

Our Father.

13.

PRAYER BEFORE ELECTION.

GRANT, O Lord, to the eyes of mine understanding the light of a pure, upright, and single intention; may I always be mindful of the end for which Thou hast created me—Thy glory and my eternal salvation. Help me, O God, to keep this end in view, enlighten my spirit, and incline my will toward the calling I should choose.

Before proceeding to my decision, I will with Thy help behold present to me in heaven the throne of the most Holy Trinity, of my Redeemer and Saviour, the most blessed Virgin Mary, the angels, the saints, and all the elect of God.

May my resolution have their approval and assent! Above all, O my Creator and my God, I beseech Thee to communicate Thyself to my soul, and to bind it by ever closer ties to Thee and to Thy holy service.

Grant me the grace to come to my decision and to act—as I should act if I were now at the hour of my death—as I should counsel another, a stranger, or a friend, to act under similar circumstances to mine—to decide as at the day of judgment, before Thy tribunal, I should then wish I had now decided.

Before all, O my God, impress well upon my mind this important maxim, that the measure of my progress in spiritual things will be that of my abnegation of self, and that so much the more as I shall go out of myself, as I shall trample on my self-love, my self-will, my natural disposition, as I shall ignore and leave behind me that

self, so much the more closely shall I approach to Thee, be united to and resemble Thee.

O Lord, if Thou hast approved of my decision, if it is agreeable to Thee, accept and bless it, confirm me in it, and grant to me steadfastly to persevere in it, in peace of mind, without regrets or doubts, to Thy greater honor and glory. Amen.

14.

PRAYER IN DESOLATION.

MY Lord and my God, I am tempted and in desolation; my soul is sad and languishes within me; my spirit droops; I am as if separated from Thee, without hope, without love. I am anxious, agitated, and uneasy; my heart is troubled. I am tormented, I falter, I am languid, overwhelmed, and weary with the conflict. Inferior and terrestrial things are enticing me, they charm and draw me to them.

O my God, help! come to my assistance, give me courage, give me strength, allow me not to be overcome by the assaults of the evil one; discover to me his snares and artifices.

If Thou hast left me, it is because I have been tepid and negligent in my exercises of piety. My faults have deprived me of Thy consolations.

Perhaps also it is that Thou willest to show me how little I can do when left to myself—how little I can do alone, for Thy service, for Thy glory—how weak and powerless I am when deprived of Thy aid. Or Thou art proving me; Thou willest to see how I employ myself for Thy service and glory when Thou dost not bestow on me every day the rewards of Thy Spirit in gifts and sensible graces. Thou desirest to prove what I am, and if I serve Thee for Thyself, or only for the reward of Thy divine consolations. Or perhaps Thou willest to detach my heart from a certain self-confidence, and thus to hold it back from the pitfall of pride and self-

love, so dangerous to our salvation; to forbid it to seek elsewhere than in Thyself its repose, its security, and its peace.

But what I do know is, that with Thy grace, which Thou wilt never refuse me, and of which Thou wilt never deprive me although I may not always be sensible or conscious of its presence, I shall be able to resist and overcome all my enemies; therefore, establishing my confidence on Thy divine strength, I will not lose courage.

It only remains for me to humble myself, to abase myself to the very dust at the sight of my nothingness, and to persevere in my former resolutions made in the day of consolation, awaiting in patience and calm for, and looking with hope and confidence to, Thy next visit; for I know that the day of desolation will pass, and that consolation will not be long in coming.

Give me patience and hope, give me the courage to remain fixed in my resolutions, to attack and fight with the enemy without making any change in my former decisions; but, in order to dissipate this desolation, let me change myself, by being more recollected, more attentive, more silent, more mortified; above all, by applying myself more fervently to prayer and meditation.

15.

PRAYER THAT WE MAY UNITE OURSELVES WITH THE SUFFERINGS OF OUR LORD.

AT the foot of the cross I ask of Thee, O my God, the grace which I should first of all seek to obtain in considering the Passion of Our Lord. I ask an intense sorrow with Jesus Christ overwhelmed by sorrows; I ask for a broken heart in union with the Sacred Heart of Jesus Christ in its agony. I beg of Thee tears to weep over the grief of Jesus Christ, a deep and sincere sympathy and compassion for the sufferings of Jesus Christ,

and a lasting remembrance of all the profound sorrows and pains He endured for me.

I beg of Thee, O God, a lively contrition for my sins, and for the agony and sufferings they have caused Our Lord, and a tender love for Jesus Christ suffering—for me.

Ah, it is for my sins, my Lord Jesus Christ, that Thou dost advance to meet these torments. I have looked upon Thy bruised and wounded body, I have listened to Thy words in Thy affliction and distress, so full of tenderness and love, so full of sorrow and of pain; I have followed Thee along all the paths of Jerusalem:—from the room of the Last Supper to the Garden of Gethsemane, from the Garden of Gethsemane to the house of Caiphas, the high priest, from the high priest to Pilate, from Pilate to Herod, from Herod back to the Roman governor, from the governor's hall to Calvary, and there I have gazed on Thee nailed to the cross!

Behold what Thou hast suffered, O my God! and Thou wouldst suffer it all again and still more for me were it necessary! So great is Thy love that it is, as it were, more insatiable and cruel to Thyself than even the hate of Thy executioners!

May my eyes pour forth tears at this sad sight! O my soul, let the waters of tribulation overwhelm thee;—make every effort, strive with thyself, if necessary, to keep alone before thy sight thy crucified Saviour, to compassionate Him, to mourn, to sorrow, to lament and bewail with Jesus crucified.

Where, O where is Thy Divinity hidden, O my Jesus? why does not it arise to scatter and annihilate all Thy enemies? Why does it permit Thy most holy Humanity to suffer such indignities, such excruciating torments, torments beyond all bound and measure?

O God, I realize it! All these terrible sufferings are necessary for the effacing of my sins! Behold to what a state they have reduced Thee! Behold what Thy love

has found needful to suffer for me! What does it now behoove me to suffer for Thee?

Consider, my soul, what gifts thou wilt offer at the foot of the cross: what wilt thou do and suffer for Thy God.

How can I refuse aught to Thee, my Lord and my Creator, Who hast done and suffered so much for my sake; Thou hast given all Thou hast to me; Thou hast given Thy labor, Thy toil, Thy thoughts, Thy love, Thy life, the very last drop of Thy Heart's blood for me. Ah! let me give Thee all I have—all my affections, all my love, all my desires, my whole heart, my work, my efforts, my sorrows, my joys, my life, my whole self.

16.

PRAYER TO OUR LORD JESUS CHRIST RISEN FROM THE DEAD.

GRANT me, O Jesus, the grace I seek in this meditation on Thy glorious Resurrection; it is that I may rejoice with Thee, that I may exult over, and participate in, Thy joy and Thy glory.

How beautiful art Thou, O my well-beloved! How beautiful and radiant are the wounds in Thy hands and Thy feet! And still more beautiful and still more radiant is the wound in Thy Sacred Heart! What ineffable sweetness, what light in Thy words! Happy Peter, happy Magdalen! still happier thou, O blessed Mother of Our Lord, united to Him in the glory of His triumph!

Let me contemplate, O my Jesus, the splendor of Thy Divinity. It seemed to hide itself during Thy Passion, but now that Thou art risen, how clearly does it shine, how evident it is to me as I recognize and confess it, and the truth and holiness of Thy presence, and of Thy apparitions which brought such peace and consolation with them!

What so overjoys and fills me with gratitude in contemplating Thee, O Lord Jesus, is the loving care Thou hast to bring consolation to Thy servants. This tender care and loving thought for those who are Thine fills me with a great joy, and deep love and gratitude. O Jesus Christ, the Consoler, Thou Who so well knowest how to fulfil this office, this royal ministry of Thy love; how immense is the difference, how great the contrast between what friends can say to console their friends, and what Thou sayest and dost to console Thy disciples!

O divine Consoler, be Thou my consoler! Give to me that true consolation, that consolation which is the increase of faith, of hope, and of charity.

I congratulate thee, O most holy Virgin Mother, on thy happiness, and I participate in thy joy.

Regina Cœli.

I adore Thee, O Jesus, in the glory of Thy Resurrection, in the immutability of Thy beatitude, and I consecrate myself to Thee anew, my Saviour and my King.

Glory be to the Father.

17.

PRAYER TO EXCITE LOVE FOR GOD.

O LORD, I ask of Thee the grace to realize intimately the greatness and excellence of Thy blessed benefits which Thou hast so lavishly poured forth on me: I beg of Thee that I may realize the full extent of Thy generosity, the prodigality of Thy Heart, so that measuring my gratitude by Thy marvellous generosity, it may make that return which justice and love require by serving Thee in and by Thy gifts, and consecrating myself to Thy love and service.

It is from Thee that I have received the benefits of creation, and all those special gifts of grace which never fail me in my dangers and my difficulties. How good

hast Thou been to me in particular—above so many others, who are more worthy than I am.

Let me reflect upon the past! Thy love, never satisfied with giving, would always give more. Ah, my God, I am confident, I know that in Thy love Thou wilt never be satisfied, until Thou hast given me *Thyself* entirely and for ever in heaven.

And now in my turn, what can I do for Thee? What is meet, just, and right that I should offer to Thy divine Majesty? I have nothing of myself, I hold all from God; what else, then, can I do but offer Thee all that I have, all that I am?

Suscipe, Domine: Take, O Lord, and receive my entire liberty, my memory, my understanding, and my whole will. All that I am, all that I have, Thou hast given me, and I restore it all to Thee, to be disposed of according to Thy good pleasure. Give me only Thy love and Thy grace; with these I am rich enough, and I desire nothing more.

But Thou art present, Thou dwellest in all these Thy benefits, in all creatures, in myself. It is Thou who didst create and dost give existence to the elements; Thou who causest them to be—Thou who dost give life to the plants, and causest them to grow. Thou who hast given to animals sensation. Thou who hast given man intelligence, the power of thought, an immortal soul. Thus Thou hast united all Thy gifts and given them all to me, life, sensation, reason. I have been created in Thy likeness, and am as an image of Thy divine Majesty. In the most noble and excellent manner Thou dwellest in me, Thou dost dwell in me as in Thy temple, as in a sanctuary, seeing in me Thine own image, and finding in me an intelligence, capable of knowing and loving Thee. What then can I do to honor in His gifts Him Who presents them to me and Who maintains them by His power? What can I do except treat them with an infinite respect, and walk always in the presence of God.

thinking and acting in His presence which surrounds and penetrates even within me.

Thou, my Benefactor, art always with me; Thou art more intimately united to me than is my soul to my body; help me then, O my God, help me to keep myself before Thee as a child in the presence of a tenderly-loved father, studying the slightest sign of Thy will and Thy wish.

O my God, not only dost Thou dwell in the whole of creation, not only art Thou present in the entire universe, but Thou dost act continually in all Thy creatures, and dost work in them for ever, for my service.

Yes! divine Artificer, Thine infinite power, occupying itself in the heavens, the elements, the fruits of the earth, becomes as it were the servant of my needs; Thou dost light my path, enlighten me with the light of day; Thou dost nourish me with the productions of the earth, and serve me by each one of the creatures I use! Thy bounty, wisdom, and power, are placed at my service, and exercised for my wants and pleasures.

Help me, O my God, to serve Thee, acting always solely for Thee, and in Thy presence, uniting work with recollection, calm contemplation of Thee with activity in Thy service; let me think always of Thee, but without ceasing to act, and let me act, but in such a manner as not to be distracted and without ceasing to think of Thee. That I may attain to this perfection in all that I do, grant that I may seek but one end in the diversity of my occupations—Thy good pleasure and holy will, O my God.

So Thou art in all these gifts which I receive from Thee; it is in them and by them that Thou dost serve me.

Behind the veil of these creatures I discern Thy fatherly hand which presents them to me, and fashions them to my service. If then, they come from Thee to me, it is but just that from me they should return to Thee. It is

with this intent that I have offered all to Thee; for the future I will to see in creatures only the good and useful means they may offer of serving and praising Thee, and to use them only so long as, and inasmuch as, they shall serve to this end. I will to be detached from creatures and myself; this double detachment will give me true liberty of spirit, which consists in being no longer bound either to creatures or myself, and in reposing perfectly and solely on Thy love.

I will to be detached from creatures because they have only very limited perfections; the most perfect being but as a weak and rude image of Thy perfections. What they have of the good and beautiful is but an emanation of Thy Divinity, which rests on them as the rays of the sun rest on the moon and glorify it; but as the moon is pale in the presence of the sun, shining as it does with but a borrowed light, so creatures have but a very faint reflection of Thy perfections.

I will to be detached from myself, because all my being and happiness depend not on myself but on Thee; if I leave myself I shall find Thee, and in Thee I find as in their source and in an infinite degree all perfections. In Thee and in Thee alone shall I find my happiness and my being. "Thou hast made us, O Lord, for Thyself, and our hearts can not rest until they rest in Thee" (St. Augustine). Thou hast said, O Lord: "He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life eternal" (John xii. 25).

O give me then, my Lord, this perfect detachment, since in that state my soul will be absolutely indifferent to all that is not Thee. I shall then have but one thought —to please Thee in all my actions; but one desire—soon to quit this world, in order fully to possess Thee, my God, in heaven.

The little that I am flows from a Being so infinitely elevated above me; from Thee, O eternal Source, descend justice, comfort, sweetness, piety, gentleness, goodness.

O pour down into my soul Thy gifts, inundate me with Thy perfections, and grant me such entire conformity to Thy will that I may attain to perfect repose in Thee.

O living Light, O heavenly Sun, the source from whence proceed all those beams of light which illuminate the souls of the saints, flooding them with an effulgence of celestial radiance, let me be engulfed and lose myself in Thee! May I forget myself, and leave myself; may I strip myself of all love of creatures to love Thee alone, my Creator and my God. May I leave both creatures and myself in order to attach myself only to Thee, my Lord and my God. May I see Thee alone in the whole of creation, serving Thee and Thee only, reposing and rejoicing for ever in Thy most holy will. Amen.

PETITIONS FOR GRACES.

O Father, O Son, O Holy Ghost!

O Most Holy Trinity! O Jesus! O Mary!

Ye blessed angels, and all ye saints of paradise, obtain for me these graces, which I ask through the merits of the most precious blood of Jesus Christ.

1. Always to do the will of God.
2. To be always in union with God.
3. To think only of God.
4. To love God alone.
5. To do everything for God.
6. To seek only the glory of God.
7. To make myself a saint for God's sake alone.
8. To know my own nothingness.
9. To know more clearly the will of God.
10. (*Insert what you specially desire.*)

O most holy Mary, offer to the eternal Father the most precious blood of Jesus Christ for my soul, for the holy souls in purgatory, for the needs of holy Church, for the conversion of sinners, and for the whole world.

BOOK II.

Spiritual Exercises in the Morning.

I. Aspirations and Invocations.
II. Mental Prayer.
III. Vocal Prayer.

On Awaking and Arising.

Aspirations.

In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

THE ANGELIC TRISAGION.

SANCTUS, Sanctus, Sanctus, Dominus Deus exercituum: Plena est terra gloria tua: Gloria Patri, gloria Filio, gloria Spiritui Sancto.

HOLY, holy, holy Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

Indulgence of 100 days, once a day.—Clement XIV., June 6, 1769.

Omnia ad majorem Dei gloriam!

Prayer while Dressing.

CLOTHE me, my Lord, with the robe of innocence; invest me, O most loving Jesus, true Spouse of my soul, with the wedding-garment of charity. Permit not that I appear stripped of good works before Thy face. Let me ever be loyal to Thee, and faithful to my promises.

Or, the following may be said:

CLOTHE me, my Lord, with the robe of innocence, and adorn my heart, O divine Spouse of my soul, with all the virtues that are pleasing to Thee; especially with humility, obedience, purity, charity, and an exact fidelity to my holy rules and vows.

Putting on the Habit.

O GOOD Jesus, divine Spouse of my soul, I thank Thee for this cherished token of my allegiance to Thee; and I beseech Thee, that, with Thy grace, I may preserve unsullied the wedding-garment with which Thou didst invest my soul on the blessed day of my consecration to Thee.

In spirit cast yourself into the Sacred Heart of Jesus and say some ejaculatory prayer.

Prayer of St. Gertrude on Awaking.

Our divine Lord said to St. Mechtilde: When you awake in the morning, let your first act be to salute My Heart, and to offer Me your own.

I ADORE, praise, and salute Thee, O most sweet Heart of Jesus Christ, fresh and gladdening as the breath of spring, from which, as from a fountain of graces, sweeter than the honeycomb floweth evermore all good and all delight. I thank Thee with all the powers of my heart for having preserved me throughout this night, and for having rendered to God the Father praises and thanksgivings on my behalf. And now, O my sweet Love, I offer Thee my wretched and worthless heart as a morning sacrifice; I place it in Thy most tender Heart, and entrust it to Thy keeping; beseeching Thee that Thou wouldst deign to pour into it Thy divine inspirations, and to enkindle it with Thy holy love. Amen.

Prayer of Blessed Margaret Mary.

I BELIEVE that my Redeemer liveth, and that I shall rise again on the last day. Grant, O my God, that my resurrection be a glorious one. This hope rests in my heart. Replenish it, O God, so copiously with Thyself, that space be no longer found therein for creatures, for myself, or for earthly things. Permit me not, O Jesus, to fall from bodily into spiritual sleep, but awaken my heart, my spirit, and my will unto Thy love, in which I desire to persevere, like the angels, without interruption. O my divine Spouse, unite me so intimately with Thee that nothing shall be able to sever me from Thee. Thou art my life, my treasure, and my sole consolation. Let external occupations withdraw me not a moment from Thy holy presence, but let them rather be the means of a closer union with Thee.

O SACRED Heart of Jesus! O Heart of love! Wilt Thou have my poor heart? Take it, and plunge it into Thy Heart, that burning furnace of divine love, that it may be inflamed with charity.

O MOST amiable Heart! I love Thee because Thou art goodness itself. I offer Thee my heart and my whole being, in order to honor and glorify Thee now and for ever. Let me never displease Thee; help me ever to do what is most pleasing to Thee.

EJACULATION TO THE SACRED HEART OF JESUS.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX., Feb. 29, 1868.

Morning Invocations and Salutations.

ORDINARY.

V. Venite, adoremus Dominum, qui fecit nos.
R. Venite, adoremus.

V. Come, let us adore the Lord, Who made us.
R. Come, let us adore Him.

EXTRAORDINARY.

On Christmas Day.

V. Christus natus est nobis; venite, adoremus.
R. Venite, adoremus.

V. Christ is born to us, come, let us adore Him.
R. Come, let us adore Him.

On Maundy Thursday.

Christus factus est pro nobis obediens usque ad mortem.

Christ became obedient for us unto death.

On Good Friday and Holy Saturday.

Christus factus est pro nobis obediens usque ad mortem; mortem autem crucis.

Christ became obedient for us unto death; even the death of the cross.

On Easter Day.

V. Surrexit Dominus vere, Alleluia.
R. Alleluia, Alleluia.

V. The Lord is risen indeed, Alleluia.
R. Alleluia, Alleluia.

On Ascension Day.

V. Alleluia; Christum Dominum ascendentem in cœlum; venite, adoremus, Alleluia.
R. Venite, adoremus, Alleluia.

V. Alleluia; come, let us adore Christ, our Lord, ascending into heaven, Alleluia.
R. Come, let us adore Him, Alleluia.

On Pentecost.

V. Alleluia, Spiritus Domini replevit orbem terrarum; venite, adoremus, Alleluia.

R. Venite, adoremus, Alleluia.

V. Alleluia, the Spirit of the Lord hath filled the whole earth; come, let us adore Him, Alleluia.

R. Come, let us adore Him, Alleluia.

Prayers before Meditation.

(*For your selection.*)

O MY God, I firmly believe that Thou art here present. Thou dost penetrate my heart, and dwell therein as in Thy living temple. I offer Thee my profound adoration and beseech Thee to give me the grace of perfect union with Thee now and for ever. Amen.

My Lord, I can do nothing of myself; I can not even have a good thought; therefore I beseech Thee, in this meditation, to direct all the powers of my soul to Thy service and glory, and to my sanctification. Amen.

ANOTHER PREPARATORY PRAYER.

MY God, I firmly believe Thou art everywhere present, and seest all things. Thou seest me in all my actions; Thou seest me in this, my meditation. I bow down before Thee and worship Thy divine majesty with my whole being. Cleanse my heart from all vain, wicked, and distracting thoughts. Enlighten my understanding and inflame my will, that I may pray with reverence, attention, and devotion.

My Lord and my Creator! look graciously on Thy child, the work of Thy hands, and mercifully grant me the help of Thy grace, that all my intentions and acts during this meditation may be directed purely to the service and praise of Thy divine majesty; through Christ our Lord. Amen.

ANOTHER FORM OF PRAYER BEFORE MEDITATION.

Pater and *Ave.*

O *MY God*, I believe that Thou art here truly present, that Thy divine eyes penetrate the secrets of my heart. Thou seest all its miseries.

I adore Thee in union with holy Mary, all the angels and saints, and all holy souls upon earth.

I deeply grieve for all my sins, especially for those which wound Thy Sacred Heart, and render my heart most unlike Thine.

I offer Thee, O Lord, all I possess: my soul with all its faculties, my body with all its senses. Miserable as this offering is, my God, it is all I have; and in return I ask the light of the Holy Spirit, that I may know Thy will—and Thy grace, that I may do it.

I beseech Thee, grant that I may draw fruit from this prayer. Holy Mary, blessed Mother of Jesus, refuge of poor sinners, and my dear Mother, pray for me.

St. Joseph, St. Ignatius, St. Francis Xavier, pray for us.

A SHORT PREPARATORY PRAYER TO THE SACRED HEART.

O MY Jesus, I desire to enter into Thy Sacred Heart, and to make my prayer there, that I may pray with Thee and through Thee, and adore the Father in spirit and in truth. I desire to unite myself as closely as possible to this source of all graces and blessings, that my heart may be inflamed, my mind enlightened, and all my deficiencies supplied. Amen.

PRAYER TO THE HOLY GHOST BEFORE MEDITATION.

COME, O Holy Spirit! fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

O GOD, Who has taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise, and ever rejoice in His consolation through Christ our Lord. Amen.

O ETERNAL Father! shed upon us, we beseech Thee, the plenitude of Thy divine Spirit, and grant us an entire and perfect submission to the inspirations of Thy grace. We renounce every thought and affection which may withdraw us from Thy adorable presence, and we most earnestly implore, through the merits and sufferings of Our Lord Jesus Christ, as also through the intercession of His immaculate Mother Mary, of our guardian angels, and of our patron saints, that this meditation may be conducive to Thy greater glory, and to our eternal salvation.

Prayers after Meditation.

(*For your selection.*)

OFFERING OF THE RESOLUTIONS.

MY God, I offer Thee these resolutions: that I may be faithful to them, I must have Thy blessing. From Thy goodness, then, I hope to obtain this blessing, which I ask of Thee in the name and through the merits of Jesus, my divine Saviour.

Holy Virgin, Mother of my God, who art also my Mother, my guardian angel, and my holy patron saints, obtain for me the grace to keep these resolutions with perfect fidelity.

THANKSGIVING AFTER MEDITATION.

O MY God, I most humbly thank Thee for having permitted me to be so long in Thy holy presence, although so unworthy. I thank Thee for the lights

and good affections which I have received from Thy Holy Spirit. I beg Thy pardon for the distractions which I have had during this meditation. I consecrate anew to Thee my whole being, my thoughts, my words, and my actions.

O holy Virgin Mary, my dear Mother and my good Patroness, obtain for me from Jesus, thy Son, the grace to put my good resolutions into practice. O my good angel, my holy patrons, and all ye saints, pray for me, that I may preserve in my heart the truths upon which I have meditated, and that I may regulate my life in accordance with them. Amen.

ANOTHER FORM OF PRAYER AFTER MEDITATION.

O MY God, I give Thee heartfelt thanks for all the graces and for all the light Thou hast conferred on me during this meditation. Pardon me, I beseech Thee, all the negligence and all the distractions of which I have been guilty. Give me strength to carry out the resolutions that I have made. Fortify me, that from henceforth I may diligently practise this virtue . . . avoid this fault . . . perform this action . . . to Thy honor. Help me to do this, O sweet Virgin Mary; and do thou, my good angel, recall these good resolutions to my memory, if I should ever forget or neglect them. *Omnia ad majorem Dei gloriam!*

Anima Christi.

ASPIRATIONS

ANIMA Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me

Passio Christi, conforta me.	Passion of Christ, strengthen me.
O bone Jesu, exaudi me.	O good Jesus, hear me.
Intra tua vulnera absconde me.	Within Thy wounds hide me.
Ne permittas me separari a te.	Permit me not to be separated from Thee.
Ab hoste maligno defende me.	From the malignant enemy defend me.
In hora mortis meæ voca me,	In the hour of my death call me,
Et jube me venire ad te,	And bid me come to Thee,
Ut cum sanctis tuis laudem te.	That, with Thy saints, I may praise Thee
In sæcula sæculorum. Amen.	For ever and ever. Amen.

Indulgence of 300 days, every time.—Pius IX., Jan. 9, 1854.

Suscipe of *St. Ignatius.*

SUSCIPE, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es; id tibi totum restituo ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones et dives sum satis, nec aliud quidquam ultra posco.

TAKE, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and all that I possess; I surrender it all to Thee, that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.

Indulgence of 300 days, once a day.—Leo XIII., May 26, 1883.

Morning Prayers.

In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

Place Yourself in the Presence of God, and adore His holy Name.

MOST holy and adorable Trinity, one God in three Persons, I believe that Thou art here present; I adore Thee with the deepest humility, and render to Thee, with my whole heart, the homage which is due to Thy sovereign majesty. Blessed be the holy and undivided Trinity, now and for ever. Amen.

AN ACT OF FAITH.

O MY God, I firmly believe that Thou art one God in three divine Persons, Father, Son, and Holy Ghost; I believe that Thy divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these, and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

AN ACT OF HOPE.

O MY God, relying on Thy infinite power, goodness, and promises, I hope to obtain the pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

AN ACT OF LOVE.

O MY God, I love Thee above all things, and with my whole heart, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee.

AN ACT OF CONTRITION.

O MY God, for the love of Thee, I heartily detest my sins. I am truly sorry for having offended Thee, because Thou art infinitely good. I firmly resolve never to offend Thee again, and by the help of Thy grace to amend my life.

Thank God for all Favors and Offer Yourself to Him.

O Y God, Thou hast made me out of nothing, Thou hast redeemed me by the death of Thy Son, Thou hast sanctified me by the grace of Thy Holy Spirit, Thou hast favored me by a call to the religious life, Thou has sent me so many blessings through the Holy Eucharist, Thou hast preserved me and brought me happily to the beginning of another day: I thank Thee, my Lord, most humbly and earnestly for these benefits and for all the graces which Thou hast bestowed upon me. I offer and consecrate to Thee my whole being, and in particular all my thoughts, words, actions, and sufferings this day, beseeching Thee that through the infinite merits of Jesus Christ, my Saviour, they may all be pleasing and acceptable in Thy sight. May Thy divine love animate them, and may they all tend to Thy greater glory.

Resolve to Avoid Sin and to Practise Virtue.

ADORABLE Jesus, my Saviour and Master, model of all perfection, I resolve and will endeavor this day to imitate Thy example, to be, like Thee, mild, humble, chaste, obedient, charitable, and resigned. I will redouble my efforts that I may not fall this day into any of those sins which I have heretofore committed (*here name any besetting sin*), and which I sincerely desire to forsake.

Ask God for the Necessary Graces.

O MY God, Thou knowest my poverty and weakness, and that I am unable to do anything good without Thee; deny me not, O God, the help of Thy grace:

proportion it to my necessities; give me strength to avoid anything evil which Thou forbiddest, and to practise the good which Thou hast commanded; and enable me to bear patiently all the trials which it may please Thee to send me.

Let us pray for the Holy Church.

O GOD, hear our prayers in behalf of our holy Father, Pope. . . ., our bishops, our clergy, and for all that are in authority over us. Bless all Religious; bless the whole Catholic Church; convert all heretics and unbelievers; have mercy upon our country. Pour down Thy blessings, O Lord, upon all our friends, relatives, and benefactors. Help the poor and sick, and those who are in their last agony. O God of mercy and goodness, have compassion on the souls of the faithful in purgatory; put an end to their sufferings; and grant to all those for whom we are particularly bound to pray, eternal light, rest, and happiness.

V. Requiem æternam dona eis, Domine;

R. Et lux perpetua luceat eis. Requiescant in pace. Amen.

THE LORD'S PRAYER.

PATER noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.

OUR Father, Who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen

THE HAIL MARY.

AVE, Maria, gratia plena; Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

HAIL, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

THE APOSTLES' CREED.

CREDO in Deum, Patrem omnipotentem, Creatorem cœli et terræ; et in Jesum Christum, Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus. Descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, Sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Make the intention to gain all the indulgences you can this day by your prayers and good works.

Ask the Prayers of the Blessed Virgin, St. Joseph, your Guardian Angel, and your Patron Saint.

HOLY Virgin, Mother of God, my Mother and Patroness, I place myself under thy protection, I throw myself with confidence into the arms of thy compassion. Be to me, O Mother of mercy, my refuge in distress, my consolation under suffering, my advocate with thy adorable Son, now and at the hour of my death.

INVOCATION TO ST. JOSEPH.

HELP us, Joseph, in our earthly strife,
E'er to lead a pure and blameless life.

Indulgence of 300 days, once a day.—Leo XIII., March 18, 1882.

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.
Amen.

O GREAT saint whose name I bear, protect me, pray for me, that like thee I may serve God faithfully on earth, and glorify Him eternally with thee in heaven. Amen.

PRAISES TO THE WILL OF GOD.

FIAT, laudetur, atque in æternum superexaltetur justissima, altissima et amabilissima voluntas Dei in omnibus.

MAY the most just, most high, most adorable will of God be in all things done, and praised, and for ever magnified.

INVOCATIONS.

JESUS, have mercy on us.
Jesus, have mercy on us.
Holy Mother of God, pray for us.
All ye holy angels, pray for us.
Holy apostles, pray for us.
Holy martyrs, pray for us.
Holy confessors, pray for us.
Holy virgins, pray for us.
St. Joseph, pray for us.
St. John Baptist, pray for us.
St. Benedict pray for us.
St. Dominic, pray for us.
St. Francis of Assisi, pray for us.
St. Ignatius, pray for us.
St. Vincent of Paul, pray for us.
St. Francis of Sales, pray for us.
St. Augustine, pray for us.
St. Charles, pray for us.
St. Bernard, pray for us.
St. Thomas Aquinas, pray for us.
St. Francis Xavier, pray for us.
St. Patrick, pray for us.
St. Anthony of Padua, pray for us.
St. Roch, pray for us.
St. Teresa, pray for us.
St. Gertrude, pray for us.
St. Mechtilde, pray for us.
St. Ursula and all your holy companions, pray for us
St. Hildegard, pray for us.
St. Catharine, pray for us.
St. Clara, pray for us.
St. Angela Merici, pray for us.
St. Jane Frances de Chantal, pray for us.
St. Elizabeth. St. Rose, Bl. Margaret Mary, pray for us.

All the holy founders and great saints of the Religious Orders, pray for us.
May all the saints in heaven intercede with God for us.*

LET US PRAY FOR OUR REVEREND MOTHER.

V. O LORD, save N.N., our reverend Mother;
R. And hear our prayers in her behalf.

Let us pray.

WE beseech Thee, almighty and eternal God, grant to Thy servant, N.N., who, through Thy mercy, hath undertaken the government of this Congregation, the light of Thy Holy Spirit, and an increase of all virtues, that she may perform the works that are pleasing to Thee, and, being rendered acceptable in Thy sight, may come at length to Thee, Who art the way, the truth, and the life. Through Jesus Christ, Thy Son, Our Lord. Amen.

Pater, Ave.

Renewal of Vows.

I WISH, dear Jesus, to follow closely in Thy footsteps this day, carrying my cross—the cross of religious life—after Thee. I desire to fasten myself to the cross by renewing my holy vows of poverty, chastity, and obedience, so that I may resemble Thee more closely, my crucified Saviour, Who art the sweet Spouse of my soul. May all my actions, performed in union with Thee, be pleasing to the heavenly Father, as springing from the tree of the cross, to which I nailed myself on the happy day on which I made these vows. Sweet cross! Thou art my joy and my salvation.

* These Invocations may be either extended or curtailed at pleasure.

Short Formula of Renovation of Vows.

ALMIGHTY and eternal God, I renew and confirm with all my heart the vows of poverty, chastity, and obedience which I made at my profession, and I implore Thy grace to accomplish them perfectly. Amen.

MORNING OFFERING OF THE "APOSTLESHIP OF PRAYER."

O MY God, I offer Thee my prayers, works, and sufferings this day, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in holy Mass, in thanksgiving for Thy favors, in reparation for our offences, for the petitions of our associates, especially this month for——

(Name the General Intention for this month.)

EJACULATION IN HONOR OF THE SACRED HEART OF JESUS IN THE BLESSED SACRAMENT.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time.

Indulgence of 100 days, once a day.—Pius IX., Feb. 29, 1868.

A SHORT ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

MY loving Jesus! I, N.N., give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

Indulgence of 100 days, once a day, if said before a picture of the Sacred Heart.—Pius VII., June 9, 1807.

Sweet Heart of Jesus, be my love!
Sweet Heart of Mary, be my salvation!

Instead of the preceding Invocations may be recited the

Litany of the Most Holy Name of Jesus.

KYRIE eleison.		LORD, have mercy on us.
Christe eleison.		Christ, have mercy on us.
Kyrie eleison.		Lord, have mercy on us.
Jesu, audi nos.		Jesus, hear us.
Jesu, exaudi nos.		Jesus, graciously hear us.
Pater de cœlis Deus,	*Miserere nobis.*	God the Father of heaven,
Fili Redemptor mundi Deus.		God the Son, Redeemer of the world,
Spiritus Sancte Deus,		God the Holy Ghost,
Sancta Trinitas, unus Deus,		Holy Trinity, one God,
Jesu, Fili Dei vivi,		Jesus, Son of the living God,
Jesu, splendor Patris,		Jesus, splendor of the Father,
Jesu, candor lucis æternæ,		Jesus, brightness of eternal light,
Jesu, rex gloriæ,		Jesus, king of glory,
Jesu, sol justitiæ,		Jesus, sun of justice,
Jesu, fili Mariæ Virginis,		Jesus, son of the Virgin Mary,
Jesu amabilis,		Jesus, most amiable,
Jesu admirabilis,		Jesus, most admirable,
Jesu, Deus fortis,		Jesus, mighty God,
Jesu, Pater futuri sæculi,		Jesus, father of the world to come,
Jesu, magni consilii angele,		Jesus, angel of the great council,
Jesu potentissime,		Jesus, most powerful,
Jesu patientissime,		Jesus, most patient,
Jesu obedientissime,		Jesus, most obedient,
Jesu, mitis et humilis corde,		Jesus, meek and humble of heart,
Jesu, amator castitatis,	*Have mercy on us.*	Jesus, lover of chastity,

Jesu, amator noster,	*Miserere nobis.*	Jesus, lover of us,	*Have mercy on us.*
Jesu, Deus pacis,		Jesus, God of peace,	
Jesu, auctor vitæ,		Jesus, author of life,	
Jesu, exemplar virtutum,		Jesus, model of virtues,	
Jesu, zelator animarum,		Jesus, zealous for souls,	
Jesu, Deus noster,		Jesus, our God,	
Jesu, refugium nostrum,		Jesus, our refuge,	
Jesu, Pater pauperum,		Jesus, father of the poor,	
Jesu, thesaure fidelium,		Jesus, treasure of the faithful,	
Jesu, bone pastor,		Jesus, good shepherd,	
Jesu, lux vera,		Jesus, true light,	
Jesu, sapientia æterna,		Jesus, eternal wisdom,	
Jesu, bonitas infinita,		Jesus, infinite goodness,	
Jesu, via et vita nostra,		Jesus, our way and our life,	
Jesu, gaudium angelorum,		Jesus, joy of angels,	
Jesu, rex patriarcharum,		Jesus, king of patriarchs,	
Jesu, magister apostolorum,		Jesus, master of apostles,	
Jesu, doctor evangelistarum,		Jesus, teacher of evangelists,	
Jesu, fortitudo martyrum,		Jesus, strength of martyrs,	
Jesu, lumen confessorum,		Jesus, light of confessors,	
Jesu, puritas virginum,		Jesus, purity of virgins,	
Jesu, corona sanctorum omnium,		Jesus, crown of all saints,	
Propitius esto, parce nobis, Jesu.		Be merciful, spare us, O Jesus.	
Propitius esto, exaudi nos, Jesu.		Be merciful, graciously hear us, O Jesus.	
Ab omni malo,	*Libera nos, Jesu.*	From all evil,	*Jesus, deliver us.*
Ab omni peccato,		From all sin,	
Ab ira tua,		From Thy wrath,	
Ab insidiis diaboli,		From the snares of the devil,	
A spiritu fornicationis,		From the spirit of fornication,	
A morte perpetua,		From everlasting death,	
A neglectu inspirationum tuarum,		From the neglect of Thy inspirations,	

Per mysterium sanctæ incarnationis tuæ,
Per nativitatem tuam,
Per infantiam tuam,
Per divinissimam vitam tuam,
Per labores tuos,
Per agoniam et Passionem tuam,
Per crucem et dereliction-em tuam,
Per languores tuos,
Per mortem et sepulturam tuam,
Per resurrectionem tuam,
Per ascensionem tuam,
* Per gaudia tua,
Per gloriam tuam,
Libera nos, Jesu.

Agnus Dei, qui tollis peccata mundi, parce nobis, Jesu.
Agnus Dei, etc., exaudi nos, Jesu.
Agnus Dei, etc., miserere nobis, Jesu.
Jesu, audi nos.
Jesu, exaudi nos.

Through the mystery of Thy holy Incarnation,
Through Thy nativity,
Through Thine infancy,
Through Thy most divine life,
Through Thy labors,
Through Thine agony and Passion,
Through Thy cross and dereliction,
Through Thy faintness and weariness,
Through Thy death and burial,
Through Thy Resurrection,
Through Thine Ascension,
* Through Thy joys,
Through Thy glory,
Jesus, deliver us.

Lamb of God, Who takest away the sins of the world, spare us, O Jesus.
Lamb of God, etc., graciously hear us, O Jesus.
Lamb of God, etc., have mercy on us, O Jesus.
Jesus, hear us.
Jesus, graciously hear us.

Oremus.

DOMINE Jesu Christe, qui dixisti: Petite, et accipietis; quærite, et invenietis; pulsate, et aperietur vobis, quæsumus; da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus,

Let us Pray.

O LORD Jesus Christ, Who hast said: Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech Thee, unto us who ask, the gift of Thy most divine love, that we may ever love Thee with all our

* Where authorized by the Bishop, the following invocation may be added here: Per sanctissimæ Eucharistiæ institutionem tuam. Through Thy institution of the most holy Eucharist. (Congr. of Rites, Feb. 8, 1905.)

et a tua nunquam laude cessemus.

hearts, and in all our words and actions, and never cease from showing forth Thy praise.

Sancti Nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis quos in soliditate tuæ dilectionis instituis. Qui vivis et regnas, etc. Amen.

Make us, O Lord, to have a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest, etc. Amen.

Indulgence of 300 days, once a day.—Leo XIII., Jan. 16, 1886.

THE ANGELUS DOMINI.

ANGELUS Domini nuntiavit Mariæ, et concepit de Spiritu Sancto.

THE angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

Ave Maria, etc.

Hail Mary, etc.

Ecce ancilla Domini: fiat mihi secundum verbum tuum.

Behold the handmaid of the Lord: be it done unto me according to thy word.

Ave Maria, etc.

Hail Mary, etc.

Et verbum caro factum est, et habitavit in nobis.

And the Word was made flesh, and dwelt among us.

Ave Maria, etc.

Hail Mary, etc.

Oremus.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde: ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per Passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum. Amen.

Let us pray.

POUR forth, we beseech Thee, O Lord! Thy grace into our hearts, that we, unto whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and cross, be brought to the glory of the Resurrection, through the same Christ our Lord. Amen.

INSTEAD OF THE *Angelus* SAY THE *Regina Cœli.*

From Easter until Trinity.

Regina cœli, lætare,
Alleluia.
Quia quem meruisti portare,
Alleluia.
Resurrexit, sicut dixit,
Alleluia.
Ora pro nobis Deum,
Alleluia.

V. Gaude et lætare, Virgo Maria,
Alleluia.

R. Quia surrexit Dominus vere,
Alleluia.

Oremus.

Deus, qui per resurrectionem Filii tui, Domini nostri, Jesu Christi, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ: per eumdem Christum, Dominum nostrum.

R. Amen.

From Easter until Trinity.

Queen of heaven, rejoice,
Alleluia.
For He Whom thou didst deserve to bear,
Alleluia.
Is risen again as He said,
Alleluia.
Pray for us to God,
Alleluia.

V. Rejoice and be glad, O Virgin Mary!
Alleluia.

R. Because Our Lord is truly risen,
Alleluia.

Let us pray.

O God, Who, by the Resurrection of Thy Son, Our Lord Jesus Christ, hath been pleased to fill the world with joy; grant, we beseech Thee, that by the Virgin Mary, His Mother, we may receive the joys of eternal life: through the same Christ our Lord.

R. Amen.

HYMN AT PRIME ON SUNDAYS AND WEEK-DAYS THROUGHOUT THE YEAR.

Jam lucis orto sidere.

NOW doth the sun ascend the sky,
And wake creation with its ray;
Keep us from sin, O Lord most high!
Through all the actions of the day.

Curb Thou for us th' unruly tongue;
Teach us the way of peace to prize;
And close our eyes against the throng
Of earth's absorbing vanities.

Oh, may our hearts be pure within!
  No cherish'd madness vex the soul!
May abstinence the flesh restrain,
  And its rebellious pride control.

So when the evening stars appear,
  And in their train the darkness bring;
May we, O Lord, with conscience clear,
  Our praise to Thy pure glory sing.

To God the Father, glory be,
  And to His sole-begotten Son,
Glory, O Holy Ghost, to Thee,
  While everlasting ages run.

A Short Form of Morning Prayers for Religious.

(All the essential points of the preceding Morning Prayers will be found condensed in this Short Form.)

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Most holy and adorable Trinity, one God in three Persons, I *adore* Thee, as Thou art truly present here, with the deepest humility, and render to Thee, with my whole heart, the worship that is due to Thy sovereign majesty.

O my good God, I *thank* Thee for having preserved me during the past night, for all the favors Thou hast hitherto granted me, and especially for the grace of my vocation to the religious life.

I *believe* in Thee, because Thou art truth itself;

I *hope* in Thee, because Thou art all good, all-powerful, and faithful to Thy promises;

I *love* Thee above all things, and with my whole heart, because Thou art infinitely perfect and worthy of all love. I am truly *sorry* for having offended Thee be-

cause Thou art infinitely good, and I heartily detest my sins because by them I have displeased Thee. I am firmly resolved, with the help of Thy grace, to amend my life, and to strive more earnestly than ever after perfection in the following of Christ and in the imitation of the saints. Accept, O Lord, my good will; grant me Thy blessing, that I may do Thy holy will and please Thee this day in all my thoughts, words, actions, and sufferings, which I *offer* and *consecrate* to Thee, for Thy greater glory, in union with the Sacred Heart of Jesus and the immaculate Heart of Mary.

I intend to gain all the indulgences that I can this day, and to be present in spirit at all the Masses which will be celebrated to-day in the whole world.

I beseech Thee, O Lord, to accept the dedication of my whole being, and of all my good works and prayers to Thy divine honor, in union with the offerings of all just souls on earth, and of all Religious Congregations.

I implore Thy grace to enable me to perform all my duties in the spirit of our *Holy Rule*, and to observe faithfully my *vows*, which I now renew. Bless our dear Reverend Mother in the government of our holy Institute, and direct her in the way of salvation. Teach us all to do Thy will, O God, and strengthen us to fulfill it perfectly.

O Jesus, ever-present in the adorable Sacrament of the Altar, may every creature praise and bless Thee.

O Sacrament most holy; O Sacrament divine;
All praise and all thanksgiving be every moment Thine!

Lord Jesus, keep me in Thy love; let me dwell in Thy Sacred Heart, let me live in close union with Thee all through the day.

Mary, my dear Mother, I love thee; bless me and protect me.

St. Joseph, friend of the Sacred Heart, pray for me. My good angel, enlighten and guard me, rule and

guide me. My holy patron saints, I salute you, and beseech you, together with all the angels and saints, to pray for me.

Unto the King of ages, the immortal, invisible, only God, be honor and glory for ever and ever!

The Lord bless us, and keep us from all evil, and bring us unto life everlasting.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Morning Offering to the Blessed Sacrament.

O SWEETEST Jesus, divine Friend, Thou hast been watching and waiting patiently and lovingly in Thy lonely tabernacle all through the dark night for this moment, which finds me once more at Thy blessed feet, that I may be consoled and strengthened by Thy presence. And now, my dearest Lord, I have come in humble adoration before Thee, with a heart full of thanks for abiding with us "all days," for having protected and preserved me during the past night, and for having given me another day to labor for Thy greater honor and glory, and for the salvation of my soul. In reparation for all the sufferings that Thy Sacred Heart endures in the Blessed Sacrament, I offer Thee the adoration and praise of all the just on earth, of all the angels and saints in heaven, and especially of Thy blessed Mother. I offer Thee my heart, my soul, my body, and all that I have. My whole being shall be consecrated to Thy service. Deign to make me obedient, modest, humble, patient, kind, and simple as a little child; draw me to Thee in ever closer union with Thy loving Sacred Heart; make me resigned to Thy holy will, and grant that I may be found worthy one day of that reward which Thou hast promised to those who love and serve Thee faithfully on earth. Give me Thy grace, that I may become a saint. Oh, stay with us.

dear Jesus, till the evening of life. Pardon me all my past transgressions; for I love Thee truly with my whole heart; and when death comes, say to me: "Enter thou into the joy of thy Lord." Amen.

Evening Prayers.

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Place Yourself in the Presence of God and Humbly Adore Him.

GREAT God! the Lord of heaven and earth! I prostrate myself before Thee. With the adorable Heart of Jesus, the immaculate heart of Mary, and with all Thy angels and saints, I adore Thee, and render to Thee the homage of my being and life. I acknowledge Thee to be my Creator and sovereign Lord. I devote myself to Thy divine service now and for ever. Amen.

AN ACT OF FAITH.

O MY God! I firmly believe all the sacred truths which Thy Holy Catholic Church believes and teaches; because Thou hast revealed them, Who canst neither deceive nor be deceived.

AN ACT OF HOPE.

O MY God! relying on Thy infinite power, goodness, and promises, I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

AN ACT OF LOVE.

O MY God! I love Thee above all things, with my whole heart and soul, because Thou art infinitely amiable, and deserving of all love. I love, also, my neighbor as myself, for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

Pater Noster, Ave Maria, and Credo.

Return Thanks to God for all His Mercies.

I THANK Thee, O my God, for all Thy benefits. How can I thank Thee worthily for Thy inestimable graces? Thou hast thought of me and loved me from all eternity; Thou hast formed me out of nothing; Thou hast delivered up Thy beloved Son to the ignominious death of the cross for my redemption; Thou hast made me a member of Thy holy Church; Thou hast even called me to the religious life; Thou hast preserved me from falling into the abyss of eternal misery, when my sins had provoked Thee to punish me; Thou hast graciously continued to spare me, even though I have not ceased to offend Thee. What return, O my God, can I make for Thy innumerable blessings and particularly for the favors of this day? O all ye saints and angels, unite with me in praising the God of mercies, Who is so bountiful to so unworthy a creature.

Ask of God Light to Discover the Sins Committed this Day.

O MY God, sovereign Judge of men, Who desirest not the death of a sinner, but that he should be converted and saved, enlighten my mind, that I may know the sins which I have this day committed in thought, word, and deed, and give me the grace of true contrition.

Here Examine your Conscience; then Say:

O MY God, I heartily repent, and am grieved that I have offended Thee, because Thou art infinitely good and sin is infinitely displeasing to Thee. I humbly ask of Thee mercy and pardon, through the infinite merits of Jesus Christ. I resolve by the assistance of Thy grace, to do penance for my sins, and I will endeavor never more to offend Thee.

THE CONFITEOR.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to the Lord our God for me.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

May almighty God have mercy upon us, and forgive us our sins, and bring us unto life everlasting. Amen.

Indulgentiam, ✠ absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. Amen.

May the almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins. Amen.

Pray for the Church of Christ.

O GOD, hear my prayers in behalf of our holy Father Pope *N.*, our bishops, our clergy, and for all that are in authority over us. Bless, I beseech Thee, the whole Catholic Church, and convert all heretics and unbelievers.

Let us pray for our Reverend Mother. (See Morning Prayers, page 132), or say the *Memorare* for her.

Pray for the Living and for the Faithful Departed.

POUR down Thy blessings, O Lord, upon all our friends, relations and benefactors. Bless our Institute. Help the poor and sick, and those who are in their last agony. O God of mercy and goodness, have compassion on the souls of the faithful in purgatory; put an end to their sufferings, and grant to them eternal light, rest, and happiness. Have pity especially upon the souls of our Superiors, and of the Sisters who once dwelt in this house, and who have gone before us, through the portals of death, into the house of eternity.

V. Requiem æternam dona eis, Domine;
R. Et lux perpetua luceat eis. Amen.

Commend Yourself to God, to the Blessed Virgin, and the Saints.

BLESS, O Lord, the repose I am about to take, that, my bodily strength being renewed, I may be the better enabled to serve Thee.

O BLESSED Virgin Mary, Mother of mercy, pray for me that I may be preserved this night from all evil, whether of body or soul. Dear St. Joseph, all ye saints and angels, and especially you, my guardian angel and

my chosen patron, watch over me. I commend myself to your protection now and always. Amen.

MEMORARE TO THE BLESSED VIRGIN.

REMEMBER, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful, O Mother of the Word Incarnate! despise not my petitions, but in thy mercy hear and answer me. Amen.

Mary, my dearest Mother, pray to Jesus for me; pray for our Reverend Mother.

Litany of the Blessed Virgin.

KYRIE eleison.	LORD, have mercy.
Christe eleison	Christ, have mercy
Kyrie eleison.	Lord, have mercy.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.

Sancta Maria,	*Ora pro nobis.*	Holy Mary,	*Pray for us.*
Sancta Dei genitrix,		Holy Mother of God,	
Sancta virgo virginum,		Holy Virgin of virgins,	
Mater Christi,		Mother of Christ,	
Mater divinæ gratiæ,		Mother of divine grace,	
Mater purissima,		Mother most pure,	
Mater castissima,		Mother most chaste,	
Mater inviolata,		Mother inviolate,	
Mater intemerata,		Mother undefiled,	

Mater amabilis,	Mother most amiable,	Pray for us.
Mater admirabilis,	Mother most admirable,	
Mater boni consilii,	Mother of good counsel,	
Mater Creatoris,	Mother of our Creator,	
Mater Salvatoris,	Mother of our Saviour,	
Virgo prudentissima,	Virgin most prudent,	
Virgo veneranda,	Virgin most venerable,	
Virgo prædicanda,	Virgin most renowned,	
Virgo potens,	Virgin most powerful,	
Virgo clemens,	Virgin most merciful,	
Virgo fidelis,	Virgin most faithful,	
Speculum justitiæ,	Mirror of justice,	
Sedes sapientiæ,	Seat of wisdom,	
Causa nostræ lætitiæ,	Cause of our joy,	
Vas spirituale,	Spiritual vessel,	
Vas honorabile,	Vessel of honor,	
Vas insigne devotionis,	Singular vessel of devotion,	
Rosa mystica,	Mystical Rose,	
Turris Davidica,	Tower of David,	*Ora pro nobis.*
Turris eburnea,	Tower of ivory,	
Domus aurea,	House of gold,	
Fœderis arca,	Ark of the covenant,	
Janua cœli,	Gate of heaven,	
Stella matutina,	Morning star,	
Salus infirmorum,	Health of the sick,	
Refugium peccatorum,	Refuge of sinners,	
Consolatrix afflictorum,	Comforter of the afflicted,	
Auxilium Christianorum,	Help of Christians,	
Regina angelorum,	Queen of angels,	
Regina patriarcharum,	Queen of patriarchs,	
Regina prophetarum,	Queen of prophets,	
Regina apostolorum,	Queen of apostles,	
Regina martyrum,	Queen of martyrs,	
Regina confessorum,	Queen of confessors,	
Regina virginum,	Queen of virgins,	
Regina sanctorum omnium,	Queen of all saints,	
Regina sine labe originali concepta,	Queen conceived without original sin,	
Regina sacratissimi rosarii,	Queen of the most holy Rosary,	

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.	Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.

Indulgence of 300 days every time; plenary indulgence under usual conditions.—Pius VII., Sept. 30, 1817.

SUB TUUM PRÆSIDIUM.

SUB tuum præsidium confugimus, sancta Dei Genitrix; nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos, semper virgo gloriosa et benedicta.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

WE fly to thy patronage! O holy Mother of God, despise not our petitions in our necessities, and deliver us from all dangers, O ever glorious and blessed Virgin!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Oremus.

GRATIAM tuam quæsumus, Domine, mentibus nostris infunde: ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum. Amen.

Let us pray.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and cross, be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.

Oremus.

DEFENDE, quæsumus, Domine, beata Maria semper Virgine intercedente, istam ab omni adversitate familiam: et, toto corde tibi prostratam, ab hostium propitius tuere clementer insidiis.

Deus, qui ineffabili providentia beatum Joseph Sanctissimæ Genitricis tuæ Sponsum eligere dignatus es; præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cælis. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

Let us pray.

DEFEND, O Lord, we beseech Thee, by the intercession of blessed Mary ever Virgin, this Thy family from all adversity; and mercifully protect us, who prostrate ourselves before Thee with all our hearts, from the snares of the enemy.

O God, Who by Thy unspeakable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant that, while we venerate him as our protector on earth, we may deserve to be aided by his intercession in heaven. Who livest and reignest, world without end.

R. Amen.

V. Vouchsafe, O Lord, this night to keep us without sin.

R. Have mercy on us, O Lord, have mercy on us

Let us pray.

VISIT, we beseech Thee, O Lord, this habitation and drive from it all the snares of the enemy. Let Thy holy angels dwell herein, to preserve us in peace; and may Thy blessing be upon us forever, through Jesus Christ our Lord. Amen.

Jesus, Mary, and Joseph, I give my heart and my soul to you;

Jesus, Mary, and Joseph, assist me in my last agony;

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

Consecration of Religious Communities.

O SACRED Heart of Jesus, whence came those words of truly ineffable love: "Come to Me all you that labor and are burdened, and I will refresh you." Relying upon this promise of Thine infinite tenderness and charity, in the trials and hardships of our times, when the universal Church is attacked in her chief Pastor and in her religious children, we betake ourselves to Thee. We have determined to consecrate to Thee for ever, solemnly and anew, this our house, ourselves, and all that belongs to us. Do Thou graciously look down upon us and accept our vows, that, sealed by Thy grace, they may ever remain firm and unchangeable.

Wherefore, dearest Jesus, our sovereign Lord and Leader, we, although most unworthy members of this (College, Convent, Academy, House, etc., N.N.), yet trusting in Thy help and grace, offer, and consecrate ourselves and our household entirely to Thy most Sacred Heart, and we submit ourselves and all that we have to Thy most holy will.

We call upon our blessed Lady, Thy Virgin Mother, our Founder N., and the whole court of heaven to witness that this is our intention, our desire, and our firm determination to imitate as closely as possible Thy most Sacred Heart in practising the virtues belonging to our state of life, in order that we may promote Thy glory in ourselves, and make some reparation for all the grievous insults offered to Thee.

We, therefore, implore Thee, dearest Jesus, to protect our house, to guard us Thy servants for ever in Thy most Sacred Heart, and to sanctify our labors, our studies, and trials. May we, by Thy grace, advance Thy greater glory, the salvation of souls, and devotion to Thy most Sacred Heart. Amen.

Act of Consecration for Religious.

Ven. de la Colombière.

O MY amiable Redeemer, I give and consecrate myself to Thy Sacred Heart without reserve.

I have in a manner nailed myself to Thy cross by the vows of my profession; I renew them in this divine Heart in presence of heaven and earth; and I return Thee thanks for having inspired me to make them.

I own that the yoke of Thy holy service is neither hard nor heavy; I do not find myself embarrassed with my chains; on the contrary, I would wish to multiply them, or rivet them yet closer upon me.

I embrace, then, the dear cross of my vocation, even to my death; it shall be all my pleasure, all my glory, and all my delight.

God forbid that I should glory, that I should ever rejoice, save in the cross of Jesus Christ.

God forbid that I should ever have any other treasure than His poverty, any other delight than His sufferings, any other love than Himself.

No, no, my amiable Lord, never will I separate myself from Thee; and I will attach myself to none but Thee; the narrowest paths of the life of perfection to which I am called give me no alarm, because Thou art my light and my strength.

I hope, then, O Lord, that Thou wilt render me steadfast under all temptations, victorious against the efforts of my enemies, and that Thou wilt stretch out over me that beneficent hand, which has bestowed upon me so many favors, and make me ever more and more liberal toward Thee.

I entreat this of Thee, O my adorable Jesus, by Thy blood, by all Thy wounds, and by Thy Sacred Heart.

Grant that by the consecration which I make to Thee of all that I am, I may become this day entirely renewed in Thy love. Amen.

A Short Form of Evening Prayer.

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Pater Noster, Ave Maria, Credo.

I ADORE Thee, O my God, and return Thee thanks for all the benefits which I have ever received from Thee, and particularly this day. Give me light to see what sins I have committed during the past day, and grant me grace to be truly sorry for them.

(Here examine your conscience.)

Offences against *God;* against your *neighbor;* against *yourself,* Where have you been? With whom have you been?

Commandments of God; poverty, chastity, obedience; the Holy Rule; the predominant passion; resolutions; prayers, works, and sufferings. Does your conscience reproach you with regard to any of these points?

O MY God, forgive me my offences; I am truly sorry for having sinned, because Thou art infinitely good, and sin displeases Thee. I purpose, with the help of Thy grace, never to sin again. I love Thee above all things, and with my whole heart, because Thou art infinitely amiable and worthy of all love.

I beseech Thee, Lord, to preserve me this night, and to keep me from all sin. I take this sleep to please Thee, and I have the intention to love Thee, praise Thee, and thank Thee with every breath I draw, in union with the angels and saints in heaven.

O MOST amiable Heart of Jesus! let me, my relatives, and friends, and all that have commended themselves to my prayer, and for whom I am bound to pray, especially our reverend Mother, experience Thy most powerful aid. Assist them individually in their necessities. O Heart full of mercies! convert all hardened hearts, console the souls in purgatory, be the refuge of

the dying, the consolation of all distressed and suffering. Above all, be the refuge of my soul at the hour of death, and receive it into the bosom of Thy mercy.

In it I sleep securely and rest in peace.

Our Father, Hail Mary, Glory be to the Father, etc.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Mary, my dear Mother, bless me, and keep me under thy protecting mantle. St. Joseph, my good angel, and my dear patron saints, pray for me.

MAY Our Lord bless us, and preserve us from all evil, and bring us to life everlasting. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

A PRAYER FOR A HAPPY DEATH.

In Connection with the Seven Last Words of Our Lord on the Cross.

DIVINE Jesus! Incarnate Word of God! Who having taken flesh for my salvation, didst vouchsafe to be born in a stable, to lead a life of poverty, toil, and love, and finally to expire in agony on the cross: Say, I beseech Thee, to Thy eternal Father at the moment of my death: "Father, forgive her;" say to Thy blessed Mother: "Behold thy child;" say to my soul: "To-day shalt thou be with Me in paradise."

My God, my God, forsake me not in that hour! "I thirst!" Yea, my soul thirsts, O my God, after Thee; Thou art the Fountain of living waters.

My life is passing away as a tale that is told; yet a little while, and all will be "consummated;" therefore my adorable Saviour, even from this moment, for all eternity: "Into Thy hands I commend my spirit." My Jesus, mercy!

Night Offering to the Blessed Sacrament.

O DIVINE Jesus! lonely to-night in so many tabernacles, without visitor or worshipper, I offer Thee my poor, but loving heart. May every pulsation be a prayer of love to Thee. Thou art ever watching under the sacramental veils; in Thy love Thou never sleepest, and Thou art never weary of Thy vigil for sinners. O good Jesus, I love Thee. Thou art infinitely good, and I have displeased Thee by many sins. Forgive me—I am truly sorry for having offended Thee. O sweet Jesus! O lonely Jesus! may my heart be a lamp, the light of which shall burn henceforth for Thee alone. Bless me, Jesus. Come, and refresh me spiritually by Thy presence, before I take my repose. Let me nevermore be separated from Thee by sin. Adorable Heart of Jesus, burning furnace of divine love! within Thy sacred wound take Thou my soul, in order that my heart may be inflamed with the love of Thee.

O Prisoner of love! divine Jesus! chain my poor heart to the foot of Thy altar. Dearest Jesus, Thou hast made my heart for Thyself alone, and it will not find rest, except in Thee; hide it within Thy divine Heart in the tabernacle. When shall I see Thee face to face, and rest for ever in Thy bosom? Good Lord, my heart is weary; suffer me to enter and repose in Thy Sacred Heart.

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment Thine!

MAKE me, Jesus, wholly Thine;
Take this wayward heart of mine;
Guide me through this world so drear—
Heart of Jesus, hear!

When I draw my parting breath,
When my eyes shall close in death,
Then, sweet Jesus, be Thou near—
Heart of Jesus, hear!

Vesper-Song of Our Lady.

(*Luke I.*)

THE MAGNIFICAT.

MAGNIFICAT: anima mea Dominum.

Et exultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.

Gloria, etc.

MY soul doth magnify the Lord.

And my spirit hath rejoiced: in God my Saviour.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Because He that is mighty hath done great things unto me; and holy is His name.

And His mercy is from generation to generation: unto them that fear Him.

He hath showed might with His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath helped His servant Israel: being mindful of His mercy.

As He spoke to our fathers: to Abraham and his seed for ever.

Glory, etc.

Oremus.

CONCEDE nos famulos tuos, quæsumus Domine Deus, perpetua mentis et

Let us pray.

GRANT, we beseech Thee, O Lord God, that we, Thy servants, may enjoy per-

corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Dominum nostrum, etc.

R. Amen.

petual health, both of mind and body: and by the glorious intercession of blessed Mary ever Virgin, may be delivered from present sorrow, and attain unto eternal joy. Through Our Lord, etc.

R. Amen.

Or the following:

Oremus.

DEUS, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum.

R. Amen.

Let us pray.

O GOD, Who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to Thy humble servants, that we, who believe her to be truly the Mother of God, may be assisted by her intercessions with Thee. Through the same Christ our Lord.

R. Amen.

DE PROFUNDIS.

For the Holy Souls in Purgatory.

DE profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

OUT of the depths I have cried to Thee, O Lord! Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, O Lord, shalt mark our iniquities: O Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

From the morning watch even unto night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plenteous redemption.

And He shall redeem Israel from all his iniquities.

Or *Pater Noster*, *Ave Maria*, and

V. Requiem æternam dona eis, Domine;
R. Et lux perpetua luceat eis.

Indulgence of 100 days to all the faithful who, at the sound of the bell, at the first hour after nightfall, shall say devoutly on their knees the psalm De profundis, or the Our Father, the Hail Mary, and the Requiem æternam.

Plenary indulgence, once a year, on usual conditions.—Clement XII., Aug. 11, 1736. Pius VI., March 18, 1781, granted these indulgences to all the faithful who may happen to dwell in a place where no bell for the dead is sounded, provided they shall say the De profundis, or the Our Father, and the Hail Mary, etc., about nightfall. Pius IX., July 18, 1877, declared that these indulgences can be gained on the recital as above of the De profundis, or the Our Father, etc., before or after nightfall, provided that the bell is sounded at such hour, according to the custom of the church or place. Leo XIII., Feb. 3, 1888, granted indulgence of 50 days three times a day.

Compline.*

The Reader begins.

V. Jube, domine, benedicere.

V. Pray, give the blessing.

The Blessing (by the Superior.)

NOCTEM quietam, et finem perfectum concedat nobis Dominus omnipotens.

R. Amen.

MAY the Lord almighty grant us a quiet night, and a perfect end.

R. Amen.

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* Compline is the last office of the Church, and is proper to the end of the evening before going to bed, reckoned to be about 9 P. But it may be said any time before midnight.

Short Lesson. (1 *Pet. V.* 8.)

FRATRES, sobriie stote, et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

R. Deo gratias.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

Pater noster. (*Dicitur totum secreto.*)

BRETHREN, be sober, and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye, strong in faith. But do Thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Our Father, etc. (*All in secret.*)

The Priest then says the Confiteor.

The Choir answers:

MISEREATUR tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

R. Amen.

MAY almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

R. Amen.

Then the Choir repeats the Confession:

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joan-

I CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin

nem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to the Lord our God for me.

The Priest says:

MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

MAY almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Then is said:

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Miserere.

In Paschal time.

V. Convert us, O God our Saviour.

R. And turn away Thy anger from us.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia, *or*, Praise be to Thee, O Lord, King of everlasting glory.

Ant. Have mercy.

Ant. Alleluia.

Psalm IV. Cum Invocarem.

CUM invocarem exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Miserere mei: et exaudi orationem meam.

Filii hominum usquequo gravi corde: ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me cum clamavero ad eum.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ et sperate in Domino: multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine: dedisti lætitiam in corde meo.

A fructu frumenti, vini, et olei sui: multiplicati sunt.

In pace in idipsum: dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: constituisti me.

Gloria Patri, etc.

WHEN I called upon Him, the God of my justice heard me: when I was in distress, Thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart: why do you love vanity, and seek after lying?

Know ye also that the Lord hath made His holy One wonderful: the Lord will hear me when I shall cry unto Him.

Be ye angry and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things?

The light of Thy countenance, O Lord, is signed upon us: Thou hast given gladness in my heart.

By the fruit of their corn, their wine and oil: they are multiplied.

In peace in the self same: I will sleep and I will rest.

For Thou, O Lord, singularly: hast settled me in hope.

Glory be to the Father, etc.

Psalm XXX. In Te, Domine, Speravi.

IN te, Domine, speravi, non confundar in æternum: in justitia tua libera me.

Inclina ad me aurem tuam: accelera, ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: quoniam tu es protector meus.

In manus tuas commendo spiritum meum: redemisti me, Domine, Deus veritatis.

Gloria Patri, etc.

IN Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice.

Bow down Thy ear to me: make haste to deliver me.

Be Thou unto me a God, a protector, and a house of refuge: to save me.

For Thou art my strength and my refuge: and for Thy name's sake, Thou wilt lead me and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for Thou art my protector.

Into Thy hands I commend my spirit: Thou hast redeemed me, O Lord, the God of truth.

Glory be to the Father, etc.

Psalm XC. Qui Habitat.

QUI habitat in adjutorio altissimi: in protectione Dei cæli commorabitur.

Dicet Domino, susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

HE that dwelleth in the aid of the Most High: shall abide under the protection of the God of heaven.

He shall say to the Lord, Thou art my protector, and my refuge: my God, in Him will I trust.

For He hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with His shoulders: and under His wings thou shalt trust.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit liberabo eum: protegam eum quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione; eripiam eum, et glorificabo eum.

Longitudine dierum re-

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For He hath given His angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Because he hath hoped in Me, I will deliver him: I will protect him, because he hath known My name.

He shall cry to Me, and I will hear him: I am with him in his trouble: I will deliver him, and I will glorify him.

I will fill him with length

plebo eum: et ostendam illi salutare meum.

Gloria Patri, etc.

of days: and I will show him My salvation.

Glory be to the Father, etc.

Psalm CXXXIII. Ecce Nunc.

ECCE nunc, benedicite Dominum: omnes servi Domini.

Qui statis in domo Domini: in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

Benedicat te Dominus ex Sion: qui fecit cælum et terram.

Gloria Patri, etc.

Ant. Miserere mihi, Domine, et exaudi orationem meam.

BEHOLD now, bless ye the Lord: all ye servants of the Lord.

Who stand in the house of the Lord in the courts of the house of Our God.

In the nights lift up your hands to the holy places: and bless ye the Lord.

May the Lord out of Sion bless thee: He that made heaven and earth.

Glory be to the Father, etc.

Ant. Have mercy on me, O Lord, and hear my prayer.

Hymn.

TE lucis ante terminum,
Rerum Creator poscimus;

Ut pro tua clementia,
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;

Hostemque nostrum comprime,
Ne po luantur corpora.

Præsta, Pater piissime,
Patrique compar, Unice,

NOW with the fast-departing light,
Maker of all! we ask of Thee,
Of Thy great mercy, through the night
Our guardian and defence to be.

Far off let idle visions fly;
No phantom of the night molest;
Curb Thou our raging enemy,
That we in chaste repose may rest.

Father of mercies, hear our cry;
Hear us, O sole-begotten Son;

Cum Spiritu Paraclito

Regnans per omne sæculum.

Who, with the Holy Ghost most high,
Reignest while endless ages run.

Little Chapter. (*Jer. XIV.*)

TU autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos, ne derelinquas nos, Domine Deus noster.

R. Deo gratias.

THOU, O Lord, art among us, and Thy holy name is invoked upon us; forsake us not, O Lord our God.

R. Thanks be to God.

Resp. brev.

In manus tuas, Domine, commendo spiritum meum.

Chor. In manus tuas, Domine, commendo spiritum meum.

V. Redemisti nos, Domine, Deus veritatis.

Chor. Commendo spiritum meum.

V. Gloria Patri, et Filio, et Spiritui Sancto.

Chor. In manus tuas, Domine, commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

Short Responsory.

Into Thy hands, O Lord, I commend my spirit.

Choir. Into Thy hands, O Lord, I commend my spirit.

V. Thou hast redeemed us, O Lord, the God of truth.

Choir. I commend my spirit.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

Choir. Into Thy hands, O Lord, I commend my spirit.

V. Keep us, O Lord, as the apple of Thy eye.

R. Protect us under the shadow of Thy wings.

In Paschal time, the above is said thus:

In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Chor. In manus tuas, Domine, commendo spiritum meum Alleluia, alleluia.

V. Redemisti nos, Domine, Deus veritatis.

Chor. Alleluia, alleluia.

V. Gloria Patri, et Filio, et Spiritui Sancto.

Chor. In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

V. Custodi nos, Domine, ut pupillam oculi. Alleluia.

R. Sub umbra alarum tuarum protege nos. Alleluia.

The Nunc Dimittis, or Canticle of Simeon.

Ant. SALVA nos. Nunc dimittis servum tuum, Domine: secundum verbum tuum, in pace.

Quia viderunt oculi mei salutare tuum.

Quod parasti ante faciem omnium populorum.

Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Gloria Patri, etc.

Ant. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace. (*Tempore Paschali*, Alleluia.)

Ant. SAVE us. Now Thou dost dismiss Thy servant, O Lord: according to Thy word, in peace.

Because my eyes have seen: Thy salvation.

Which Thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of Thy people Israel.

Glory be to the Father, etc.

Ant. Save us, O Lord, when we are awake, and keep us while we sleep; that we may watch with Christ, and rest in peace. (*In Paschal time*, Alleluia.)

The following Prayers are omitted on Doubles, and within Octaves:

Kyrie eleison.	Lord, have mercy.
Christe eleison.	Christ, have mercy.
Kyrie eleison.	Lord, have mercy.
Pater noster. (*Secreto.*)	Our Father. (*In secret.*)
V. Et ne nos inducas in tentationem.	*V.* And lead us not into temptation.
R. Sed libera nos a malo.	*R.* But deliver us from evil.
Credo in Deum. (*Secreto.*)	I believe in God. (*In secret.*)
V. Carnis resurrectionem.	*V.* The resurrection of the body.
R. Vitam æternam Amen	*R.* And life everlasting. Amen.

V. Benedictus es, Domine, Deus, patrum nostrorum.

R. Et laudabilis et gloriosus in sæcula.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in sæcula.

V. Benedictus es, Domine, in firmamento cœli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostris Domine.

R. Miserere nostri.

V. Fiat misericordia tua Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Blessed art Thou, O Lord, the God of our fathers.

R. And worthy to be praised and glorious for ever.

V. Let us bless the Father and the Son with the Holy Ghost.

R. Let us praise and exalt Him above all for ever.

V. Blessed art Thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, and glorious, and exalted above all for ever.

V. May the almighty and merciful Lord bless and preserve us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let Thy mercy, O Lord, be upon us.

R. As we have hoped in Thee.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

VISTA, quæsumus, Domine, habitationem istam, et omnes insidias inimici

Let us pray.

VISIT, we beseech Thee, O Lord, this habitation, and drive far from it all

ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Benedicamus Domino.
R. Deo gratias.

snares of the enemy; let Thy holy angels dwell herein, to preserve us in peace; and may Thy blessing be always upon us. Through Our Lord.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.

The Blessing.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, ✠ et Spiritus Sanctus.
R. Amen.

May the almighty and merciful Lord, Father, Son, ✠ and Holy Ghost, bless and preserve us.
R. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season. The Antiphon is to be said kneeling, except in Paschal time, when it is to be said standing.

I.

From Vespers of Saturday before First Sunday in Advent to the Purification, inclusive.

ALMA REDEMPTORIS.

ALMA Redemptoris Mater, quæ pervia cœli,
Porta manes, et Stella maris, succurre cadenti,
Surgere qui curat, populo: tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem:
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

MOTHER of Christ! hear thou thy people's cry,
Star of the deep, and portal of the sky!
Mother of Him Who thee from nothing made,
Sinking we strive, and call to thee for aid;
Oh, by that joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.

In Advent.

V. Angelus Domini nuntiavit Mariæ.

V. The angel of the Lord announced unto Mary

R. Et concepit de Spiritu Sancto.

R. And she conceived of the Holy Ghost.

Oremus.

GRATIAM tuam quæsumus, Domine, mentibus nostris infunde; ut qui angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

R. Amen.

Let us pray.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and cross, be brought to the glory of His Resurrection. Through the same Christ our Lord.

R. Amen.

From Christmas-day to the Purification.

V. Post partum virgo inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

V. After child-birth thou didst remain a pure virgin.

R. Intercede for us, O Mother of God.

Oremus.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui vivit.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Pater noster. (*Secreto.*)

Let us pray.

O GOD, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience her intercession for us, through whom we have deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son, Who liveth.

R. Amen.

V. May the divine assistance remain always with us

R. Amen.

Our Father. (*In secret.*)

II.

From Compline on the Feast of the Purification to Maundy Thursday exclusively.

AVE REGINA.

AVE, Regina cœlorum!
Ave domina angelorum!
Salve radix, salve porta,
Ex qua mundo Lux est orta.

Gaude, Virgo gloriosa,
Super omnes speciosa.

Vale, O valde decora!
Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

HAIL, O Queen of heaven enthroned!
Hail, by angels mistress owned!
Root of Jesse, Gate of morn,
Whence the world's true light was born.

Glorious Virgin, joy to thee,
Loveliest whom in heaven they see.
Fairest thou where all are fair!
Plead with Christ our sins to spare.

V. Vouchsafe that I may praise thee, O sacred Virgin.
R. Give me strength against thine enemies.

Oremus.

CONCEDE, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum.
R. Amen.
V. Divinum auxilium maneat semper nobiscum.
R. Amen.

Let us pray.

GRANT, O merciful God, support to our frailty; that we who commemorate the holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord.
R. Amen.
V. May the divine assistance remain always with us
R. Amen.

III.

From Compline on Holy Saturday till Trinity Eve.

REGINA CŒLI.

REGINA cœli, lætare! Alleluia.

QUEEN of heaven rejoice; Alleluia.

Quia quem meruisti portare; Alleluia.
Resurrexit sicut dixit; Alleluia.
Ora pro nobis Deum; Alleluia.
V. Gaude et lætare, Virgo, Maria: Alleluia.
R. Quia surrexit Dominus vere: Alleluia.

Because He Whom thou hast deserved to bear, Alleluia.
Has risen as He said; Alleluia.
Pray God for us; Alleluia.
V. Rejoice and be glad, O Virgin Mary: Alleluia.
R. Because the Lord hath truly risen: Alleluia.

Oremus.

DEUS, qui per Resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta, quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.

R. Amen.
V. Divinum auxilium maneat semper nobiscum.
R. Amen.

Let us pray.

O GOD, Who, through the Resurrection of Thy Son Jesus Christ our Lord, hast deigned to make the world rejoice, grant, we beseech Thee, that through His Virgin Mother Mary, we may receive the joys of perpetual life. Through the same Christ our Lord.

R. Amen.
V. May the divine assistance remain always with us.
R. Amen.

IV.

From First Vespers of Trinity Sunday to Advent.

SALVE REGINA.

SALVE, Regina, mater misericordiæ;
Vita, dulcedo, et spes nostra, salve,
Ad te clamamus, exules filii Evæ;
Ad te suspiramus, gementes et flentes in hac lacrymarum valle.
Eia ergo. Advocata nostra.
Illos tuos misericordes oculos ad nos converte;

HAIL, holy Queen, Mother of mercy;
Our life, our sweetness, and our hope,
To thee do we cry, poor banished children of Eve;
To thee do we send up our sighs, mourning and weeping in this valley of tears.
Turn, then, most gracious advocate, thine eyes of mercy toward us.

Et Jesum, benedictum fructum ventris tui,
Nobis post hoc exilium ostende,
O clemens, O pia, O dulcis Virgo Maria.
V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus, Christi.

And after this our exile show unto us
The blessed fruit of thy womb, Jesus.
O clement, O pious, O sweet Virgin Mary.
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Oremus.

OMNIPOTENS, sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, præparasti; da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum.

R. Amen.
V. Divinum auxilium maneat semper nobiscum.
R. Amen.

Let us pray.

ALMIGHTY, everlasting God, Who, by the cooperation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son; grant that we may be delivered from present evils and from everlasting death by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.
R. Amen.
V. May the divine assistance remain always with us.
R. Amen.

With regard to the hymn at Compline, "Te Lucis," it is to be noted that the last verse is sometimes said thus, altered in honor of the Incarnation, on feasts of Our Lord and the Blessed Virgin.

Jesu, tibi sit gloria
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna sæcula.
Amen.

Jesu, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here, as it is in heaven.
Amen.

In Paschal time, in honor of the Resurrection.

Deo Patri sit gloria	To God the Father, with the Son
Et filio, qui a mortuis,	Who from the grave immortal rose,
Surrexit, ac Paraclito,	And Thee, O Paraclete, be praise,
In sempiterna sæcula.	While age on endless ages flows.
Amen.	Amen.

On feasts of Our Lady, the two following verses are sung in its place by some Religious:

Maria, Mater gratiæ,	O Mary, Mother of all grace,
Mater misericordiæ,	And mercy to our sinful race,
Tu nos ab hoste protege;	Protect us from the demon's power,
Et hora mortis suscipe.	And take us at life's closing hour.
Gloria tibi, Domine,	All glory be to Thee, O Lord,
Qui natus es de Virgine,	A Virgin's Son, o'er all adored,
Cum Patre et sancto Spiritu,	And equal praise for ever greet,
In sempiterna sæcula.	The Father and the Paraclete.
Amen.	Amen.

A Formula of the Vows.

ALMIGHTY and eternal God! I, N.N., in profound adoration before the Holy Trinity, and in presence of the blessed Virgin Mary, and of all the angels and saints, vow and promise to Thy supreme Majesty, and, subject to the good pleasure of His Lordship, the Bishop, to you, reverend Mother, as first holding the place of God to me, poverty, chastity, and obedience * (for a year in the Company or Congregation N.N.); and I hope to obtain, through the merits of Jesus Christ, Who inspires me to make these vows, and through the intercession of the saints, the grace to accomplish them. Amen.

* Some Religious Orders mention *obedience* first in the formula: then *poverty* and *chastity*.

Renewal of the Vows.

ALMIGHTY and eternal God! I, Sister N.N., now renew and confirm with my whole heart the vows of poverty, chastity, and obedience, which I made at my profession. I implore Thee, O God of infinite goodness and mercy, by the precious blood of Jesus Christ, and through the intercession of the blessed Virgin Mary, to grant me the grace to fulfil these vows perfectly. Amen.

Grace Before and After Meals.

BEFORE DINNER.

SUPERIOR—Benedicite.

The rest answer—Benedicite.

V. Oculi omnium in te sperant Domine, et tu das escam illorum in tempore opportuno.

R. Aperis tu manum tuam, et imples omne animal benedictione.

V. Gloria Patri, et Filio et Spiritui sancto.

R. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

PATER noster (*the rest is said in secret*) qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum;

SUPERIOR—Let us praise the Lord.

The rest answer—Let us praise the Lord.

V. The eyes of all hope in Thee, O Lord, and Thou givest them food in a favorable time.

R. Thou openest Thy hand, and fillest every living creature with Thy blessing.

V. Glory be to the Father and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

OUR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on

fiat voluntas tua sicut in cœlo et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra sicut et nos dimittibus debitoribus nostris; (*loud*) Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

Oremus.

BENEDIC, Domine, nos, et hæc tua dona, quæ de tua largitate sumus sumpturi. Per Christum Dominum nostrum.

R. Amen. Jube, Domine, benedicere.

V. Mensæ cœlestis participes faciat nos Rex æternæ gloriæ.

R. Amen.

Let us pray.

BLESS us, O Lord, and these Thy gifts, which of Thy bounty we are going to receive. Through Christ our Lord.

R. Amen. Lord, grant me Thy blessing.

V. May the King of glory make us partakers of the heavenly table.

R. Amen.

AFTER DINNER.*

CONFITEANTUR tibi, Domine, omnia opera tua.

R. Et sancti tui benedicant tibi.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis; qui

LET all Thy works praise Thee, O Lord.

R. And all Thy saints bless Thee.

V. Glory be to the Father, etc.

R. As it was, etc.

V. We give Thee thanks, almighty God, for all Thy benefits, Who liveth and

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* *The Reader says:*

V. Tu autem, Domine, miserere nobis.

R. Deo gratias.

V. Do Thou, O Lord, have mercy on us.

R. Thanks be to God.

(The same after supper, when there has been reading at table.)

vivis et regnas in sæcula sæculorum, etc.

R. Amen.

reigneth for ever and ever, etc.

R. Amen.

Psalm CXVI. Laudate Dominum.

V. LAUDATE Dominum omnes gentes; laudate eum omnes populi.

R. Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

Pater noster, etc. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Dispersit, dedit pauperibus.

R. Justitia ejus manet in sæculum sæculi.

V. Benedicam Dominum in omni tempore.

R. Semper laus ejus in ore meo.

V. In Domino laudabitur anima mea.

R. Audiant mansueti, et lætentur.

V. Magnificate Dominum mecum.

R. Et exaltemus nomen ejus in idipsum.

V. Sit nomen Domini benedictum.

V. PRAISE the Lord, all ye nations; praise Him, all ye people.

R. Because His mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

V. Glory, etc.

R. As it was, etc.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

Our Father, etc. And lead us not into temptation.

R. But deliver us from evil.

V. He distributed and gave to the poor.

R. His justice remaineth for ever.

V. I will bless the Lord at all times.

R. His praise shall be ever on my lips.

V. In the Lord shall my soul be praised.

R. Let the meek hear and rejoice.

V. O magnify the Lord with me.

R. And let us extol His name together.

V. Let the name of the Lord be blessed.

R. Ex hoc nunc et usque in sæculum.

Oremus.

V. RETRIBUERE dignare, Domine, omnibus nobis bona facientibus propter nomen tuum, vitam æternam.

R. Amen.

V. Benedicamus Domino.

R. Deo gratias.

V. Et fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

Pater noster. (*Secreto.*)

V. Deus det nobis suam pacem.

R. Et vitam æternam. Amen.

R. From henceforth now, and for ever.

Let us pray.

V. VOUCHSAFE, O Lord, to reward with eternal life all those who have done us good, for Thy name's sake.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Our Father. (*In secrei.*)

V. May God grant us His peace.

R. And life everlasting. Amen.

BEFORE SUPPER.

SUPERIOR.—Benedicite.

The rest answer — Benedicite.

V. Edent pauperes, et saturabuntur, et laudabunt Dominum qui requirunt eum.

R. Vivent corda eorum in sæculum sæculi.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

SUPERIOR. — Let us praise the Lord.

The rest answer—Let us praise the Lord.

V. The poor shall eat and be filled, and they shall praise the Lord who seek Him.

R. Their hearts shall live for ever and ever.

V. Glory be to the Father, etc.

R. As it was, etc.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

Pater noster, etc. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Our Father, etc. And lead us not into temptation.

R. But deliver us from evil.

Oremus.

BENEDIC, Domine nos, et hæc tua dona, quæ de tua largitate sumus sumpturi. Per Christum Dominum nostrum.

R. Amen. Jube, Domine, benedicere.

V. Ad cœnam vitæ æternæ perducat nos Rex æternæ gloriæ.

R. Amen

Let us pray.

BLESS us, O Lord, and these Thy gifts, which of Thy bounty we are going to receive. Through Christ our Lord.

R. Amen. Lord, grant me Thy blessing.

V. May the King of glory make us partakers of the heavenly table.

R. Amen.

AFTER SUPPER.

MEMORIAM fecit mirabilium suorum misericors et miserator Dominus; escam dedit timentibus se.

Gloria Patria, etc.

R. Sicut erat, etc.

V. Benedictus Deus in donis suis, et sanctus in omnibus operibus suis, qui vivet et regnat in sæcula sæculorum.

R. Amen.

THE merciful and compassionate Lord hath made a memorial of His wonderful works; He hath given food to them that fear Him.

Glory be to the Father, etc.

R. As it was, etc.

V. Blessed be God in all His gifts, and holy in all His works, Who liveth and reigneth for ever and ever.

R. Amen.

Psalm CXVI.

V. Laudate Dominum omnes gentes; laudate eum omnes populi.

R. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

V. Praise the Lord, all ye nations; praise Him, all ye people.

R. Because His mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest is the same as the grace after dinner.)

The preceding form of Grace before and after meals is continued throughout the year, except on the festivals hereafter marked.

On fast days no other Grace is said before and after dinner than that appointed for supper on ordinary days.

From Christmas-day, inclusively, till supper on the Eve of the Epiphany, exclusively.

VERBUM caro factum est, Alleluia.

R. Et habitavit in nobis, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

THE Word was made flesh, Alleluia.

R. And dwelt amongst us, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest as before.)

AFTER MEALS.

NOTUM fecit Dominus, Alleluia.

R. Salutare suum, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

THE Lord hath made known, Alleluia.

R. His salvation, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest as before.)

From supper on the Eve of the Epiphany, inclusively, till supper on the Octave day, exclusively.

REGES Tharsis et Insulæ munera offerunt, Alleluia.

R. Reges Arabum et Saba dona adducent, Alleluia.

THE kings of Tharsis and the Islands shall offer presents, Alleluia.

R. The kings of the Arabians and Saba shall bring gifts, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest as before.)

AFTER MEALS.

OMNES de Saba venient, Alleluia.

R. Aurum et thus deferentes, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

ALL shall come from Saba, Alleluia.

R. Bringing gold and frankincense, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest as before.)

On Holy Thursday "Benedicite" is omitted, and the Grace is said in a low tone of voice as follows:

CHRISTUS factus est pro nobis obediens usque ad mortem.

Pater noster, etc.

CHRIST became for us obedient unto death.

Our Father, etc.

(Said entirely in silence.)

AFTER DINNER.

CHRISTUS factus est pro nobis obediens usque ad mortem.

Pater noster, etc.

CHRIST became for us obedient unto death.

Our Father, etc.

(In silence; then follows:)

Psalm L. Miserere Mei Deus.

V. MISERERE mei Deus, secundum magnam misericordiam tuam.

R. Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

V. Amplius lava me ab iniquitate mea: et a peccato mea munda me.

V. HAVE mercy on me O God, according to Thy great mercy.

R. And according to the multitude of Thy tender mercies, blot out my iniquity.

V. Wash me yet more from my iniquity, and cleanse me from my sin.

R. Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

V. Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis et vincas cum judicaris.

R. Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

V. Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestati mihi.

R. Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

V. Auditui meo dabis gaudium et lætitiam; et exultabunt ossa humiliata.

R. Averte faciem tuam a peccatis meis et omnes, iniquitates meas dele.

V. Cor mundum crea in me, Deus; et spiritum rectum innova in visceribus meis.

R. Ne projicias me a facie tua; et spiritum sanctum tuum ne auferas a me.

V. Redde mihi lætitiam salutaris tui; et spiritu principali confirma me.

R. Docebo iniquos vias

R. For I know my iniquity, and my sin is always before me.

V. To Thee only have I sinned, and have done evil before Thee; that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

R. For behold I was conceived in iniquity: and in sins did my mother conceive me.

V. For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

R. Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

V. To my hearing Thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

R. Turn away Thy face from my sins, and blot out all my iniquities.

V. Create a clean heart in me, O God, and renew a right spirit within my bowels.

R. Cast me not away from Thy face, and take not Thy Holy Spirit from me.

V. Restore unto me the joy of Thy salvation; and strengthen me with a perfect spirit.

R. I will teach the unjust

tuas: et impii ad te convertentur.

V. Libera me de sanguinibus, Deus, Deus, salutis meæ; et exultabit lingua mea justitiam tuam.

R. Domine labia mea aperies: et os meum annuntiabit laudum tuam.

V. Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

R. Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum Deus non despicies.

V. Benigne fac Domine in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

R. Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

V. Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum (*in silence*) qui vivis et regnas in sæcula sæculorum. Amen.

Thy ways; and the wicked shall be converted to Thee.

V. Deliver me from blood, O God, Thou God of my salvation, and my tongue shall extol Thy justice.

R. O Lord, Thou wilt open my lips, and my mouth shall declare Thy praise.

V. For if Thou hadst desired sacrifice, I would indeed have given it: with burnt offerings Thou wilt not be delighted.

R. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

V. Deal favorably, O Lord, in Thy good-will with Sion, that the walls of Jerusalem may be built up.

R. Then Thou shalt accept the sacrifice of justice, oblations, and whole burnt offerings: then they shall lay calves upon Thy altar.

V. Look down, we beseech Thee, O Lord, on this Thy family, for which Our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and suffer the torments of the cross (*in silence*), Who liveth and reigneth world without end. Amen.

On Good Friday the preceding Grace is said, with this difference only:

CHRISTUS factus est pro nobis obediens usque ad mortem.

CHRIST became for us obedient unto death.

R. Mortem autem crucis.

R. Even to the death of the cross.

On Holy Saturday "Benedicite" is said as usual:

VESPERE autem Sabbati,

AND in the end of the Sabbath,

R. Quæ lucescit in prima Sabbati, venit Maria Magdalene et altera Maria videre sepulchrum, Alleluia.

R. When it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulcher, Alleluia.

V. Gloria Patri, etc.

V. Glory be to the Father, etc.

R. Sicut erat, etc.

R. As it was, etc.

(The rest as before.)

AFTER DINNER.

V. Vespere autem Sabbati.

V. And in the end, etc.

R. Quæ lucescit, etc.

R. When it began to dawn, etc.

V. Gloria Patri, etc.

V. Glory be to the Father, etc.

R. Sicut erat, etc.

R. As it was, etc.

(The rest as before.)

From Easter Sunday, inclusively, till the Supper of the following Saturday, exclusively.

HÆC dies quam fecit Dominus, Alleluia.

THIS is the day which the Lord hath made, Alleluia.

R. Exultemus et lætemur in ea, Alleluia.

R. Let us exult and rejoice thereon, Alleluia.

V. Gloria Patri, etc.

V. Glory be to the Father, etc.

R. Sicut erat, etc.

R. As it was, etc.

(The rest as before.)

AFTER MEALS.

V. Hæc dies, etc.

V. This is the day, etc.

R. Exultemus, etc.

R. Let us exult, etc.

(The rest as before.)

From the Eve of the Ascension, inclusively, till the Eve of Pentecost, exclusively.

ASCENDIT Deus in jubilatione, Alleluia.

R. Et Dominus in voce tubæ, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

GOD is ascended with jubilee, Alleluia.

R. And the Lord with the sound of the trumpet, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest as before.)

AFTER MEALS.

V. Ascendens Christus in altum, Alleluia.

R. Captivam duxit captivitatem, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Christ ascending on high, Alleluia.

R. Hath led captivity captive, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest as before.)

From the Eve of Pentecost, inclusively, to the Supper of the following Saturday, exclusively.

SPIRITUS Domini replevit orbem terrarum, Alleluia.

R. Et hoc quod continet omnia, scientiam habet vocis, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

THE spirit of the Lord hath filled the whole earth, Alleluia.

R. And all contained therein hath heard His voice, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest as before.)

AFTER MEALS.

REPLETI sunt omnes Spiritu Sancto, Alleluia.

THEY were all filled with the Holy Ghost, Alleluia.

R. Et cœperunt loqui, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

R. And they began to speak, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest as before.)

BEFORE BREAKFAST AND BEFORE COLLATION ON FASTING-DAYS.

V. Benedicite.

R. Benedicite.

DOMINUS nos et ea, quæ sumus sumpturi, benedicat dextra Christi, in nomine Patris et Filii et Spiritus Sancti.

R. Amen.

V. Let us praise the Lord.

R. Let us praise the Lord.

MAY Christ's right hand bless us, and what we are about to receive; in the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

AFTER BREAKFAST AND AFTER COLLATION.

AGIMUS tibi gratias, omnipotens Deus, pro universis beneficiis tuis, qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

Pater Noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

WE give Thee thanks, almighty God, for all Thy benefits, Who livest and reignest now and for ever.

R. Amen.

V. Lord have mercy on us.

R. Christ have mercy on us.

V. Lord have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. May the souls of the faithful departed through the mercy of God, rest in peace.

R. Amen.

*Psalm CXXIX. De Profundis.**

V. DE profundis clamavi ad te Domine; Domine exaudi vocem meam.

R. Fiant aures tuæ intendentes; in vocem deprecationis meæ.

V. Si iniquitates observaveris, Domine; Domine quis sustinebit!

R. Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

V. Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

R. A custodia matutina usque ad noctem: speret Israel in Domino.

V. Quia apud Dominum misericordia, et copiosa apud eum redemptio.

R. Et ipse redimet Israel ex omnibus iniquitatibus ejus.

V. Requiem æternam dona eis Domine.

R. Et lux perpetua luceat eis.

V. A porta inferi,

R. Erue Domine animas eorum.

V. Requiescant in pace.

R. Amen.

V. FROM the depths I have cried to Thee, O Lord; Lord, hear my voice.

R. Let Thine ears be attentive to the voice of my petition.

V. If Thou wilt observe iniquities, O Lord; Lord, who shall endure it?

R. Because with Thee there is propitiation, and by reason of Thy law I have waited for Thee, O Lord!

V. My soul hath relied on His word; my soul hath hoped in the Lord.

R. From the morning watch even until night, let Israel hope in the Lord.

V. Because with the Lord there is mercy, and with Him plentiful redemption.

R. And He shall redeem Israel from all his iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. From the gates of hell,

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

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* For the convenience of those Communities in which the "De Profundis" is recited after Grace at certain times, the Psalm is here inserted together with the Versicles, responses, and prayers.

For the *Magnificat*, see p. 155.

Oremus.

FIDELIUM Deus, omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum; ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur: qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

Let us pray.

O GOD the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the full remission of all their sins; that through pious supplications they may obtain the pardon they have always desired. Who livest and reignest for ever and ever.

R. Amen.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

GRACE BEFORE MEALS. (For all classes.)

Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty: through Christ our Lord.

R. Amen.

GRACE AFTER MEALS.

We give Thee thanks, O almighty God, for all Thy benefits. Who liveth and reigneth now and for ever.

R. Amen.

Vouchsafe, O Lord, to reward with eternal life all those who do us good for Thy name's sake.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed through the mercy of God, rest in peace.

R. Amen.

Daily Intentions.

SUNDAY.—Mass, Communion, Office, Rosary, etc., in honor of the Most Holy Trinity, for the Pope, prelates, and clergy, the propagation of the faith, in thanksgiving for my creation, redemption, and vocation, and to beg grace to unite my heart perfectly to God by dying to myself and to the world, so that I may use my talents and my whole being in the service of my heavenly Spouse.

Monday.—Mass, Office, Rosary, etc., in honor of St. N., for the repose of the souls of the faithful departed, particularly N.N., and the Sisters of the Institute; and for myself, the grace of final perseverance and a happy death.

Tuesday.—Mass, Communion, Office, Rosary, etc., in honor of the angels, for the conversion of negligent Catholics, especially N.N.; for myself, a right knowledge, and the perfect spirit of poverty, chastity, and obedience.

Wednesday.—Mass, Office, Rosary, etc., in honor of St. Joseph, for parents, friends, benefactors, for those for whom I have promised to pray, for the temporal wants of the Institute, for the Superiors of the several houses; and for myself, modesty, meekness, and humility, and the graces to subdue my senses and imagination.

Thursday.—Mass, Communion, Office, Rosary, etc., in honor of the Blessed Sacrament, in reparation for all sacrilegious communions, and all indignities offered to this Sacrament of love, for all Religious, N. . . . for priests, N. . . . my duties, the relief of the poor; and for myself, the virtues of charity, patience, and confidence in God.

Friday.—Mass, Communion, Office, Rosary, etc., in honor of the sacred Passion and death of my Saviour, Jesus Christ, that union and charity may reign in the Community, that its members may increase, and that all may be filled with zeal for the conversion of sinners;

for myself, a simple and pure intention in all my actions. For the same intentions, in honor of the Sacred Heart.

Saturday.—Mass, Office, Rosary, etc., in honor of our blessed Lady, to beg grace to confess my sins, briefly, distinctly, and contritely, and to draw fruit from my confessions and communions.

Daily Prayer for the Associates in the Sacred Heart of Jesus.

MY loving Jesus, I, N.N., give Thee my heart, and I consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace, and with Thine aid I purpose never to sin again.

O Sacred Heart of Jesus, burning with love for us, inflame our hearts with love for Thee. Grant that we may, in conversation, manners, and conduct, avoid whatever may in the least disturb our union, or lessen in the smallest degree our mutual charity and love, that we may repair the smallest offence by quickly asking pardon, and if asked pardon of by others, oh! enable us to grant it without contention or reserve.

Daily Prayer for the Associates in the Sacred Heart of Mary.

REMEMBER, O most blessed Virgin! that it has never been heard of in any age, that those who implored thy powerful protection were abandoned by thee. I, therefore, O sacred Virgin, animated with the most lively confidence, cast myself at thy sacred feet, most earnestly beseeching thee to adopt me as thy child, to take care of my eternal salvation, and to watch over me at the hour of death. Oh, do not, Mother of the Word Incarnate, despise my prayer, but graciously hear and obtain the grant of my petitions. Amen.

O dearest Mother, obtain for us, thy children, the grace ever to bear in mind that by the vow of obedience we have for ever renounced our own will, and resigned it to the direction of our Superiors: that we may be able to comply with all their directions, whether in matters of great or little moment, agreeable or disagreeable: that we may never murmur, but with humility and spiritual joy carry the sweet yoke of thy divine Son, Jesus.

Prayer before Examen.

O MOST loving Father! I thank Thee with my whole heart and soul for all Thy mercies to me, a most miserable sinner. Thou hast created me for Thine own glory, redeemed me with Thy most precious blood, called me to Thy holy faith, and, with most unspeakable goodness, hast chosen me for Thy spouse, permitting me to live under the same roof with Thyself and Thy chosen servants. O my soul, bless the Lord! let all that is within thee praise His holy name! He has done all things for me: I will bless and glorify Him for ever and ever.

O divine Spirit of light and truth, enlighten me, that I may know myself. Amen.

Our Father, etc. Hail Mary, etc.

Daily Examen.

RISING. — Promptitude in rising and dressing, thoughts on God or the subject of meditation.

Morning Offering.—With fervor.

Meditation.—Respectful posture; presence of God; attention; fervor in affections and resolutions; choice of ejaculations for the day.

Office.—Recollection; attention to ceremonies and pronunciation of words.

Mass.—Formal intention; the prayers with devotion

or meditation on the Passion; spiritual communion and offering of one's self to God.

Communion.—Preparation by offering of duties from evening meditation; faith, humility, gratitude, love, the fruit drawn from it.

Visits to the Blessed Sacrament.—Fidelity in making those prescribed, *viz.:* after breakfast to review meditation, after spiritual reading, before and after meals, before and after an appointed duty in the schools, house of mercy, etc.: besides those, one or two of special devotion for a few minutes.

Spiritual Reading.—Attention, fruit drawn from it.

Domestic Duties.—Union with Jesus in Nazareth, or in the spirit of penance, care, neatness.

Time-employments.—With regularity, exactness, fervor, cheerfulness under labor or fatigue; avoiding indulgence in idleness or slothful neglect, yielding to impatience, irritability, pride, or vanity.

Silence.—Time, places, and manner prescribed; avoiding idle thoughts.

Night Prayers.—Punctuality; diligent examen; devotion at Litany; preparation of meditation.

Retiring to rest.—Silence; thoughts of God; in bed at the appointed time.

Another Short Method of Daily Examen.

(*Recall Presence of God.*)

FIRST POINT—ACT OF THANKSGIVING.

O MY Lord and my God! I most humbly thank Thee for the great benefits of creation, redemption, etc., and for Thy mercy and patience in bearing with me in spite of my many faults and sins. I offer Thee, my dear Lord and Master, the gratitude of my poor heart for all Thy favors, general and particular; above all, for having called me to this Congregation in order to save me in it.

SECOND POINT—PETITION FOR LIGHT.

O MY God, give me light to know my sins and see their real deformity, and to realize what a bad and bitter thing it is to stray from Thee. Grant me grace to see clearly my miseries, and to detest them with all my heart.

THIRD POINT—EXAMINATION.

O MY dear Lord, how far have I gone astray from the path of perfection, although my Saviour Jesus hath marked it out for me by footprints stained with blood!

General Examen.

FIRST POINT—SPIRITUAL DUTIES.

OFFERING of first thoughts and in union with the Apostleship of Prayer? Morning and night prayers? Meditation and reflection? Mass? Holy communion? Spiritual reading? Daily examen? Beads? Vocal prayers? Visits to the Blessed Sacrament? Particular examen?

SECOND POINT—VOWS.

1. POVERTY.—In giving? lending? borrowing? accepting? retaining? without leave? Waste in charges? Spirit of poverty cultivated?

2. *Chastity.*—Custody of eyes, ears, tongue? Dangerous reading? Avoidance of dangerous occasions?

3. *Obedience.*—In execution? In will? In judgment? Obeyed unreservedly? promptly? courageously? humbly? in spirit of faith?

4. *Service of the Poor.*—Appointed work neglected or badly done? Spirit of faith, serving Christ's poor with devotedness? "Unceasing labor"?

5. *Instruction of Children.*—Devotedness? Thoroughness? Kindness? Patience? Impartiality? In the spirit of faith?

THIRD POINT—PRACTICE OF PRINCIPAL VIRTUES.

What faults against charity? Humility? Industry? Patience? Punctuality? Silence? etc.

FOURTH POINT—ACT OF SORROW.

O MY dear Lord, through Thy infinite mercy pardon me my many sins and faults. I am heartily sorry for them, because by them I have grieved and wounded Thy Sacred Heart and rendered myself so unworthy of Thy love. I am sorry from my heart for the ungrateful return I have made Thee for all Thy goodness to me. Forgive me, dear Lord, pierce my heart with true sorrow. I love Thee above all things.

FIFTH POINT—PURPOSE OF AMENDMENT.

MY Lord and my God, I now firmly resolve with Thy help to correct my faults—to overcome specially that one, N.N., which I am determined not to commit again. Confirm this my resolution by the merits of Thy bitter Passion and death, which I now offer in satisfaction for my sins. My dear Jesus! I unite my poor heart with Thine all wounded and torn. May Thy Heart be a hiding-place in which I may dwell securely. My heart is ready, O my God! my heart is ready to make atonement for my sins, to adopt the means of correcting my faults, and of acquiring the perfection of my holy state.

N.B.—Conclude with *Pater* and *Ave*. If time permit, recite Acts of Faith, Hope, and Charity, also "Suscipe" and a few indulgenced aspirations.

An Offering of Communion.

I OFFER Thee, O my God! the Mass and communion of to-morrow, to the honor and glory of Thy most holy name, in commemoration of Thy sacred Passion, in thanksgiving for all Thy benefits, in satisfaction

for all my sins, and as a means of obtaining all the graces I stand in need of, in order to serve Thy divine Majesty in the most perfect manner possible to me. I offer this holy communion to Thee, O eternal Father, in union with the offering my dear Redeemer made of Himself upon the cross, in thanksgiving for my creation, redemption, and preservation, in union with all the intentions my divine Saviour had in the institution of this Most Holy Sacrament, that I may become more meek, humble, particularly charitable, obedient, patient, and mortified; that I may always do Thy will with exactness, fervor, and perseverance; and that in all my actions I may aim at perfection. I offer it as an atonement to the adorable Heart of my most loving Jesus, for all the outrages it has received, from myself and all mankind. I also offer it for N.N., for the conversion of sinners, the perseverance of the just, and for the relief of the souls in purgatory.

Intentions for Holy Communion.

INTENTIONS for holy communion regarding the Church *Triumphant*, the Church *Militant*, and the Church *Suffering*.

1. In thanksgiving for benefits; to obtain an increase of graces and blessings for the whole Order; particularly to supplicate the divine assistance in the spiritual and temporal necessities of your own Community; in praise of God for the glory of the saints, and especially of the founders of Religious Orders.

2. For the Catholic Church in general; for its special wants in this country; for the propagation of the faith; for the intentions of the Holy Father; for the hierarchy; for zealous priests and evangelical laborers; for the League of the Sacred Heart, and the intentions of the Apostleship of Prayer; for your own sanctification, fidelity to your vows, and final perseverance.

3. For the holy, suffering souls in purgatory—in particular for the deceased members and benefactors of your Order, and for those souls that were most devoted to the Holy Eucharist and to the Blessed Virgin Mary.*

The *Visitation Manual* gives the following list of intentions for holy communions:

THE first communion in each month, for the renovation of your vows, or good purposes.

The second, for the exaltation of the holy Church, for the Pope, and the whole ecclesiastical order.

The third, for the preservation, union, and perfection of your Order.

The fourth, for the conversion of infidels and sinners.

The fifth, for concord among Christian rulers; chiefly for the welfare of the country in which you reside, or for other public necessities.

Sixth. A holy communion and Mass, once a month, for all the souls in purgatory.

Seventh. A holy communion and Mass, for the deceased members of your holy Order; and one upon the decease of relations and Sisters.

In the monasteries of the Visitation, a Mass and general communion are offered for all benefactors, at their decease.

On the first Friday, or first Sunday of each month, offer your holy communion in union with the League of the Sacred Heart of Jesus, and the intentions of the Apostleship of Prayer.

The intentions for the daily communion are:

1st. For the special wants of the Church, particularly in this country, and for the propagation of the faith.

2d. To obtain evangelical laborers.

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* Special intentions are mentioned in the following chapters, i.e., in the opening prayer, under the caption: Offering of Mass and Communion, for Sunday, Monday, Tuesday, and so on, for each day in the week.

3d. For the whole Order and particularly for the spiritual and temporal necessities of your own Community.

4th. For those devoted to the Sacred Heart of Jesus and to our holy founder.

Prayer of the Associates for the Communion of Reparation.

ANIMATED by an earnest desire to console Thy Adorable Heart, O beloved Jesus, and feeling our inability to do so worthily, it is by the immaculate heart of Thy holy Mother that we dare to offer Thee the homage of our humble reparation. With her, and in memory of Thy precious blood, we beseech Thee to stretch forth Thy powerful arm over Thy Church, to defend her, to give her the victory over all her enemies, and to put an end to the long trials of her venerable and august Head. Vouchsafe also to bless and protect this, our country, cast upon it Thine eyes of mercy, and render it fruitful in saints and valiant defenders of the faith. Finally, O blessed Lord, bring back to Thyself all sinners, crown with Thy graces and with Thy most abundant blessings each member of our Association, and kindle in the hearts of all the fire of Thy love, and those burning flames of zeal which Thou Thyself didst come to enkindle upon the earth. Amen.

PRAYER TO BE SAID BEFORE MASS.

LORD, God almighty, behold me prostrate before Thee, in order to appease and honor Thy divine Majesty, in the name of all creatures. But how can I do it—I, a wretched sinner? Yes, I can, and I will do it; because I know that Thou dost glory in being called the Father of mercy, and that, for love of us, Thou hast given even Thy only-begotten Son, Who offered Himself for us on the cross, and Who continually renews for

us the same sacrifice on our altars. And therefore, though a sinner, yet truly penitent; wretched, and yet rich in Jesus Christ, I present myself before Thee, and with the fervor of all the saints and angels, and with the ardent love of the immaculate heart of Mary, I offer Thee, in the name of all creatures, the Masses which are now being said, with all those which have been said, and which will be said to the end of the world. I also desire to renew this offering, at every instant of this day, and of my whole life, in order to give Thy infinite majesty honor and glory worthy of Thee; to appease Thy wrath, and to satisfy Thy justice for our many sins; to render Thee thanks in keeping with Thy benefits, and to implore Thy mercy for myself and for all sinners, for all the faithful, living and dead, for the whole Church, and chiefly for its visible head, the Roman Pontiff; and lastly, for all poor schismatics, heretics, and infidels, that they may also be converted and saved.

AN OFFERING TO BE MADE DURING THE TIME OF MASS.

ETERNAL Father, I offer Thee the sacrifice which Thy beloved Son, Jesus, made of Himself on the cross, and now renews on this altar. I offer it in the name of all creatures, together with the Masses which have been said and which will be said throughout the whole world, to adore Thee and to give Thee honor which Thou deservest; to render to Thee the thanks which are due Thee for Thy numberless benefits, to appease Thy anger, and to satisfy for our many sins; to supplicate Thee for myself, for the Church, for the whole world, and for the blessed souls in purgatory.

Indulgence of 3 years, once a day, for each prayer; plenary indulgence, once a month, on usual conditions.—Pius IX., April 11, 1860. The S. Congr. of Indulgences, May 5, 1890, declared that priests can gain the indulgence granted for the above offering by saying it before celebrating Mass.

AN OFFERING.

ETERNAL Father, we offer Thee the blood, the Passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins, in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

Indulgence of 100 days, once a day.—Pius IX., April 30, 1860.

Methods of Hearing Mass.*

Offering of Mass and Communion on Sundays—Holy Trinity.

PROSTRATE before the throne of Thy divine Majesty, O my God, I humbly implore Thy pardon for my offences, and Thy grace that I may be entirely employed in praising and adoring Thee. O adorable Trinity! Father, Son, and Holy Ghost, bless me. O Holy Trinity, Whose throne is surrounded by adoring angels, and Whose awful presence is felt by all creatures, the work of Thy omnipotent hands, disdain not the homage of my heart, which I desire to consecrate entirely to Thy service. Thou art my hope and my life; what can I desire in heaven, or what can I seek on earth, but Thee? and where shall I so surely find Thee as on this altar? I offer this Mass and holy com-

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* Sunday, in honor of the Holy Trinity.

Monday, for the holy souls in purgatory.

Tuesday, in honor of the holy angels, and especially the Guardian Angel.

Wednesday, in honor of St. Joseph.

Thursday, in honor of the Blessed Sacrament and the Sacred Heart.

Friday, in honor of the Sacred Passion and the suffering Heart of Jesus.

Saturday in honor of the Blessed Virgin Mary.

munion in thanksgiving for the benefits bestowed upon me; give me grace to be ever grateful for them, and to serve Thee faithfully by the observance of my vows, and by an unreserved consecration of myself to Thee.

PRAYER TO THE MOST HOLY TRINITY.

OMNIPOTENCE of the Father, help my weakness, and deliver me from the depth of misery.

Wisdom of the Son, direct all my thoughts, words, and actions.

Love of the Holy Ghost, be thou the source and beginning of all the operations of my soul, whereby they may be always conformable to the divine will.

Indulgence of 200 days, once a day.—Leo XIII., March 15, 1890.

A Method of Hearing Mass on Sunday.

FROM THE BEGINNING TO THE INTROIT.

Make acts of humility and contrition, and beg grace to assist devoutly and with profit at this august sacrifice.

FROM THE INTROIT TO THE ELEVATION.

Follow the Ordinary of the Mass.

FROM THE ELEVATION TO THE PATER NOSTER.

Prostrate in spirit before God, offer Him, in thanksgiving for all the benefits bestowed on you, the merits of His divine Son in this august sacrifice; pray for the wants of the Catholic Church, the propagation of the true faith, for the Pope, prelates, and clergy, for this Community, and for the Institute in general.

AT THE PATER NOSTER.

Repeat devoutly this prayer—the prayer of Jesus Christ Himself—make acts of faith, love, and confidence in your Lord and Saviour, Who wishes to come into your heart. Vide Mass on Thursday.

AT THE AGNUS DEI.

O LAMB of God, Who takest away the sins of the world, take away my sins, cleanse my soul from every imperfection. I am unworthy to receive Thee. Come, O Lord, and prepare my heart for Thyself. My God and my all, what have I but Thee? Satisfy the desire of my heart: come to me and make me entirely Thine.

Make an act of sincere contrition, renew your offering and intentions. Renew your vows, and then keep yourself in profound recollection, waiting to receive into your heart your Lord and your God. Vide Devotions for Communion, and in honor of the Holy Trinity.

Offering of Mass and Communion on Monday—The Holy Souls in Purgatory.

O GOD! what victim can better appease Thy justice than that which we are going to offer in this unbloody sacrifice of the cross? As that divine oblation disarmed Thy wrath, and induced Thee to revoke the sentence of condemnation pronounced against mankind, so, mercifully grant that this adorable sacrifice may be accepted by Thee as an atonement for those souls for whom we offer it, that, being released from their prison, they may be received into Thy kingdom, and through the merits of Jesus Christ, pass into eternal joys.

O bountiful Jesus, Who art the propitiation for the living and the dead, what thanks are due to Thee for having left us this divine sacrifice, and for having rendered it available to the souls of the faithful departed! Mercifully grant that they for whom we offer it this day . . . being released from suffering, may advocate for us in heaven, as we advocate for them on earth.

Let Thy mercy, O Lord! which Thou delightest to exercise, be applied to . . . whose greatest torment is to be deprived of Thy sweet and adorable presence.

Jesus Christ, a willing victim on this new Calvary, pleads powerfully for the remission of every stain that now separates them from Thee.

Method of Hearing Mass on Monday.

Vide "Mass for the Poor Souls," and "Requiem Mass," at the end of the "Office for the Dead."

Offering of Mass and Communion on Tuesday—The Holy Angels.

O MY God, being wholly incapable of rendering Thee the thanks I owe, I offer Thee the ardent love and perpetual praise of Thy glorious host of angels, the profound adorations of Thy saints, especially the pure and fervent love of the ever blessed Virgin, the Queen of angels and saints, begging that Thou wilt be pleased to receive them in acknowledgment of all Thy infinite mercies to me. I offer this Mass and communion for the conversion of negligent Catholics, especially . . . I offer it to obtain for myself, through the special intercession of my angel guardian, the spirit of interior recollection, fidelity to grace, and union with God, a profound humility, and sincere and heartfelt contrition. I also offer this Mass and communion to beg, O my God, that Thou wilt bestow upon all priests, especially . . . Thy spirit, and make them apostolic men, and true and faithful laborers in Thy vineyard. Behold me, O my God, prostrate before Thee, begging that, together with the sacrifice of Thy divine Son, Thou wilt be pleased to accept of my unworthy self, and the promises I made at my profession, which I now renew. O Mary, my Mother, have compassion on me, and obtain for me, from thy divine Son, what you see I want most, in order to render me agreeable in His sight.

O all ye holy angels and saints of God, intercede for me.

Method of Hearing Mass on Tuesday.

FROM THE BEGINNING TO THE OFFERTORY.

Recite in sentiments of contrition and confidence in God, the psalm "Miserere."

AT THE OFFERTORY.

MY Lord and my God, permit me to offer Thee my soul and body with the bread and wine which are offered Thee by the priest, to the end that they may be changed into the body and blood of Thy divine Son. Oh! so let me be changed into the semblance of Him. All is pure in Him, and all is profane in me. It was to reform what the malice of the devil and sin had defaced of Thy image, that my Saviour immolated Himself on the cross, and it is for that He now sacrifices Himself on this altar. Oh! repair in me His image by that precious blood which flowed from His sacred wounds, and which will soon flow on this altar. Take away from me the perverse inclinations which lead me into sin, change my tepidity into fervor, take possession of me, O my God, and make me wholly Thine. Imprint on my memory the remembrance of Thy divine presence, in my understanding the knowledge of Thy divine perfections, and in my heart Thy love; destroy in me whatever may dispute Thy right over me, and crown all Thy mercies to me by giving me that humble and contrite heart, which is the offering Thou desirest above all to receive from Thy creatures.

AFTER THE ELEVATION.

O VICTIM of Salvation! Eternal King! Incarnate Word! sacrificed for me and all mankind! O precious body of the Son of God! O sacred flesh, torn with nails, pierced with a lance, and bleeding on a cross for me! O infinite Good! O exceeding Love! let that tender love plead now in my behalf; let all my

iniquities be here effaced, and my name be written in the book of life. I believe in Thee, I hope in Thee, I love Thee. To Thee be honor, praise, and glory for ever and ever. O sacred blood flowing from the wounds of Jesus Christ, and washing away the sins of the world! cleanse, sanctify, and preserve my soul, that nothing may ever separate me from Thee. Behold, O eternal Father, Thy only-begotten Son! look on the face of Thy Christ, in Whom Thou art well pleased; hear the voice of His blood, which calls to Thee for mercy and pardon. Oh! let it plead powerfully in our behalf; let it blot out my sins, cleanse every stain from my soul, and render me pure and pleasing in Thy sight.

AT THE AGNUS DEI.

O ETERNAL Father, behold here Thy divine Son, and for His sake look upon me, whom He has redeemed with His precious blood, since together with Him I consecrate myself to Thee, to be disposed of as Thou shalt please for time and eternity.

AT THE COMMUNION.

COME, dear Jesus, into my heart; it is by Thee alone that I can worthily acknowledge God's infinite mercies to me. O love, immense and infinite, thaw the icy coldness of my heart, soften it, that Thou mayest no longer find in it any resistance to Thy inspirations. I consecrate to Thee my soul, my life, and all that I am. O sweet Saviour! unite me to Thyself, that I may be one with Thee by grace and a perfect conformity of will; and by the efficacy of Thy presence in my heart, increase my faith, strengthen my hope, and inflame my heart with Thy love, that it may pant only for Thee, and live for Thee alone.

Make an act of sincere contrition, renew your vows, and, with humble reverence, invite Jesus into your heart by fervent aspirations. Vide Devotions in honor of the Angels.

Offering of Mass and Communion on Wednesday—St. Joseph.

O DIVINE Jesus! Lamb without spot, Whose precious blood was shed for the redemption of mankind, I adore Thee in the mystery of faith and love, in which, by Thy exceeding great mercy, Thou dost daily renew the sacrifice of Thyself for man. Deign to destroy in me all that is displeasing to Thy pure eyes, in order that I may be as a living holocaust, pleasing and acceptable before the throne of Thy love.

O Mary, I have recourse to thee in this happy moment; pray for me, that my heart may be penetrated with profound humility, lively faith, and ardent love during the celebration of this august sacrifice.

O glorious St. Joseph, first adorer, after Mary, of the sacred humanity of my Saviour, to you do I confide my friends and benefactors, and those for whom I promise to pray, especially . . . Obtain for them all the graces you know to be necessary for them; take under your protection the temporal interests of this Institute; obtain for its Superiors, wisdom and justice in the discharge of their authority, and obtain for me, O holy St. Joseph a perfect spirit of poverty, chastity, and obedience, and a happy death.

Method of Hearing Mass on Wednesday.

FROM THE BEGINNING TO THE GOSPEL.

Employ yourself in making acts of contrition for your many sins committed against God, considered as your God, your King, and your Father. Vide "Mass for Religious."

AT THE OFFERTORY.

O MY God, considering the infinite merits of the Victim that will be offered to Thee, I hope that Thou wilt look with pity and compassion on me. O

blessed be this hour in which Thou, O divine Jesus, art going to offer Thyself to Thy eternal Father for my salvation. O my God, receive this holy sacrifice, in which Thy divine Son offers Himself, and is offered by the priest, to render Thee due homage and worthy thanks for all Thy benefits. Receive here also the entire sacrifice which I make of myself, of my body, of my soul, and of all that I am, which I unite with that of Thy divine Son. For His sake receive me, together with the promises I made at my holy profession.

AT THE ELEVATION.

I ADORE Thee, O Victim of propitiation, Who hast been sacrificed for my salvation. Humbled at Thy feet I implore Thy mercy. Thou hast shed Thy blood to blot out my iniquities; purify my soul still more from its stains. O infinite Goodness, do not abandon me. Sacred hands, which have formed me, do not destroy me. Sacred feet, which have been fatigued running after the dispersed children of Israel, be my asylum and refuge. Heart, ever filled with compassion for sinners, receive me. O Jesus, my beloved, for me Thou hast died, for Thee I desire to live—for Thee alone.

Jesus, my Lord, my God, and my all! Thou wert crucified and didst die for love of me; oh, grant that I may be truly crucified in spirit and die to self for love of Thee.

AT THE AGNUS DEI.

O DIVINE Lamb, Who camest to take away the sins of the world, let me not be excluded from a share in Thy universal mercies! Cleanse my soul; purify it in the bath of Thy precious blood; adorn it, I beseech Thee, with those virtues which will render me less unworthy to participate in the food of angels. "As the

hart panteth after fountains of water, so my soul panteth after Thee, O God!"

O amiable Virgin! thou, who art by excellence blessed among women, show thyself now my tender Mother and powerful advocate.

Angels and saints, bless the Lord, and intercede for me.

I adore Thee at every moment, O living Bread of heaven, Most August Sacrament. O Jesus, beloved Son of the Virgin Mary, I pray Thee to bless my soul.

To Thee I consecrate my heart, O most blessed Jesus my dear Saviour. Mayest Thou be known, adored, and loved by all, and may thanks be continually given to Thee in the Most Holy and Most August Sacrament Amen.

Jesus, most merciful; Jesus, meek and humble of Heart, forgive us our sins; give Thy peace to our souls, remember us in Thy kingdom.

Mary and Joseph, pray for us this hour and at the hour of our death.

Make an act of contrition, a renewal of vows, and wait in humble adoration the coming of Jesus.

Offering of Mass and Communion on Thursday—The Blessed Sacrament and the Sacred Heart.

I COME, O my God, into Thy sanctuary, to seek the food and life of my soul. By the hope Thou commandest me to have in Thee, inspire me with confidence to approach Thy holy mountain; permit me, divine Jesus, to ascend this new Calvary with Thee, that my whole soul may do homage to Thy Majesty; that my heart, with its tenderest affections, may acknowledge Thy infinite love; that my memory may dwell on the admirable mysteries here renewed; and that the sacrifice of my whole being may accompany them. Alas! I am unworthy to join with Thy minister in adoring Thee; but do Thou Thyself assist

me, and purify my heart and mind, that I may be entirely employed and occupied about Thee during this holy sacrifice. O Jesus, humbly prostrate before Thee, I adore Thee and offer Thee the holy sacrifice at which I am going to assist, in order to make atonement for the many outrages which Thy divine Heart daily receives in the Most Blessed Sacrament of the altar. I beseech Thee to inflame my heart with a most ardent love of Thee; make me one with Thee; totally transform and change me into Thyself; may nothing in life or death ever separate me from Thee.

Method of Hearing Mass on Thursday.

FROM THE BEGINNING TO THE INTROIT.

Make acts of contrition, humility, and confidence.

AT THE INTROIT.

O MY God, strengthen me by Thy grace, that I may worthily approach Thy altar and participate in the sacred mysteries. Create in me, O Lord, a clean heart, and renew a right spirit within me. Thou art worthy, O my almighty Creator, of an infinite homage, which my extreme misery and poverty render me incapable of offering; yet I am not destitute, for Jesus, Thy beloved Son, by His profound adorations and incomprehensible humiliations, more than supplies for my deficiencies. O permit me by Him and with Him to prostrate and humble myself before Thy supreme Majesty. I adore Thee with the adorations of my divine Saviour, the only Victim worthy of Thyself, and I rejoice in seeing Thee thus worthily and perfectly honored. I offer this Mass and holy communion in honor of the adorable Sacrament, in reparation for all sacrilegious communions, for Religious, for priests, for those under my care, and to implore for myself the spirit of patience, self-

denial, and entire resignation, charity, and unbounded confidence in my Lord and God.

AT THE OFFERTORY.

O JESUS! Thou hast loved me so tenderly as to leave me Thy Heart in the Eucharist, and this Heart so full of mercy and of love is outraged and pierced incessantly by my ingratitude; but Thou wilt forgive my sins. Oh! yes, I conjure Thee, save my soul, which Thou hast redeemed with Thy precious blood, cleanse me from every stain. I long to be restored to Thy grace and favor. O Sacred Heart of Jesus, inflamed with love of me, inflame my heart with love of Thee! I dedicate myself to Thee for ever—my tongue to proclaim Thy favors; my mind to think of Thee, my only Good; my will to desire Thee; and my heart to love Thee alone. I offer Thee the sacrifice of my existence when it may please Thee to call for it, only asking that I may breathe my last sigh in Thy Sacred Heart. I offer Thee, my God, all that I have and all that I am, a miserable sacrifice, but such as it is, I unite it to the great oblation of my divine Saviour, in union with Whose precious blood and merits I dare hope Thou wilt accept my offering.

AT THE PREFACE.

O DIVINE Jesus! grant me a share in Thy zeal for Thy Father's glory, that, in union with the dominations, principalities, and the whole hierarchy of angels, I may anticipate in my exile the ever new canticle which they incessantly sing in the abode of bliss: Holy, thrice holy, infinitely holy, is the Lord God of hosts! the heavens and the earth are full of His glory; but His mercies have been exalted above all His works, since Thou, O divine Jesus! hast descended from His bosom and come in His name to dwell in this valley of tears; nay, more, to dwell in unworthy hearts.

AT THE ELEVATION.

I ADORE Thee at every moment, O living Bread of heaven, great Sacrament! O Jesus! beloved Son of the Virgin Mary, I pray Thee to bless my soul; to Thee I consecrate my heart, O most blessed Jesus! my dear Saviour. Mayest Thou be known, adored, and loved by all, and may thanks be continually given to Thee in the Most Holy and Most August Sacrament.

OH! see upon the altar placed
The Victim of the greatest love!
Let all the earth below adore,
And join the choirs of heaven above.
Sweet Sacrament, we Thee adore;
Oh! make us love Thee more and more.

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment Thine!

Glory be to the blood of Jesus, now and for ever, and throughout all ages. Amen.

IN PREPARATION FOR HOLY COMMUNION.

ADORAMUS te, Christe, et benedicimus tibi. Quia per sanctam crucem tuam redemisti mundum.

WE adore Thee, Christ, and we bless Thee. Because by Thy holy cross Thou hast redeemed the world.

I ADORE Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised, and worthily received by all in this Most Divine Sacrament.

Our Father, Hail Mary, Glory be to the Father, etc.

I ADORE Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee with the Church militant and triumphant for the infinite love with which Thou didst institute the Most Blessed Sacrament to be the food of my soul.

I adore Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not and do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all in this Sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed Mother, and with the love and affection of Thy own most pure Heart. Grant, O most amiable Spouse of my soul, in coming to me in this Most Holy Sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father, etc.

I ADORE Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the sacred body of Our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, to become in this Sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this Most Blessed Sacrament.

Our Father, Hail Mary, Glory be to the Father, etc.

TANTUM ergo sacramentum,
Veneremur, cernui;
Et antiquum documentum,
Novo cedat ritui;
Præstet fides supplementum,
Sensuum defectui.

DOWN in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

Genitori Genitoque,
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio,
Procedenti ab utroque,
Compar sit laudatio.
Amen.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty.
Amen.

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.

V. Thou gavest them bread from heaven.
R. And therein was sweetness of every kind.

Oremus.

DEUS, qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas, etc.

Let us pray.

GOD, Who, beneath this marvelous sacrament, hast left us a memorial of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption, Who livest and reignest, etc.

Indulgence of 100 days.—Pius VII., Aug. 24, 1818.

AGNUS DEI AND COMMUNION.

O INNOCENT Lamb of God Who takest away the sins of the world, take away mine, I beseech Thee; efface them by Thy great mercy; purify my soul in the streams of Thy precious blood. O Prince of peace, give me that peace which the world can not give, that peace which is found in Thy love, that peace which neither earth nor hell can deprive me of, unless I forfeit it by sin. O grant me the peace of Thy grace here, and eternal peace hereafter. Amen.

PRAYER.

SEE where Thy boundless love has reached, my loving Jesus! Thou, of Thy flesh and precious blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this excess of love for me? Thy Heart, Thy loving Heart. O adorable Heart of Jesus, burning furnace of divine love! within Thy sacred wound take Thou my soul; in order that, in that school of charity, I may learn to love that God Who has given me such wondrous proofs of His great love. Amen.

Indulgence of 100 days, once a day.—Pius VII., Feb. 9, 1818.

Make an act of contrition, a renewal of vows, and invite your Lord into your heart by fervent aspirations.

AFTER HOLY COMMUNION.

Faith and Adoration.

MY Lord Jesus Christ! Thou dost now dwell within me. Thou art mine and I am all Thine. I adore Thee with the angels and saints of heaven. Thou art my King; reign Thou alone in me; defend me against the evil spirits and the temptations of the world, that I may serve Thee and love Thee faithfully and never be separated from Thee and Thy sweet dominion over me.

Thanksgiving.

MY Lord Jesus Christ! I thank Thee for the grace which Thou hast bestowed upon me to-day of coming to dwell within me and of nourishing me with Thy sacred body and precious blood.

Saints and angels! in my unworthiness I call upon you to give thanks to God for His great goodness and mercy, and to praise becomingly His holy name. "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.)

Love.

MY Lord Jesus Christ, how great is Thy love! I now return Thee love for love, according to my ability. I repent with my whole heart of all my offences against Thee, because Thou art infinitely good and deserving of all my love. I desire to love Thee more and more, and I will avoid everything that is displeasing to Thee.

Prayer of St. Ignatius.

TAKE, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and all that I possess; I surrender it all to Thee that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.

Indulgence of 300 days once a day.—Pope Leo XIII., May 26, 1883.

Petitions.

Pray for the Holy Father's intentions, for the Catholic Church, for the conversion of sinners, for the holy, suffering souls in purgatory, for your Community, for the Religious Orders, for your special necessities, for your country, for your relatives and benefactors, and for all who have asked you to pray for them. Vide "Mass for Communion days" and "Devotions for Holy Communion."

INDULGENCED PRAYER BEFORE A CRUCIFIX.

LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which David Thy prophet said of Thee, my Jesus: "They pierced my hands and my feet; they numbered all my bones." (Ps. xxi. 17, 18.)

A plenary indulgence which can be applied to the souls in purgatory, may be gained by the faithful who, after having confessed their sins with sorrow and received holy communion, shall devoutly recite the above prayer before an image or picture of Christ crucified, and pray for the intentions of the Holy Father.—Pius IX., July 31, 1858.

INVOCATIONS.

ANIMA Christi, sanctifica me.	SOUL of Christ, sanctify me:
Corpus Christi, salva me.	Body of Christ, save me:
Sanguis Christi, inebria me.	Blood of Christ, inebriate me:
Aqua lateris Christi, lava me.	Water from the side of Christ, wash me.
Passio Christi, conforta me.	Passion of Christ, strengthen me:
O bone Jesu, exaudi me.	O good Jesus, hear me:
Intra tua vulnera absconde me.	Within Thy wounds hide me.
Ne permittas me separari a te.	Permit me not to be separated from Thee.
Ab hoste maligno defende me.	From the malignant enemy defend me:
In hora mortis meæ voca me,	In the hour of my death call me,
Et jube me venire ad te,	And bid me come to Thee,

Ut cum sanctis tuis laudem te
In sæcula sæculorum.
Amen.

That, with Thy saints, I may praise Thee
For ever and ever.
Amen.

Indulgence of 300 days, every time.—Pius IX., Jan. 9, 1854.

PRAYER: O JESUS, LIVING IN MARY.

O JESU, vivens in Maria, veni et vive in famulis tuis, in spiritu sanctitatis tuæ, in plenitudine virtutis tuæ, in veritate virtutum tuarum, in perfectione viarum tuarum, in communione mysteriorum tuorum, dominare omni adversæ potestati, in spiritu tuo ad gloriam Patris. Amen.

O JESUS, living in Mary! come and live in Thy servants, in the spirit of Thy holiness, in the fulness of Thy might, in the truth of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries; subdue every hostile power, in Thy spirit for the glory of the Father. Amen.

Indulgence of 300 days, once a day.—Pius IX., Oct. 14, 1859.

PRAYER: O MOST COMPASSIONATE JESUS.

CLEMENTISSIME Jesu, salus, vita, resurrectio nostra tu solus es. Te ergo quæsumus ne derelinquas nos in angustiis et perturbationibus nostris, sed per agoniam cordis tui sanctissimi et per dolores matris tuæ immaculatæ tuis famulis subveni, quos pretioso sanguine redemisti.

O MOST compassionate Jesus! Thou alone art our salvation, our life, and our resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but, by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, succor Thy servants whom Thou hast redeemed by Thy most precious blood.

Indulgence of 100 days, once a day.—Pius IX., Oct. 6, 1870.

Offering of Mass and Communion on Friday—The Passion and the Sacred Heart of Jesus.

O DIVINE Jesus! sacred Victim, immolated for the redemption of mankind, I earnestly beseech

Thee that I may assist at this adorable sacrifice with the most lively faith, animated hope, unbounded gratitude, and tender love; permit me to follow Thee in spirit through the different stages of Thy sacred Passion, and give me an abundant share of that infinite charity which induced Thee to suffer such excessive torments for my sake. I offer this divine sacrifice to commemorate in a special manner Thy Passion and death, and to obtain, through its efficacious merits, the conversion of tepid priests and Religious; furthermore that union and charity may reign in this Community, and that all its members may be filled with zeal for the conversion of sinners, for whom Thou didst die; and for myself, the spirit of mortification and humility, light and prudence in the discharge of my office, patience and forbearance with those under my care, purity of intention, simplicity, diffidence in self, confidence in God. But, O my Jesus, Thou needest not my representation to discern my wants. I am too weak, too insensible, to feel my miseries as I ought, too guilty to deserve being heard; let my silence then speak. O most merciful Saviour! let my multiplied miseries plead in my behalf. Thou wilt not be deaf to their eloquent supplications, and surely, O my Jesus! Thou needest but consult Thy own Heart, and that infinite love which brings Thee daily upon our altars, to find motives for granting pardon, and mercy to me, a poor sinner.

Method of Hearing Mass on Friday.

AT THE CONFITEOR AND INTROIT.

Represent to yourself Jesus Christ retiring to the Garden of Gethsemane to pray: unite your sentiments with the divine dispositions of the Son of God, and prepare for this divine sacrifice of the Mass by acts of sincere contrition:

JESUS, in the Garden of Olives, shed His blood for us in such streams that it bathed the earth around.

This He did at the vision He then had of the ingratitude with which men would meet His love. Oh! let us, then, repent sincerely for the past, considering how poorly we have met the countless benefits of Our Lord, and resolve henceforth to make good use of His graces and holy inspirations.

O my good Jesus, my dear Saviour, I compassionate Thee in Thy sufferings. I fervently bless Thee and thank Thee for all Thou hast done and suffered for me; give me grace to weep over the sins and the ingratitude which caused Thy dreadful agony. Sweet Jesus, mercy! Pardon me, O Lord, for my past indifference to Thy love. Heart of Jesus, inflamed with love of us, inflame our hearts with love of Thee.

AT THE KYRIE ELEISON.

Represent Jesus taken and bound with cords, and say:

MAY those bonds which confined Thy hands burst the fetters of my sins, and restore me to the sweet liberty of Thy children! I cast myself at Thy sacred feet, O my King and my God: and since Thou hast undergone the humiliation of allowing Thyself to be bound by Thy creatures, may I place all my happiness in sharing Thy humiliations, and carrying Thy cross.

AT THE GOSPEL.

Reflect on the patience and benignity of Jesus in allowing Himself to be dragged from tribunal to tribunal, and say:

O SPOTLESS Lamb of God! while Thy judges proclaim Thee an impostor, I rise without fear or shame to declare, in the face of heaven and earth, that Thou art Christ, the Son of the living God, and that I unreservedly assent to all and every article proposed by Thy holy Church to my belief: but, O divine Lord, give me grace to profess by my actions as well as by my words

the faith. Have mercy on all who are involved in the dreadful night of infidelity: may the light of Thy grace shine upon them, and so penetrate their hearts that they may embrace the truth, and be admitted to the communion of Thy holy Church.

AT THE OFFERTORY.

Represent Jesus bound to the pillar and cruelly scourged:

JESUS, in His cruel scourging, shed His blood most painfully and abundantly, offering it to His eternal Father in payment of our impatience and our wantonness. How is it, then, that we do not curb our wrath and self-love? Oh! let us henceforth try to be more patient in our trials, to despise ourselves, and to bear in peace the injuries men do us.

O Jesus, Thou art the Love and Life of my soul. I find true peace and real happiness only in Thy love, in Thy service, and in the imitation of Thy virtues. I offer myself to Thee; do what Thou willest with me; henceforth my motto shall be, "All for Jesus."

Jesus, meek and humble of Heart, make my heart like unto Thine.

Sweet Heart of Jesus, be my love!

AT THE PREFACE.

Contemplate thy Saviour crowned with thorns; reflect on the words "Behold the man," and say:

BEHOLD me, O most merciful Jesus: A poor sinner; I cast myself at Thy sacred feet, penetrated with sorrow for my sins. Oh! let not pride any longer occupy my heart, which Thou, my Saviour, hast so tenderly loved and redeemed at so great a price; cleanse my poor soul, O Jesus, from all offensive stains, and drown my imperfections in the boundless ocean of Thy mercy.

AT THE ELEVATION.

Contemplate Jesus hanging on the cross, and adore the same Jesus here present on the altar:

Ave Verum.

AVE Verum Corpus, natum
Ex Maria virgine!

Vere passum, immolatum,
In cruce pro homine!

Cujus latus perforatum
Vero fluxit sanguine;

Esto nobis prægustatum,
Mortis in examine.

O clemens, O pie!
O dulcis Jesu, Fili Mariæ!

HAIL to thee! true body sprung
From the Virgin Mary's womb!

The same that on the cross was hung,
And bore for man the bitter doom!

Thou Whose side was pierced and flowed
Both with water and with blood;

Suffer us to taste of Thee,
In our life's last agony.

O kind, O loving one!
O sweet Jesus, Mary's Son!

O JESUS, my crucified Saviour, Thou didst die for the love of me, let me die to self and to the world for love of Thee! O crucified Love! O precious blood of Jesus! May all hearts love Thee, may all tongues praise and glorify and thank Thee, now and for evermore.

O PRECIOUS blood, shed so profusely in the crucifixion of our Jesus, make me die entirely to self-love!

Precious blood, shed to the very last drop by the opening of the Sacred Heart, give me that generous love that sacrifices all for God!

Precious blood, sacred source whence flow all virtues and all graces, apply thy infinite merits to my soul!

Precious blood, whose virtue animates and vivifies our actions, apply thy infinite merits to all our works!

Life-giving fountain, in which the soul fully slakes its thirst, saturate it with pure love!

O divine blood of my Jesus, I adore thee from the depth of my heart! Thee I ardently invoke, for thou art my salvation, and by thee I hope to obtain the joys of paradise.

Most precious blood of Jesus, cry for mercy for us, to thy divine Father and deliver us!

'Eternal Father, I offer Thee the precious blood of Jesus, in satisfaction for my sins and for the wants of the holy Church."

By the precious blood of Jesus, I beseech Thee, Father in heaven, have mercy on the poor souls in purgatory. Requiem æternam dona eis, Domine; Et lux perpetua luceat eis!

Adore the five wounds of your crucified Jesus, kissing them in spirit, praying for true and abiding sorrow for your sins, for perfect conformity to the will of God and the grace of perseverance.

Jesu dulcis amor meus.

JESU! as though Thyself wert here,
I draw in trembling sorrow near;
And hanging o'er Thy form divine,
Kneel down to kiss these wounds of Thine.

Ah me, how naked art Thou laid!
Bloodstain'd, distended, cold, and dead!
Joy of my soul—my Saviour sweet,
Upon this sacred winding-sheet!

Hail, awful brow! hail, thorny wreath!
Hail, countenance now pale in death!
Whose glance but late so brightly blazed,
That angels trembled as they gazed.

And hail to thee, my Saviour's side;
And hail to thee, thou wound so wide:
Thou wound more ruddy than the rose,
True antidote of all our woes!

Oh, by those sacred hands and feet
For me so mangled! I entreat,
My Jesu, turn me not away,
But let me here for ever stay.

AT COMMUNION.

Make an act of contrition, a renewal of vows, and casting yourself in spirit into the bleeding Heart of Jesus, pray that you may love Him more and more, be more like to Him in the imitation of His virtues, and be united with Him for evermore.

AT THE BLESSING.

An Indulgenced Prayer.

ETERNAL Father! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from the wound in His right hand; and, through its merits and its might, we entreat Thy divine Majesty to grant us Thy holy benediction, that, by its power, we may be defended against all our enemies and freed from every ill; whilst we say:

Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super nos, et maneat semper.	May the blessing of God almighty, Father, and Son, and Holy Ghost, descend upon us, and remain for ever.
Amen.	Amen.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days to those who shall say this offering, with the Our Father, the Hail Mary, and the Glory be to the Father, to the Most Holy Trinity, in thanksgiving for blessings received; plenary indulgence once a month, on usual conditions. —Leo XII., Oct. 25, 1823.

PRAYER TO THE HOLY VIRGIN, OUR LADY OF SORROWS.

MARY most holy, Mother of sorrows, by that intense martyrdom which thou didst suffer at the foot of the cross, during the three hours of Jesus' agony: deign to aid us all, children of thy sorrows, in our last agony, that, by thy prayers, we, from our bed of death, may pass to heaven's holy joys, there to adorn thy crown.

Hail Mary, three times.

MARIA mater gratiæ,
Mater misericordiæ,
Tu nos ab hoste protege.

Et mortis hora suscipe.

V. A subitanea et improvisa morte.

R. Libera nos, Domine.

V. Ab insidiis diaboli.

R. Libera nos, Domine.

V. A morte perpetua.

R. Libera nos, Domine.

Oremus.

DEUS, qui ad humani generis salutem in dolorosissima Filii tui morte exemplum et subsidium constituisti: concede, quæsumus, ut in extremo mortis nostræ periculo tantæ charitatis effectum consequi, et ipsius Redemptoris gloriæ consociari mereamur. Per eumdum Christum Dominum nostrum.

R. Amen.

MOTHER of mercy, mother of grace,
Mary, help a fallen race,
Shield us when the foe is nigh,
And receive us when we die.

V. From sudden and unprepared death.

R. Deliver us, O Lord!

V. From the snares of the devil.

R. Deliver us, O Lord!

V. From everlasting death.

R. Deliver us, O Lord!

Let us pray.

GOD, Who for our salvation hast, in the most bitter death of Thy Son, made for us both an example and a refuge: grant, we beseech Thee, that, in the last peril, at the hour of our death, we may be made worthy to experience the effect of His great charity, and to be made partakers of the Redeemer's glory. Through the same Christ our Lord.

R. Amen.

End with the ejaculations:

JESUS, Mary, and Joseph! I give you my heart and my soul.

Jesus, Mary, and Joseph! assist me in my last agony.

Jesus, Mary, and Joseph! may I breathe out my soul in peace with you.

Offering of Mass and Communion on Saturday—To the Blessed Virgin Mary.

HOLY Mary, Queen of heaven, Mother of Our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one, look upon me, O dear Mother of mercy, and my Mother, with an eye of pity, and entreat for me, of thy beloved Son, conversion to that perfection to which God has called me, the virtues of purity and humility, and great confidence in thee. Obtain, likewise, that this Mass and communion may be acceptable to God for the conversion of sinners, especially . . . ; for the increased perfection of each dear sister of this Community, and for our preservance.

O MOST holy Virgin, Mother of the Word Incarnate, depositary of graces, and Refuge of sinners, we have recourse to thy maternal love: with a lively faith we ask the grace to do always the will of God and thine. We resign ourselves into thy most sacred hands, and beseech thee to obtain for us the virtues of our state and the grace of a happy death. We confidently hope that thou, O most loving Mother, wilt graciously hear us, and therefore with a lively faith we say, "Hail Mary." Repeat the Hail Mary three times.

Let us pray.

WE beseech Thee, O Lord, protect Thy servants from every frailty, through the intercession of the Blessed Virgin Mary, and, as we kneel in humble adoration before Thee and offer Thee our hearts, merci-

fully guard us against the snares of our enemies, through Jesus Christ our Lord. Amen.

Method of Hearing Mass on Saturday.

AT THE BEGINNING.

Make acts of contrition, humility, and confidence. Vide: "Mass in Honor of the Blessed Virgin Mary."

INTROIT.

SALVE, Sancta Parens enixa puerpera Regem, qui cœlum terramque regit in sæcula sæculorum. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

V. Gloria.

HAIL, holy Mother, who didst bring forth the King Who reigns over heaven and earth forevermore. *Ps.* My heart hath uttered a good word: I speak my works to the King.

V. Glory.

COLL. *Concede nos.* Grant, O Lord, we beseech Thee, that we, Thy servants, may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary, ever Virgin, be delivered from all temporal afflictions, and come to those joys that are eternal. Through, etc.

LESSON. Ecclus. xxiv. 14, 16. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of saints.

GRAD. Thou art blessed, and worthy of our respects, O Virgin Mary, who, without prejudice to thy virginity, didst become the Mother of Our Saviour.

V. O Virgin Mother of God! He Whom the whole

world can not contain, became man, and was enclosed in thy womb. Alleluia, Alleluia.

V. After child-birth thou didst remain a pure Virgin. O Mother of God, intercede for us!

GOSPEL. *In illo loquente Jesu.* Luke xi. 27, 28. At that time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea, rather, blessed are they who hear the word of God, and keep it.

OFFERTORY. Happy art thou, O holy Virgin Mary, and most worthy of all praise, because from thee arose the Sun of justice, Christ our Lord.

SECRET. May, O Lord, by Thy own mercy and the intercession of blessed Mary, ever a Virgin, this oblation procure us peace and happiness, both in this life, and in that which is to come. Through Jesus Christ, Thy Son.

PRAYER AT THE OFFERTORY.

O MERCIFUL God! Who, for the salvation of sinners and the comfort of the afflicted, hast infused into the immaculate heart of the Blessed Virgin sentiments of the tenderest compassion for us, similar to those which predominate in the Heart of Jesus, grant that, by the intercession of our holy patroness, we may imitate our divine Model, and thus becoming ever more pleasing to Thee, may enjoy a foretaste of the joys of heaven. O sweet Jesus! Who tenderly lovest the most holy of virgins, and art most tenderly loved by her, grant, through her intercession, and by the resemblance her immaculate heart bore to Thine, that I may ever love Thee, live but for Thee, and be united to Thee in a happy eternity. Amen.

O holy Mother of Jesus! the most pure of all creatures, in union with all the saints in heaven and all the just on earth, I venerate thee: I consecrate my heart to thee,

choosing thee for my Mother, my queen, my advocate, and my guide; I wish to imitate thee, and I desire to serve thee with a tender, generous, and filial love. I beseech thee, august and merciful Queen of heaven, to receive me this day as thy child, to assist me in all my undertakings, to succor me all in my wants, to obtain for me purity, humility, charity, patience, obedience, union with God, and perfect submission to His holy will. Comfort and support me, dear Mother, in the hour of my death.

THREE OFFERINGS, IN HONOR OF THE BLESSED VIRGIN MARY.

I. HOLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers.

Hail Mary, etc.

II. HOLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the Mother of the only-begotten Son, and to thee I consecrate my body with all its senses.

Hail Mary, etc.

III. HOLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever-blessed Trinity all the graces which I need for my salvation.

Hail Mary, etc.

Indulgence of 300 days, each time, to be gained by those who shall say above prayers to obtain Our Lady's protection in the practice of all holy virtues, and especially of chastity.

Plenary indulgence on usual conditions.—Leo XII., Oct. 21 1823; Pius IX., June 18, 1876.

AT THE PREFACE.

O DIVINE Jesus, grant me a share in Thy zeal for Thy Father's glory, that in union with the dominations, principalities, and the whole hierarchy of angels, I may anticipate in my exile the ever new canticle, which they incessantly sing in the abode of bliss: Holy, thrice holy, infinitely holy is the Lord of hosts! the heavens and the earth are full of His glory; but His mercies have been exalted above all His works, since Thou, O divine Jesus, hast descended from His bosom, and come in His name to dwell in this valley of tears—nay, more, to dwell in unworthy hearts.

AFTER THE ELEVATION.

O ETERNAL Father! behold Thy beloved Son, my blessed Saviour, Whom I humbly offer to Thy divine Majesty in satisfaction for all my offences and ingratitude.

I offer Thee His purity, His innocence, to atone for my defilement; His humility, for my pride; His zeal, for my tepidity; and the holiness of His life, for all the imperfections of mine.

O merciful Father! look on the charity of Thy Son; behold how He once offered Himself a bloody sacrifice for my salvation, and how He now offers Himself in an unbloody manner on this altar for the same end. O holy Father! receive this His sacrifice in lieu of all the honor, homage, and gratitude due to Thy goodness from me and all Thy creatures.

O my sweet Saviour! I thank Thee for Thy love and Thy mercy. I thank Thee, also, for all the wondrous prerogatives and dignities which Thou hast conferred on Mary, the Queen of heaven. I love Thee with my whole heart. What pledge of my love can I give Thee? Thou hast asked my heart: take it, Lord Jesus, take it

Thou alone, take it all to Thee, take it as Thy due, and my free offering; take it as the present of a child to her father; take it as a holocaust, to be consumed entirely in Thy service.

INVOCATION.

SANCTA Virgo Maria Immaculata, Mater Dei, Mater nostra, Tu pro nobis loquere ad Cor Jesu, qui tuus Filius est et Frater noster.

HOLY Virgin Mary Immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son and our Brother.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 20, 1890.

EJACULATION OF ST. PHILIP NERI.

VIRGIN Mother of God, Mary, pray to Jesus for me.

Indulgence of 50 days, once a day.—Leo XIII., March 29, 1894.

PIOUS EXERCISE.

Pius VII., on Dec. 4, 1815, in order to increase, in all the faithful, devotion toward the sorrows of the most holy Virgin Mary, and to excite in them grateful recollection of the Passion of her Son Jesus, granted to those who, with contrite heart, shall say the Hail Mary seven times, and after each Hail Mary, the stanza,

Sancta mater istud agas,
Crucifixi fige plagas
Cordi meo valide.

Bid me bear, O Mother blessed!
On my heart the wounds impresséd
Suffered by the Crucified.

Indulgence of 300 days, once a day; plenary indulgence, on any one day, in each month, on usual conditions.

AT THE AGNUS DEI AND COMMUNION.

O LAMB of God! have mercy on me, and may the voice of Thy blood plead powerfully in my favor; grant me a secure shelter in Thy sacred wounds; impart to me, in the adorable Sacrament which I am about to

receive (*if you do not communicate actually, make at least a spiritual communion*), that peace which the world can not give, and which can alone be found in union with Thee, O divine Victim! O Jesus, my life and my salvation, when Thou enterest into my heart in holy communion, impress on it the lessons of humility, meekness, patience, charity, and sweetness, so strongly inculcated by Thy precepts and example. O Mary! show thyself now my tender Mother and powerful advocate, that I may receive with faith, purity, fervor, humility, and confidence thy own beloved Son, and my sweet Saviour and Master. O blessed spirits of heaven, and, above all, my dear angel guardian, intercede for me, and supply, by your ardent adorations, for my want of fervor when I receive my Redeemer.

Make an act of contrition, a renewal of vows, and then with fervent aspirations invite your Saviour into your heart.

Prayers Ordered by Pope Leo XIII., to be Said after Every Low Mass in All the Churches of the World.

The priest with the people recites the Hail Mary thrice then the Salve Regina:

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD, our refuge and our strength, look down with favor upon Thy people, who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles Peter and Paul, and of all the saints, mercifully and graciously hear the prayers which we pour forth to Thee, for the conversion of sinners and the liberty and exaltation of holy mother Church. Through Christ our Lord. Amen.

Add the Invocation: St. Michael the archangel, defend us in battle; be our protection against the malice and snares of the devil. Rebuke him, O God, we humbly pray; and do thou, O prince of the heavenly host, by the divine power, thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen. (Indulgence of 300 days.)

Invocation after Mass.

Sacred Heart of Jesus, have mercy on us. (Three times.)

Indulgence of seven years and seven quarantines if recited three times after Mass with the priest.—Pope Pius X. June 7, 1904.

Ordinary Method of Serving a Priest at Mass.

P. INTROIBO ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso erue me.

C. Quia tu es, Deus, fortitudo mea, quare me repulisti et quare tristis incedo dum affligit me inimicus.

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me

C. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, etc.

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam, semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, etc.

C. Amen.

P. Indulgentiam, absolutionem, etc.

C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætatibur in te.

P. Ostende nobis Domine misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum, *or* flectamus genua

C. Et cum spiritu tuo, *or* levate.

P. Per omnia sæcula sæculorum.
C. Amen.

At the end of the Epistle say, Deo gratias.

P. Sequentia sancti Evangelii, etc.
C. Gloria tibi Domine.

At the end of the Gospel say, Laus tibi Christe.

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Orate Fratres.
C. Suscipiat Dominus sacrificium de manibus tuis; ad laudem et gloriam nominis sui; ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sursum corda.
C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justem est.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Et ne nos inducas in tentationem.
C. Sed libera nos a malo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Pax Domini sit semper vobiscum.
C. Et cum spiritu tuo.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Ite missa est, *or* benedicamus Domino
C. Deo gratias.
P. Requiescant in pace.
C. Amen.

DOMINICAN RITE OF SERVING MASS.

(*Before beginning Mass the priest puts wine and water into the chalice.*)

P. IN nomine Patris, et Filii, et Spiritus Sancti. Amen.
P. Confitemini Domino quoniam bonus.
C. Quoniam in sæculum misericordia ejus.
P. Confiteor, etc.
C. Misereatur tui omnipotens Deus, et dimittat tibi omnia peccata tua, liberet te ab omni malo, salvet et confirmet in omni opere bono, et perducat te ad vitam æternam.
P. Amen.
C. Confiteor Deo omnipotenti, et Beatæ Mariæ semper Virgini, et Beato Dominico Patri nostro, et omnibus Sanctis, et tibi Pater quia peccavi nimis cogitatione, locutione, opera et omissione, mea culpa, precor te orare pro me.
P. Misereatur vestri, etc.
C. Amen.
P. Absolutionem et remissionem omnium peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.
C. Amen.
P. Adjutorium nostram in nomine Domini.
C. Qui fecit cœlum et terram.

All the rest is as usual, except that there is not any "*Deo gratias*" after the Epistle, nor any "*Laus tibi Christe*" after the first Gospel, and no response is made at the "*Orate Fratres.*" The bell is rung at the "*Agnus Dei.*" The "*Domine non sum dignus*" is not said aloud. After the last Gospel the "*Deo gratias*" is said as usual.

PRO FIDELIBUS DEFUNCTIS.

P. DE profundis clamavi ad te Domine; Domine exaudi vocem meam.
C. Fiant aures tuæ intendentes in vocem deprecationis meæ.
P. Si iniquitates observaveris Domine, Domine, quis sustinebit.
C. Quia apud te propitiatio est: et propter legem tuam sustinui te Domine.

P. Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

C. A custodia mututina usque ad noctem speret Israel in Domino.

P. Quia apud Dominum misericordia, et copiosa apud eum Redemptio.

C. Et ipse redimet Israel ex omnibus iniquitatibus ejus.

P. Requiem æternam dona eis Domine.

C. Et lux perpetua luceat eis.

P. A porta inferi.

C. Erue Domine animas eorum.

P. Requiescant in pace.

C. Amen.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Oremus.

FIDELIUM Deus omnium conditor et Redemptor animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum ut indulgentiam quam semper optaverunt piis supplicationibus consequantur. Qui vivis et regnas, etc.

A Method of Assisting at Mass for Children.

When the Priest says the Confiteor, the children say in common:

I CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, father, to pray to the Lord our God for me.

May the almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the almighty and merciful Lord grant me pardon, absolution, and remission of my sins. Amen.

FOLLOWS A HYMN.

When the Priest says the Credo the children recite in common the Apostles' Creed:

I BELIEVE in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, Our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

At the Offertory the children say in common:

ACCEPT, O holy Father, almighty, everlasting God, this stainless Host, which we, through the hands of the priest, offer unto Thee, O God, living and true, for our innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for our own and for their salvation unto life eternal. Amen.

FOLLOWS ONE DECADE OF THE ROSARY.

At the Sanctus the children say in common:

HOLY, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

AT THE ELEVATING.

At the elevation of the sacred Host, after each signal all say in common:

O MY God, I believe in Thee,
O my God, I hope in Thee,
O my God, I love Thee above all things.
O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving, be every moment Thine!

At the elevation of the chalice, after each signal all say in common:

MY Jesus, for Thee I live,
My Jesus, for Thee I die,
My Jesus, I am Thine in life and in death!

ETERNAL Father, I offer Thee the precious blood of Jesus, in satisfaction for my sins, and for the wants of holy Church.

MEMENTO FOR THE DEAD.

Follows a hymn—or an approved Litany.

At the communion all say in common after the signal is given:

O LORD, I am not worthy that Thou shouldst enter into my heart; say only the word and my soul shall be healed.

SPIRITUAL COMMUNION.

MY Jesus, I believe that Thou art truly present in the Most Blessed Sacrament. I love Thee above all things, and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace

Thee as being already there, and unite myself wholly to Thee; never permit me to be separated from Thee.

AFTER COMMUNION.

SOUL of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, inebriate me;
Water from the side of Christ, wash me;
O good Jesus, hear me;
Within Thy wounds, hide me;
Suffer me not to be separated from Thee;
From the malicious enemy, defend me;
In the hour of death, call me and bid me to come to Thee;
That with Thy saints I may praise Thee for ever and ever. Amen.

AFTER MASS.

Prayers ordered by his Holiness Pope Leo XIII., to be said kneeling after every Low Mass:

Hail Mary, three times. Then the Salve Regina, as on page 228.

Another Short and Simple Method of Assisting at Mass for Children.*

When the Priest begins Mass the children all say in common:

I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me.

* Approved by Archbishop Elder.

May the almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the almighty and merciful Lord grant me pardon, absolution, and remission of my sins. Amen.

One decade of the beads—or more.

AT THE OFFERTORY.

ACCEPT, O holy Father, almighty, eternal God, this stainless Host, which we offer unto Thee, our true and living God, by the hands of Thy priest, for our innumerable sins, offences, and negligences, and for all here present, and for all the Christian faithful, living and dead; that it may be profitable to us and to them unto life everlasting. Amen.

Continue the Rosary.

AFTER THE ELEVATION OF THE CHALICE:

O SACRAMENT most holy, O Sacrament divine, All praise and all thanksgiving be every moment Thine!

O eternal Father, I offer Thee the precious blood of Jesus Christ in expiation of my sins, and for the wants of holy Church.

AT THE DOMINE NON SUM DIGNUS:

LORD, I am not worthy that Thou enter under my roof. But only say the word, and my soul shall be healed. (Three times.)

SPIRITUAL COMMUNION.

JESUS, I believe in Thee, because Thou art truth itself.

Jesus, I hope in Thee, because Thou art almighty, merciful, and faithful to Thy promises.

Jesus, I love Thee, because Thou art infinitely good, and worthy of all my love.

Jesus, I desire to receive Thee. I am sorry for having offended Thee. Come to me, and never again let me be separated from Thee by sin.

Jesus, my Lord, my God, and my all!

ANIMA CHRISTI.

SOUL of Christ, be my sanctification!
Body of Christ, be my salvation!
Blood of Christ, fill all my veins!
Water of Christ's side, wash out my stains!
Passion of Christ, my comfort be!
O good Jesus, listen to me!
In Thy wounds I wish to hide!
Ne'er to be parted from Thy side!
Guard me should the foe assail me.
Call me, when my life shall fail me,
Bid me come to Thee above
With Thy saints to sing Thy love,
World without end. Amen.

Continue the Rosary.

The Ordinary of the Holy Mass.

THE ASPERGES.

Ant. ASPERGES me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, etc.

Ant. Asperges me.

Ant. THOU shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to Thy great mercy.

V. Glory be, etc.

Ant. Thou shalt sprinkle me.

The Priest, having returned to the foot of the Altar, says:

V. OSTENDE nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. SHOW us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with Thy spirit.

Let us pray.

EXAUDI nos, Domine sancte, Pater omnipotens æterne Deus: et mittere

HEAR us, O holy Lord, almighty Father, eternal God; and vouchsafe to

digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

send Thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung and Alleluia *is added to the V.* (Ostende nobis) *and also to its R.* (Et salutare).

Ant. VIDI aquam egredientem de templo a latere dextro, Alleluia: et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent: Alleluia.

Ps. Confitemini Domino, quoniam bonus; quoniam in sæculum misericordia ejus.

Gloria, etc.

Ant. I SAW water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say: Alleluia.

Ps. Praise the Lord, for He is good: for His mercy endureth for ever.

Glory, etc.

The Holy Mass.

The Priest, standing at the foot of the Altar, and bowing down before it, signs himself with the sign of the cross from the forehead to the breast, and says with a distinct voice:

IN Nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then, joining his hands before his breast, he begins the antiphon:

INTROIBO ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

I WILL go unto the altar of God.

R. To God, Who giveth joy to my youth.

In Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted:

Psalm XLII. Judica me, Deus.

S. JUDICA me, Deus, et discerne causam meam de gente non sancta:

P. JUDGE me, O God, and distinguish my cause from the nation that is

ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

S. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

V. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

not holy: deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength, why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

R. And I will go unto the altar of God: to God, Who giveth joy to my youth.

P. I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him: Who is the salvation of my countenance, and my God.

P. Glory be to the Father, etc.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. I will go unto the altar of God.

R. To God, Who giveth joy to my youth.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confession:

S. CONFITEOR Deo omnipotenti, etc.

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

S. Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

P. I CONFESS to almighty God, etc.

R. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

R. I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed (*here strike the breast thrice*), through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the absolution, saying:

S. MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam. *M.* Amen.

P. MAY almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. *R.* Amen.

Signing himself with the sign of the cross, he says:

S. ✠ INDULGENTIAM, absolutionem, et remissionem pec-

P. ✠ MAY the almighty and merciful Lord grant us pardon, absolu-

catorum nostrorum tribuat nobis omnipotens et misericors Dominus.

M. Amen.

tion, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds:

V. DEUS, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. THOU wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

First extending, and then joining his hands, he says audibly: Oremus; *and then ascending the Altar, he says secretly:*

AUFER à nobis quæsumus, Domine, iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum.

Amen.

TAKE away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord.

Amen.

Bowing down over the Altar, he says:

ORAMUS te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea.

Amen.

WE beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins.

Amen.

Prayer during the reading of the Introit:

BLESSED be the Holy Trinity and Undivided Unity; we will give praise to Him, because He hath shown His mercy to us.

O Lord our Lord, how wonderful is Thy name in all the earth!

Glory be to the Father, Who hath created us.

Glory be to the Son, Who hath redeemed us.

Glory be to the Holy Ghost, Who hath sanctified us.

Glory be to the Holy and Undivided Trinity, one God, for ever and ever. Amen.

The Kyrie eleison *then is said by the Priest and Server alternately:*

KYRIE eleison. (*ter.*)
Christe eleison. (*ter.*)
Kyrie eleison. (*ter.*)

LORD, have mercy upon us. (Three times.)
Christ, have mercy upon us. (Three times.)
Lord, have mercy upon us. (Three times.)

Afterwards, standing at the middle of the Altar, extending, and then joining his hands, and slightly bowing, he says (*when it is to be said*) the Gloria in Excelsis. *When he says the words,* We adore Thee, we give Thee thanks, Jesus Christ, *and* Receive our prayer, *he bows, and at the end he signs himself with the sign of the cross.*

GLORIA in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, Who takest away the sins of of the world, have mercy on

deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus; tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

us; Thou Who takest away the sins of the world, receive our prayers: Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest kisses the Altar, and, turning to the people, says:

V. DOMINUS vobiscum.
R. Et cum spiritu tuo.

V. THE Lord be with you.
R. And with thy spirit.

Then follow the Collects; *which vary with the season:*

O GOD, the protector of all that hope in Thee, without Whom nothing is strong, nothing is holy, multiply Thy mercy upon us; that, Thou being our ruler and guide, we may so pass through temporal goods, that we finally lose not those which are eternal. Through Christ our Lord. Amen.

O God, the pastor and governor of all the faithful; look down, in Thy mercy, on Thy servant N., whom Thou hast appointed to preside over Thy Church, and grant, we beseech Thee, that both by word and example, he may edify all those who are under his charge; so that, with the flock entrusted to him, he may arrive at length at life everlasting. Through, etc. Amen.

Then the Epistle *for the day is read, as found in the Missal; or the following may be read instead:*

LESSON. Wisd. v. 1–5. The just shall stand with great constancy against those that have afflicted them, and taken away their labors. These seeing it shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying

within themselves, repenting and groaning for anguish of spirit: These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints.

After which is said:

Deo gratias. Thanks be to God.

Then the Gradual, Tract, Alleluia, *or* Sequence, *according to the time.*

FOR THE GRADUAL.

BE Thou unto me a God, a protector, and a house of refuge to save me. In Thee, O God, have I hoped; O Lord, let me never be confounded.

Deal not with us, O Lord, according to our sins which we have committed, nor punish us according to our iniquities.

V. Help us, O God our Saviour; and for the glory of Thy name, O Lord, deliver us, and forgive us our sins for Thy name's sake.

After this, at High Mass, the Deacon places the book of the Gospels on the Altar, and the Celebrant blesses the incense. Then the Deacon, kneeling before the Altar with joined hands, says:

MUNDA cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

CLEANSE my heart and my lips, O almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Afterwards he takes the book from the Altar, and again kneeling down before the Priest, asks his blessing, saying: Jube, Domine, benedicere. *The Priest says:*

DOMINUS sit in corde tuo et in labiis tuis,

THE Lord be in thy heart and on thy lips, that

ut digne et competenter annunties Evangelium suum: in nomine Patris, et Filii, et ✠ Spiritui Sancti. Amen.

thou mayst worthily and in a becoming manner announce His holy Gospel: in the name of the Father, and of the Son, and ✠ of the Holy Ghost. Amen.

Having received the blessing, he kisses the hand of the Priest, and then, with incense and lighted candles, he goes to the place where the Gospel is read, and standing with his hands joined, says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you
R. And with thy spirit.

Then, giving out:

V. Sequentia (vel initium) sancti Evangelii secundum N.

V. The continuation (or beginning) of the holy Gospel according to N.

He makes the sign of the cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same); and while the Minister and people answer:

R. Gloria tibi, Domine.

R. Glory be to Thee, O Lord.

He incenses the book three times, and then reads the Gospel.

FOR THE GOSPEL.

AT *that time:* Peter said to Jesus: Behold we have left all things, and have followed Thee: what therefore shall we have? And Jesus said to them: Amen, I say to you, that you who have followed Me in the regeneration, when the Son of man shall sit on the seat of His Majesty you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundredfold, and shall possess life everlasting.

Then is said:

R. Laus tibi, Christe.

R. Praise be to Thee, O Christ.

The Subdeacon then carries the book to the Priest; he kisses the Gospel, saying:

PER evangelica dicta deleantur nostra delicta.

BY the words of the Gospel may our sins be blotted out.

Here the Sermon is usually preached.

Then at the middle of the Altar, extending, elevating, and joining his hands, the Priest says the Nicene Creed (when it is to be said), keeping his hands joined. When he says the words: God, Jesus Christ, *and:* is adored, *he bows his head to the cross. But at the words:* and was incarnate, *he kneels down, and continues kneeling to the words:* was made man. *At the words:* the life of the world to come, *he signs himself with the sign of the cross from the forehead to the breast.*

CREDO in unum Deum, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST (*hic genuflectitur*). Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas: et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria judi-

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial with the Father, by Whom all things were made. Who for us men, and and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN (*here kneel down*). He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and He shall come again with

care vivos et mortuos: cujus regni non erit finis.

glory to judge both the living and the dead: of Whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

And I believe in the Holy Ghost, the Lord and Life-giver, Who proceedeth from the Father and the Son: Who together with the Father and the Son is adored and glorified; Who spake by the prophets. And one Holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

Then he kisses the Altar, and turning to the people, says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Then he says Oremus, *and reads the Offertory. This being finished, the Priest takes the paten with the Host (if it is High Mass, the Deacon hands the Priest the paten with the Host), and offering it up, says:*

SUSCIPE, sancte Pater omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

ACCEPT, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Then, making the sign of the cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying:

DEUS, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps. Jesus Christus, Filius tuus, Dominus noster; qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O GOD, ✠ Who, in creating human nature, didst wonderfully dignify it; and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, Our Lord; Who liveth and reigneth with Thee in the unity of, etc.

In Masses for the Dead, the foregoing prayer is said, but the water is not blessed. Then the Priest takes the chalice, and offers it, saying:

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat.

Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy divine Majesty it may ascend with the odor of sweetness, for our salvation, and for that of the whole world.

Amen.

Then he makes the sign of the cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:

(*At High Mass, the Subdeacon here receives the paten, which he envelops in the extremities of the veil with which his shoulders are mantled, and then goes and stands behind the Celebrant until the conclusion of the* Pater noster.)

IN spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in con-

IN the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, and grant that the sac-

spectu tuo hodie, ut placeat tibi, Domine Deus.

rifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

The Priest, elevating his eyes toward heaven, and stretching out his hands, which he afterward joins, makes the sign of the cross over the Host and chalice, while he says:

VENI, sanctificator, omnipotens, æterne Deus; et bene ✠ dic hoc sacrificium, tuo sancto nomini præparatum.

COME, O Sanctifier, almighty, eternal God, and bless ✠ this sacrifice, prepared to Thy holy name.

At High Mass, he, in the following prayer, blesses the incense:

PER intercessionem beati Michaelis Archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

MAY the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all His elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Through, etc. Amen.

Receiving the thurible from the Deacon, he incenses the bread and wine, saying:

INCENSUM istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

MAY this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the Altar, saying:

DIRIGATUR, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad

LET my prayer, O Lord, ascend like incense in Thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips that my heart may not

excusandas excusationes in peccatis.

incline to evil words, to make excuses in sins.

While he gives the censer to the Deacon, he says secretly these words, and is afterwards incensed by the Deacon and then the others in order:

ACCENDAT in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

MAY the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

The Priest, with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers as he recites the following verses of Ps. xxv.

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine.

I WILL wash my hands among the innocent: and will encompass Thy altar, O Lord.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

That I may hear the voice of praise, and tell of all Thy marvelous works.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Ne perdas cum impiis, Deus, animam meam; et cum viris sanguinum vitam meam.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

In whose hands are iniquities: their right hand is filled with gifts.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

As for me, I have walked in my innocence: redeem me, and have mercy upon me.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

My foot hath stood in the right path: in the churches I will bless Thee, O Lord.

Gloria Patri, etc.

Glory be, etc.

Returning, and bowing before the middle of the Altar, with joined hands, he says:

SUSCIPE, sancta Trinitas, hanc oblationem

RECEIVE, O holy Trinity, this oblation.

quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

which we make to Thee, in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of the blessed Mary ever virgin, of blessed John Baptist, the holy apostles Peter and Paul, of these and of all the saints: that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he passes the Altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says:

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

The Priest answers in a low voice, Amen.

Then with outstretched hands, he recites the

Secret Prayers.

Which being finished, he says in an audible voice:

V. PER omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. WORLD without end.

R. Amen.

V. The Lord be with you

R. And with thy spirit.

Here he uplifts his hands:

V. SURSUM corda.

R. Habemus ad Dominum.

V. LIFT up your hearts.

R. We have them lifted up unto the Lord.

He joins his hands before his breast, and bows his head while he says:

V. GRATIAS agamus Domino Deo nostro.

R. Dignum et justum est.

V. LET us give thanks to the Lord our God.

R. It is meet and just.

The following Preface is said on all Ferias and on those Festivals which have no proper.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. * Per Christum Dominum nostrum: per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Pleni sunt cœli et terra gloria tua.

Hosanna in excelsis.

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God. * Through Christ our Lord: through Whom the angels praise Thy Majesty, the dominations adore, the powers do hold in in awe, the heavens, and the virtues of the heavens and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our voices also to be admitted, with suppliant confession, saying,

Holy, holy, holy, Lord God of Sabaoth.

Heaven and earth are full of Thy glory.

Hosanna in the highest.

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* This mark refers to the variation of the proper Prefaces for certain days.

Benedictus qui venit in nomine Domini.
Hosanna in excelsis.

Blessed is He that cometh in the name of the Lord.
Hosanna in the highest.

On Trinity Sunday, and on every other Sunday in the year that has no proper Preface.

VERE . . .* Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas Quem laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes: Sanctus, etc.

*WHO together with Thy only-begotten Son, and the Holy Ghost, art one God, and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For that which, by Thy revelation, we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction. That, in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim do praise, who cease not daily to cry out with one voice, saying: Holy, etc.

From Christmas day till the Epiphany (except in the Octave of St. John), on the Purification, Corpus Christi and its Octave, the Transfiguration, The Holy Name of Jesus, and in Masses of the Blessed Sacrament.

N.B. Prefaces thus marked † are concluded in the same manner as this.

VERE . . . * Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc

BECAUSE by the mystery of the Word made flesh, the new light of Thy brightness hath shone upon the eyes of our minds: that while we behold God visibly,

in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, etc.

we may by Him be carried on to the love of things invisible. † And therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing a hymn to Thy glory, saying without ceasing: Holy, etc.

Within the Action, or more solemn part of the sacrifice:

COMMUNICANTES, et diem sacratissimum celebrantes, quo beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem. Sed et memoriam venerantes, in primis ejusdem gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi; sed et beatorum apostolorum ac martyrum tuorum, etc.

COMMUNICATING and celebrating the most sacred day on which the unviolated virginity of Blessed Mary gave to this world a Saviour. As also venerating the memory, in the first place, of the same glorious Mary, ever virgin, Mother of the same Our God and Lord Jesus Christ; and likewise of Thy blessed apostles and martyrs, etc.

In the Midnight Mass is said:

NOCTEM sacratissimam celebrantes, qua.

THE most sacred night on which.

But in all Masses afterward it is said as above, to the Octave of the Nativity, inclusively.

On the Epiphany, and during its Octave.

* QUIA cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. † Et ideo, etc.

* BECAUSE when Thy only-begotten Son appeared in the substance of our mortal flesh, He repaired us by the new light of His immortality. † And therefore.

Within the Action.

COMMUNICANTES, et diem sacratissimum

COMMUNICATING and celebrating the

celebrantes, quo unigenitus tuus in tua tecum gloria coæternus, in veritate carnis nostræ visibiliter corporalis apparuit. Sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum, etc.

most sacred day, on which Thy only-begotten Son, coeternal with Thee in Thy glory, appeared visibly in the truth of our bodily flesh. As also venerating the memory, in the first place, of the glorious Mary ever virgin, Mother of the same Our God and Lord Jesus Christ: and likewise of Thy blessed apostles, etc.

From Ash Wednesday to Passion Sunday, except in Feasts which have a proper Preface.

*QUI corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. Per Christum, etc.

*WHO by bodily fasting dost repress vices, elevate the mind, bestow virtue and rewards. Through, etc.

From Passion Sunday till Maundy Thursday, and Feasts of the Holy Cross, of the Passion, the Precious Blood and the Sacred Heart of Jesus.

*QUI salutem humani generis in ligno crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur. Per Christum, etc.

*WHO didst effect the salvation of mankind on the wood of the cross: that from whence death came, thence life might arise; and that he who overcame by the tree, might also by the tree be overcome. Through, etc.

From Holy Saturday till Ascension day, and on Festivals occurring in this time, unless they have proper Prefaces of their own. In the Mass of Holy Saturday is said, chiefly on this night; *on Easter day, until the Saturday following,* chiefly on this day; *after that,* chiefly at this time.

VERE dignum et justum est, æquum et salutare, te quidem Domine, omni tempore, sed [in hac potissimum nocte vel die, vel]

IT is truly meet, just, right, and salutary to praise Thee, O Lord, at all times, but chiefly [on this night or day, or] at this time, when

in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo, etc.

Christ our Passover was sacrificed for us. For He is the true Lamb, Who took away the sins of the world. Who by dying destroyed our death, and by rising again restored our life. † And therefore, etc.

Within the Action.

COMMUNICANTES et diem sacratissimum celebrantes Resurrectionis Domini nostri Jesu Christi secundum carnem: sed et memoriam, etc.

COMMUNICATING and celebrating the most sacred day of the Resurrection of Our Lord Jesus Christ, according to the flesh: as also venerating, etc.

Then as follows:

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus Domine ut placatus accipias, etc.

WE beseech Thee, therefore, O Lord, favorably to receive this oblation of our service and that of all Thy family, which we offer to Thee for these also whom Thou hast been pleased to regenerate of water and the Holy Spirit, granting them remission of all sins, etc.

This is said from Holy Saturday till the Saturday following (inclusively), but in the Mass of Holy Saturday is said, et noctem sacratissimam, *this most sacred night.*

From Ascension day till Whitsun-eve, except on Feasts which have their proper Preface.

* PER Christum Dominum nostrum. Qui post Resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœ-

* THROUGH Christ our Lord. Who after His Resurrection appeared openly to all His disciples, and in their sight ascended up into heaven, to make us partakers

lum, ut nos divinitatis suæ tribuerit esse participes. † Et ideo, etc.

of His divinity. † And therefore, etc.

Within the Action.

COMMUNICANTES et diem sacratissimum celebrantes, quo Dominus noster, unigenitus Filius tuus, unitam sibi fragilitatis nostræ substantiam, in gloriæ tuæ dextera collocavit. Sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri, etc.

COMMUNICATING and celebrating the most sacred day on which Our Lord, Thy only-begotten Son, placed on the right hand of Thy glory the substance of our frailty united to Himself. As also venerating the memory, in the first place, of the glorious Mary, ever virgin, Mother of the same Our God and Lord, etc.

And it is said during the Octave.

From Whitsun-eve till Trinity Sunday; and in Votive Masses of the Holy Ghost, omitting the words, this day.

* PER Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat: sed et supernæ virtutes atque angelicæ potestates hymnum gloriæ tuæ concinunt, sine fine dicentes: Sanctus, etc.

* THROUGH Christ our Lord, Who, ascending above all the heavens, and sitting at Thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore all the whole world exults with overflowing joy; also the heavenly virtues and the angelic powers together hymn Thy glory, saying everlastingly: Holy, etc.

Within the Action.

COMMUNICANTES et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus apostolis in

COMMUNICATING and celebrating the most sacred day of Pentecost, on which the Holy Ghost ap-

igneis linguis apparuit. Sed et memoriam, etc.

Hanc igitur, etc., as on page 58.

peared to the apostles in fiery tongues. As also venerating, etc.

In all Masses of St. Joseph and in those (except of Our Lord) in which he is commemorated, unless the Mass itself or a preceding commemoration requires another Preface.

*ET te in Festivitate (Veneratione) beati Joseph debitis magnificare præconiis, benedicere et prædicare. Qui et vir justus, a te Deiparæ Virgini Sponsus est datus: et fidelis servus ac prudens, super Familiam tuam est constitutus: ut Unigenitum tuum, Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesum Christum Dominum nostrum. *Per quem, etc.

AND on the festivity (Veneration) of St. Joseph to magnify Thee with due praise, to bless and proclaim Thee. The just man who was given by Thee as a spouse to the Virgin Mother of God, and was placed over Thy family as a faithful and prudent servant: so that taking the place of the Eternal Father, he might guard the only begotten Son conceived by the shadow of the Holy Ghost, Jesus Christ, Our Lord; Through whom, etc.

On the feasts of the B. V. M. (except Purification, which has the preface of the Nativity), viz: Annunciation, Visitation, Assumption, Nativity, Presentation, Immaculate Conception, inserting title of feast. On the feast of the Seven Dolors insert Transfixion, *on Mt. Carmel* Commemoration. *On all other feasts* Festivity. *In Votive Masses and on Saturdays* Veneration.

*ET te in N. beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum; * Per quem, etc.

*THAT we should praise, bless, and proclaim Thee on the N. of the blessed Mary ever virgin. Who by the overshadowing of the Holy Ghost conceived Thy Only-begotten, and the glory of her virginity remaining, shed forth upon the world the light eternal, Jesus Christ Our Lord; * Through whom, etc.

On the Festivals of the Apostles and Evangelists (except on St. John the Evangelist's *day), and throughout their Octaves, except in Feasts which have proper Prefaces of their own.*

VERE dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos apostolos tuos continua protectione custodias; ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. † Et ideo, etc.

IT is truly meet, just, right, and salutary humbly to beseech Thee, that Thou, O Lord, our eternal Shepherd, wouldst not forsake Thy flock, but keep it through Thy blessed apostles with continual protection; that it may be governed by those same rulers whom Thou didst appoint to preside over it as pastors in Thy stead. †And.

In all Masses for the dead a special Preface as on page 949 *is said.*

Canon of the Mass.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ donna, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

WE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord (*he kisses the altar*) that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING.

MEMENTO, Domine famulorum famularumque tuarum, N. et N.

BE mindful, O Lord, of Thy servants, men and women, N. and N.

Prayer during the Canon.

O JESUS, dying on the cross for love of poor sinners, through *Thy sacred head* crowned with thorns I beg Thee to have mercy on the Pope, all bishops, priests, all Religious Orders, especially our own, and all those placed over us.

Through the wound in *Thy right hand* I recommend to Thee my father, mother, brothers, sisters, relatives, friends, and benefactors.

And through the wound in *Thy left hand* my enemies, all poor sinners, and those who have never been baptized. Help Thy servants who are trying to convert them.

Through the wound in *Thy right foot* I pray for the poor, the sick, and the dying, and for all who are in any kind of pain, temptation, or trouble.

Through the wound in *Thy left foot* I beg of Thee mercifully to grant eternal rest to the souls of the faithful departed, especially N. N.

Through *Thy Sacred Heart*, O Jesus, I offer myself to do and suffer all things for Thy love. Give me all the graces I stand in need of, and especially the grace which I am seeking to obtain through this holy Mass. (Name it.)

He joins his hands, and prays silently for those he intends to pray for; then, extending his hands, he proceeds:

ET omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ: tibique

AND of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety

reddunt vota sua, æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum.

Amen.

and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Communicating with, and honoring, in the first place, the memory of the glorious and ever Virgin Mary, Mother of Our Lord and God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord.

Amen.

Spreading his hands over the oblation, he says the words of consecration secretly, distinctly, and attentively.

(Here the bell is rung.)

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus,

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou,

in omnibus, quæsumus, benedic ✠ tam, adscrip ✠ tam, ra ✠ tam, rationabilem, acceptabilemque facere digneris; ut nobis cor ✠ pus et san ✠ guis fiat dilectissimi Filii tui Domini nostri Jesu Christi. Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et levatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.

O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body ✠ and ✠ blood of Thy most beloved Son Jesus Christ our Lord. Who the day before He suffered, took bread (*he takes the Host*) into His holy and venerable hands (*he raises his eyes to heaven*) and with His eyes lifted up toward heaven, to God, His almighty Father: giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this; FOR THIS IS MY BODY.

After pronouncing the words of consecration, the Priest, kneeling, adores the sacred Host; rising he elevates it; and then placing it on the corporal, again adores it. After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

(At the elevation the bell is rung three times.)

SIMILI modo postquam cœnatum est accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas item tibi gratias agens bene ✠ dixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MUL-

IN like manner, after He had supped (*he takes the chalice in both his hands*), taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He bless ✠ ed, and gave to His disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE

TIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of Me.

Prayer.

O MY God, I *adore* Thee through Jesus; I *beg pardon* through Jesus; I *thank* Thee through Jesus; I humbly *ask* every blessing and grace through Jesus. May I lead a holy life and die a good death. My Jesus, mercy. My Jesus, mercy. My Jesus, mercy.

Kneeling, he adores; rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again adores.

(The bell is rung as before.)

He then proceeds:

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis sed et in cœlo gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from the grave, and glorious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and presents, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Extending his hands, he proceeds:

SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod

UPON which vouchsafe to look, with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our

tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy sacrifice, an immaculate Host.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says:

SUPPLICES te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

WE most humbly beseech Thee, almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us (*he kisses the altar*) as, by participation at this altar, shall receive the most sacred body ✠ and ✠ blood of Thy Son may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of Thy servants men and women N. and N., who are gone before us, with the sign of faith, and slumber in the sleep of peace.

He prays for such of the dead as he intends to pray for.

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum, etc. Amen.

TO these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says:

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tu-

AND to us sinners, Thy servants, hoping in the multitude of Thy mercies.

arum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints, into whose company we beseech Thee to admit us, not considering our merits, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et præstas nobis.

By Whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

He uncovers the chalice, and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he signs the sign of the cross three times across the chalice, saying:

PER ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

THROUGH Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the Father ✠ almighty, in the unity of the Holy Ghost, all honor and glory.

Covering the chalice, he kneels down; and rising again, he says:

V. Per omnia sæcula sæculorum.

R. Amen.

V. For ever and ever.

R. Amen.

Oremus.

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum:

Let us pray.

INSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, Who art in heaven, hallowed be Thy

adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

name: Thy kingdom come Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

(*At High Mass, the Deacon, toward the conclusion of the* Pater Noster, *goes to the right hand of the Priest, where he awaits the approach of the Subdeacon, from whom he receives the paten, which he puts into the hands of the Priest.*)

He takes the paten between his first and second finger, and says:

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever virgin, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the saints (*making the sign of the cross on himself with the paten, he kisses it, and says*), mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

He slides the paten under the Host, uncovers the chalice, and makes a genuflection: then rising, he takes the Host, breaks it in the middle over the chalice, saying:

PER eumdem Dominum nostrum Jesum Christum Filium tuum.

THROUGH the same Jesus Christ Thy Son our Lord.

He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying:

QUI tecum vivit et regnat in unitate Spiritus Sancti Deus.

WHO with Thee in the unity of the Holy Ghost liveth and reigneth God.

He places the half in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says:

V. PER omnia sæcula sæculorum.
R. Amen.

V. WORLD without end.
R. Amen.

He then says:

V. PAX ✠ Domini sit ✠ semper vobis ✠ cum.
R. Et cum spiritu tuo.

V. MAY the peace ✠ of the Lord be ✠ always with ✠ you.
R. And with thy spirit.

He puts a particle of the Host into the chalice, saying:

HÆC commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

MAY this mixture and consecration of the body and blood of Our Lord Jesus Christ be to us, that receive it, effectual to eternal life. Amen.

He covers the chalice, makes a genuflection, and then bowing down and striking his breast three times, he says:

AGNUS Dei, qui tollis peccata mundi miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

LAMB of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, grant us Thy peace.

In Masses for the Dead, he says thrice: Give them rest; *and lastly:* Give them eternal rest. *Standing in an inclined position,*

with his hands joined and resting on the Altar, and his eyes reverently fixed upon the sacred Host, he says:

DOMINE Jesu Christe, qui dixisti apostolis tuis: Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

LORD Jesus Christ, Who saidst to Thy apostles: Peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will: Who livest and reignest God for ever and ever. Amen.

The preceding prayer is omitted in Masses for the Dead.

At High Mass, the Deacon kisses the Altar, at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace with these words:

V. Pax tecum.

V. Peace be with thee.

To which the Deacon answers:

R. Et cum spiritu tuo.

R. And with thy spirit.

And then salutes in like manner the Subdeacon, who conveys the kiss of peace to those amongst the Clergy who may be assisting at Mass.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu

LORD Jesus Christ, Son of the living God Who, according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred body and blood from all my iniquities and from all evils: and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; Who with the same God the Father and Holy Ghost livest and reign-

Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis; et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

est God for ever and ever. Amen.

Let not the participation of Thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Making a genuflection, and taking the Host in his hands, the Priest says:

PANEM cœlestem accipiam, et nomen Domini invocabo.

I WILL take the bread of heaven, and call upon the name of the Lord.

Striking his breast in humility and devotion, he says thrice, the Acolyte ringing the bell each time:

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Taking reverently both parts of the sacred Host in his right hand, and making the sign of the cross with it upon himself, he says the following prayers:

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the body of Our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives both halves of the Host, joins his hands, and remains a short time in meditation on the Most Holy Sacrament. Then he uncovers the chalice, gathers upon the paten the small-

est atoms of the Host which may remain on the corporal, and puts them into the chalice, saying:

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice in his right hand, and making the sign of the cross with it on himself, he says:

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

THE blood of Our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Then he receives all the blood, together with the particles in it.

After which he communicates all who are to communicate (if there be any).

Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus, *when the bell rings: the Acolyte says the* Confiteor.

Then the Priest turns to the communicants, and pronounces a general absolution in these words:

MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

M. Amen.

S. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

M. Amen.

MAY almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

P. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.

R. Amen.

Those who are not to communicate may here make a

SPIRITUAL COMMUNION.

Elevating a particle of the Blessed Sacrament, and turning toward the people, the Priest says:

ECCE Agnus Dei, ecce qui tollit peccata mundi.

BEHOLD the Lamb of God, behold Him Who taketh away the sins of the world.

And then repeats three times, Domine, non sum dignus.

Descending the steps of the Altar to the communicants, he administers the Holy Communion, saying to each:

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

MAY the body of Our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Here the Acolyte pours a little wine into the chalice, and the Priest takes the first ablution.

QUOD ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

GRANT, Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Here the Acolyte pours wine and water over his fingers; and he takes the second ablution.

CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

MAY Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, etc. Amen.

Then he wipes his mouth and the chalice, which he covers; and having folded the corporal, places it on the Altar, as at first; he then goes to the book, and reads the Communion:

FOR THE COMMUNION.

ONE thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

(*For a saint's day.*) Blessed is that servant whom his Lord when He cometh shall find watching.

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

Then he turns to the people, and says:

V. DOMINUS vobiscum.
R. Et cum spiritu tuo.

V. THE Lord be with you.
R. And with thy spirit.

Then he reads the Post-Communions; *at the end of the first and last of which the Acolyte answers,* Amen.

Afterward he turns again toward the people, and says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.
Ite missa est; *vel* Benedicamus Domino.
R. Deo gratias.

V. The Lord be with you.
R. And with thy spirit.
Go, the Mass is ended; *or* Let us bless the Lord.
R. Thanks be to God.

In Masses for the Dead.

V. REQUIESCANT in pace.
R. Amen.

V. MAY they rest in peace.
R. Amen.

Bowing down before the Altar, the Priest says:

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, pro-

O HOLY Trinity, let the performance of my homage be pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for

pitiabile. Per Christum Dominum nostrum. Amen.

me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar, raising his eyes,—and extending, raising, and joining his hands,—he bows his head, and says:

BENEDICAT vos omnipotens Deus, Pater et Filius, ✠ et Spiritus Sanctus. Amen.

MAY almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

At the word Deus, *he turns toward the people, and makes the sign of the cross on them. Then turning to the Gospel side of the Altar, he says:*

V. DOMINUS vobiscum.
R. Et cum spiritu tuo.

V. THE Lord be with you.
R. And with thy spirit.

The *Benediction* is omitted in Masses for the Dead.

He then traces the sign of the cross, first upon the Altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying:

S. INITIUM sancti Evangelii secundum Joannem.
M. Gloria tibi, Domine.

P. THE beginning of the holy Gospel according to St. John.
R. Glory be to Thee, O Lord.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

In the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic

There was a man sent from God, whose name was John.

venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST (*hic genuflectitur*), et habitavit in nobis, et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*here the people kneel down*), and dwelt among us; and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

M. Deo gratias.

R. Thanks be to God.

When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

AFTER MASS.

Hail Mary, *to be said thrice by the Priest and People.*

SALVE Regina, Mater misericordiæ, vita, dulcedo, et spes nostra salve. Ad te clamamus exsules, filii Hevæ. Ad te suspiramus, gementes, et flentes in hac

HAIL, holy Queen, Mother of mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve: to thee do we send up

lacrymarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui, nobis post hoc exsilium ostende. O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Oremus.

DEUS refugium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa et immaculata Virgine Dei Genitrice Maria, cum beato Josepho Ejus Sponso, ac beatis apostolis tuis Petro et Paulo, et omnibus sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctæ Matris Ecclesiæ preces effundimus, misericors et benignus exaudi. Per Christum Dominum nostrum.

Amen.

Sancte Michael Archangele, defende nos in prælio: contra nequitiam et insidias diaboli esto præsidium.—*Imperet* illi *Deus;* supplices deprecamur; tuque, Princeps militiæ cœlestis, Satanam aliosque spiritus malignos, qui

Let us pray.

O GOD, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. Joseph her spouse, of Thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through Christ our Lord.

Amen.

Holy Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, prince of the heavenly host, by the power of God,

ad perditionem animarum pervagantur in mundo, divina virtute in infernum detrude.

thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls. Amen.

Amen.

Indulgence of 300 days.

EJACULATION: MOST SACRED HEART OF JESUS, HAVE MERCY ON US! (Three times). Indulgence seven years and seven quarantines.

Mass Devotions for Each Day in the Week.*

To be Used in Connection with the Preceding "Ordinary of the Mass."

Sunday.—Votive Mass of the Blessed Trinity.

Ordinary of the Mass.

PROPER PARTS.

INTROIT. BENEDICTA sit sancta Trinitas atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. (Tob. xii.) Ps. viii. Domine Dominus noster, quam admirabile est nomen tuum in universa terra!

BLESSED be the Holy Trinity and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. O Lord, Our Lord, how wonderful is Thy name in all the earth!

COLL. *Omnipotens.* Almighty, everlasting God, Who hast granted to Thy servants in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and, in the power of Thy Majesty, to adore the Unity; grant that, by steadfastness in the same faith, we may ever be defended from all adversities.

EPISTLE. 2 Cor. xiii. 11. *Brethren:* Rejoice, be perfect, take exhortation, be of one mind, have peace: and the God of peace and of love shall be with you. The grace of Our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

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* From the Roman Missal.

GRAD. Benedictus es Domine, qui intueris abyssos, et sedes super Cherubim. *V.* Benedictus es Domine, in firmamento cœli, et laudabilis in sæcula. Alleluia. Alleluia. *V.* Benedictus es Domine Deus patrum nostrorum, et laudabilis in sæcula. Alleluia.

Blessed art Thou, O Lord, Who beholdest the depths, and sittest upon the cherubim. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia. Alleluia. Blessed art Thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia.

After Septuagesima, *instead of the* Alleluia *and V. of the* Gradual, *is said the*

TRACT. With our whole hearts we glorify, praise, and bless Thee, O God the Father not begotten, Thee the only-begotten Son, Thee the Holy Ghost the Paraclete, the holy and undivided Trinity. *V.* For Thou art great and dost wonderful things; Thou alone art God. *V.* To Thee be praise, to Thee be glory, to Thee be thanksgiving for ever and ever, O blessed Trinity.

In Paschal time, the Gradual *is omitted, and the following is said:*

Alleluia, Alleluia. Blessed art Thou, O Lord God of our fathers, and worthy of praise for ever. *Alleluia.* Let us bless the Father and the Son with the Holy Ghost. *Alleluia.*

GOSPEL. John xv. 26, xvi. 1, 4. *At that time:* Jesus said to His disciples: When the Paraclete cometh, Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me; and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor Me. But these things I have told you; that when the hour shall come, you may remember that I told you of them.

OFF. Benedictus sit Deus Pater unigenitusque Dei Fili-

Blessed be God the Father, and the only-begotten Son of

us, sanctus quoque Spiritus; quia fecit nobiscum misericordiam suam.

God, and also the Holy Spirit; because He has shown His mercy to us.

SEC. Sanctify, we beseech Thee, O Lord our God, by the invocation of Thy holy name, the victim of this oblation; and through the same perfect us as an eternal offering to Thee.

COMM. We bless the God of heaven, and we will give glory to Him in the sight of all that live: because He hath shown His mercy to us.

P. COMM. May the receiving of this sacrament, O Lord our God, avail us to the salvation of body and soul: together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, etc.

MASS OF THANKSGIVING.

N.B. *On any occasion of* Thanksgiving, *either the Votive Mass of the* Blessed Trinity, *or that of the* Holy Ghost, *or of the* Blessed Virgin Mary, *is said, with the addition of the following* Collect, Secret, *and* Post-Communion.

COLL. *Deus, cujus.* O God, Whose mercies are without number, and the treasure of Whose goodness is infinite, we give Thee thanks for the blessings Thou hast bestowed on us: always beseeching Thy divine Majesty, that as Thou grantest what we ask, so Thou wouldst continue Thy favors to us in such a manner that by them we may be prepared for receiving the rewards of eternal happiness.

SECRET. Receive, O Lord, this sacrifice of thanksgiving, and grant that those, whom Thou hast heard, and hitherto preserved, may hereafter be defended against all adversity, and that they may serve Thee and love Thee more and more.

P. COMM. *Deus, qui.* O God, Who hast compassion on those who hope in Thee, and sufferest not that they shall be overwhelmed with afflictions; O Lord ever mercifully attentive to the petitions of the faithful: we give Thee thanks for having heard our prayers, and humbly beseech Thee that, by Thy favor, we may be delivered from all adversity.

Monday.—Votive Mass of the Holy Ghost.

Dedicated to the Holy Ghost and to the Holy Souls in Purgatory.

Ordinary of the Mass.

PROPER PARTS.

INTROIT. SPIRITUS Domini replevit orbem terrarum, Alleluia; et hoc quod continet omnia, scientiam habet vocis, Alleluia, Alleluia. Ps. Exurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a facie ejus. *V.* Gloria.

THE Spirit of the Lord hath filled the whole earth, Alleluia; and that which containeth all things hath knowledge of the voice, Alleluia, Alleluia. Ps. Let God arise, and let His enemies be scattered: let them that hate Him flee from before His face. *V.* Glory.

COLL. *Deus, qui.* O God, Who by the light of the Holy Ghost, didst instruct the hearts of the faithful: grant, by the direction of the same Holy Spirit, that we may relish what is right, and always enjoy His consolation. Through, etc.

LESSON. Acts viii. 14, 17. *In those days:* When the apostles who were in Jerusalem, had heard that Samaria had received the word of God: they sent to them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Ghost. For He was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

GRAD. Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for His inheritance. By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth. Alleluia, Alleluia. *V.* (*Here kneel.*) Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love. Alleluia.

After Septuagesima, *instead of the foregoing* Alleluia *and V. is said the*

TRACT. Ps. ciii. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth.

V. O Lord, how good and how sweet is Thy Spirit within us. Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

In Paschal time, instead of the Gradual, *is said:*

Alleluia, Alleluia.

V. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Alleluia.

V. Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

SEQUENCE (FOR PENTECOST).

VENI, Sancte Spiritus,	HOLY Spirit! Lord of light!
Et emitte cœlitus	From Thy clear celestial height,
Lucis tuæ radium.	Thy pure beaming radiance give.
Veni, Pater pauperum,	Come, Thou Father of the poor!
Veni, dator munerum,	Come, with treasures which endure:
Veni, lumen cordium.	Come, Thou light of all that live!
Consolator optime,	Thou, of all consolers best,
Dulcis hospes animæ,	Visiting the troubled breast,
Dulce refrigerium.	Dost refreshing peace bestow.
In labore requies,	Thou in toil art comfort sweet,
In æstu temperies,	Pleasant coolness in the heat;
In fletu solatium.	Solace in the midst of woe.
O Lux beatissima	Light immortal! Light divine!
Reple cordis intima	Visit Thou these hearts of Thine!
Tuorum fidelium.	And our inmost being fill:
Sine tuo numine	If Thou take Thy grace away,

Nihil est in homine, Nihil est innoxium.	Nothing pure in man will stay; All his good is turn'd to ill.
Lava quod est sordidum, Riga quod est aridum, Sana quod est saucium.	Heal our wounds—our strength renew On our dryness pour Thy dew; Wash the stains of guilt away.
Flecte quod est rigidum, Fove quod est frigidum, Rege quod est devium.	Bend the stubborn heart and will; Melt the frozen, warm the chill; Guide the steps that go astray.
Da tuis fidelibus In te confidentibus Sacrum septenarium.	Thou, on those who evermore Thee confess and Thee adore, In Thy sevenfold gifts descend:
Da virtutis meritum, Da salutis exitum, Da perenne gaudium.	Give them comfort when they die, Give them life with Thee on high, Give them joys which never end.
Amen. Alleluia.	Amen. Alleluia.

GOSPEL. John xiv. 23, 31. *At that time:* Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him: he that loveth Me not, keepeth not My words. And the word which you have heard is not Mine: but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give to you: not as the world giveth, do I give unto you. Let

not your heart be troubled, nor let it be afraid. You have heard that I have said to you: I go away, and I come again to you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father: and as the Father hath given Me commandment, so do I.

OFFERT. Ps. lxvii. Confirm, O God, what Thou hast wrought in us, from Thy holy temple which is in Jerusalem: kings shall offer presents to Thee. Alleluia.

SECRET. Sanctify, we beseech Thee, O Lord, these oblations, and purify our hearts by the light of the Holy Ghost. Through, etc.

COMM. Acts ii. Suddenly there came a sound from heaven, as of a mighty wind coming where they were sitting, Alleluia: and they were all filled with the Holy Ghost, and published the wonderful works of God. Alleluia.

P. COMM. May the pouring forth of the Holy Ghost into our hearts, cleanse them, O Lord, and render them fruitful by the dew of His grace. Through, etc.

Mass for the Holy Souls in Purgatory on page 936, *after the Burial Service.*

Tuesday.—Mass of the Holy Angels.

Ordinary of the Mass.

PROPER PARTS.

INTROIT. BENEDICITE Dominum omnes angeli ejus: potentes virtute qui facitis verbum ejus, ad audiendam vocem sermonum ejus. Alleluia. Alleluia. Ps. cii. Benedic anima mea Domino: et omnia quæ intra me sunt, nomini sancto ejus.

BLESS the Lord all ye His angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders. Alleluia. Alleluia. Bless the Lord, O my soul: and let all that is within me bless His holy name.

COLL. *Deus qui miro.* O God, Who disposest the services of angels and men in a wonderful order; mercifully grant that those who ever stand before Thee, ministering to Thee in heaven, may also protect our life here upon earth.

LESS. Apoc. v. 11–14. *Audivi vocem angelorum.*—And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the ancients: and the number of them was thousands of thousands, saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction and honor and glory and power for ever and ever. And the four living creatures said: Amen. And the four-and-twenty ancients fell down on their faces: and adored Him that liveth for ever and ever.

GRAD. Ps. cxlviii. Laudate Dominum de cœlis: laudate eum in excelsis. *V.* Laudate eum omnes angeli ejus: laudate eum omnes virtutes ejus. Alleluia. Alleluia. *V.* Ps. cxxxvii. In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia.

Praise ye the Lord from the heavens: praise ye Him from the high places. Praise ye Him, all His angels: praise ye Him, all His hosts. Alleluia. Alleluia. I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia.

After Septuagesima, Alleluia *and V. are omitted, and the following is said:*

TRACT. Ps. cii. Benedicite Dominum omnes angeli ejus: potentes virtute, qui facitis verbum ejus. *V.* Benedicite Domino omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus. *V.* Benedicite Domino om-

Bless the Lord, all ye His angels: ye that are mighty in strength, and execute His word, hearkening to the voice of His orders. Bless the Lord, all ye His hosts: ye ministers of His that do His will. Bless the Lord, all His

nia opera ejus: in omni loco dominationis ejus, benedic anima mea Domino.

works: in every place of His dominion, O my soul, bless thou the Lord.

In Paschal time, instead of the Gradual *is said:*

Alleluia, alleluia. *V.* In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia. *V.* Matt. xxviii. Angelus Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia.

Alleluia, alleluia. I will sing praise to Thee, in the sight of the angels: I will worship toward Thy holy temple, and will give glory to Thy name. Alleluia. An angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it. Alleluia.

Gosp. John i. 47–51. *Vidit Jesus Nathanael venientem.*—Jesus saw Nathanael coming to Him, and He saith of him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him: Whence knowest Thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered Him, and said: Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He saith to him. Amen, amen, I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Off. Stetit angelus juxta aram templi, habens thuribulum aureum in manu sua; et data sunt ei incensa multa: et ascendit fumus aromatum in conspectu Dei. Alleluia.

An angel stood near the altar of the temple, having a golden censer in his hand; and there was given to him much incense: and the smoke of the perfume ascended before God. Alleluia.

Sec. We offer to Thee, O Lord, the sacrifices of praise, humbly beseeching Thee that by the suffrages of angels in our behalf, Thou wouldst graciously accept them, and grant that they may conduce to our salvation.

COMM. Angeli, archangeli, throni et dominationes, principatus et potestates, virtutes cœlorum, cherubim atque seraphim Dominum benedicite in æternum.

Angels, archangels, thrones and dominations, principalities and powers, the virtues of the heavens, cherubim and seraphim, bless ye the Lord for ever.

P. COMM. Being replenished, O Lord, with heavenly benediction, we suppliantly beseech Thee, that, by the aid of the holy angels and archangels, what we celebrate by our unworthy office may be conducive to our salvation.

Wednesday.—Votive Mass of St. Joseph.

Ordinary of the Mass.

PROPER PARTS.

INTROIT. ADJUTOR et protector noster est Dominus: in eo lætabitur cor nostrum, et in nomine sancto ejus speravimus. Alleluia, alleluia. (Ps. lxxxii.) Ps. lxxix. Qui regis Israel intende: qui deducis velut vem Joseph.

THE Lord is our helper and protector: in Him our heart shall rejoice, and in His holy name we have trusted. Alleluia, alleluia. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep.

COLL. *Deus qui.* O God, Who by Thy unspeakable providence, didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant that, as we venerate him for our protector on earth, we may deserve to be aided by his intercession in heaven.

EPISTLE. Gen. xlix. Joseph is a growing son, and comely to behold; the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him; his bow rested upon the strong, and the bands of his arms and his hands were loosed by the hands of the mighty One of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb.

The blessings of thy father are strengthened with the blessings of his fathers until the desire of the everlasting hills shall come. May they be upon the head of Joseph, and upon the crown of the Nazarite among His brethren.

GRAD. Domine prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso. *V.* Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi. Alleluia. Alleluia. *V.* Fac nos innocuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocinio. Alleluia.

O Lord, Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. *V.* He asked life of Thee, and Thou hast given him length of days for ever and ever. Alleluia. Alleluia. *V.* Obtain for us, O Joseph, that we may lead an innocent life; and may it ever be safe through thy patronage. Alleluia.

After Septuagesima.

TRACT. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis. Potens in terra erit semen ejus, generatio rectorum benedicetur. Gloria, et divitiæ in domo ejus, et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord; he delights exceedingly in His commandments. His seed shall be mighty upon the earth; the generation of the righteous shall be blessed. Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

GOSPEL. Luke iii. *At that time:* It came to pass, when all the people were baptized, that Jesus, also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon Him; and a voice came from heaven: Thou art My beloved Son, in Thee I am well pleased. And Jesus Himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph.

OFFERT. Ps. cxlvii. Praise the Lord, O Jerusalem, because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee.

SEC. Supported by the patronage of the spouse of Thy

most holy Mother, we beseech Thy clemency, O Lord, that Thou wouldst make our hearts despise all earthly things, and love Thee, the true God, with perfect charity.

COMM. Matt. 1. Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus.	But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ.

P. COMM. *Divini.* Refreshed at the fountain of divine blessing, we beseech Thee, O Lord our God, that as Thou makest us rejoice in the protection of blessed Joseph, so by his merits and intercession Thou wouldst make us partakers of celestial glory.

Spiritual Communion.

O JESUS, my divine Saviour, like a meek and gentle lamb Thou didst offer Thyself upon the cross as a sacrifice for the whole world, and in Thine own most precious blood didst wash away our sins. On our altars Thou dost renew the sacrifice of the cross, and givest Thyself, moreover, to us as the food of our souls. I may not now receive Thee really in the Blessed Sacrament, but my soul sighs and longs for Thee, and therefore I beseech Thee in Thy love and mercy to unite Thyself to me, at least in a spiritual manner. Thou didst condescend to heal so many, when they but touched the hem of Thy garment. Permit me now, good Master, gentle Saviour, to touch Thee in spirit and with confidence that my poor soul may be freed from all its ills. Come to me, Jesus, come, and remain with me always; let me nevermore be separated from Thee by sin! I thank Thee for all Thy graces and blessings. I love Thee above all things and with my whole heart. Bless me, that I may persevere in Thy service to the end of my life.

Dear St. Joseph! how great, how innumerable were the graces which thou didst receive, when the divine Child dwelt under thy roof! How inexpressible was the happiness of thy heart, when thou didst carry Him in

thy arms! Pray for me, holy foster-father of Jesus, my Saviour, that this spiritual communion may be most salutary to me, that the strength of the Most Holy Sacrament may be my support in all the trials and temptations of life, that it may strengthen me in all good, and help me to win the crown of eternal glory.

Thursday.—Mass of the Blessed Sacrament.*

Ordinary of the Mass.

PROPER PARTS.

INTROIT. CIBAVIT eos ex adipe frumenti, Alleluia; et de petra melle saturavit eos. Alleluia, Alleluia. Ps. lxxx. Exultate Deo adjutori nostro; jubilate Deo Jacob.

HE fed them with the fat of wheat, Alleluia; and filled them with honey out of the rock. Alleluia, Alleluia, Alleluia. Rejoice to God our Helper; sing aloud to the God of Jacob.

COLL. *Deus qui.* O God, Who under a wonderful Sacrament hast left us a memorial of Thy Passion; grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption.

EPIST. 1 Cor. xi. 23–29. *Fr. ego enim.*—Brethren, I have received of the Lord, that which also I have delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth

* For Mass of the Sacred Heart, see "*Mass in Union with the Sacred Heart of Jesus*," page 331.

and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GRAD. Ps. cxliv. Oculi omnium in te sperant Domine, et tu das illis escam in tempore opportuno. *V.* Aperis tu manum tuam, et imples omne animal benedictione. Alleluia, Alleluia. *V.* Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in eo.

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. *V.* Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, Alleluia. *V.* My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh and drinketh My blood, abideth in Me, and I in him.

After Septuagesima Alleluia *and* V. *in the* Grad. *are omitted, and the following* Tract *is said:*

TRACT. Mal. I. Ab ortu solis usque ad occasum, magnum est nomen meum in Gentibus. *V.* Et in omni loco sacrificatur, et offertur nomini meo oblatio munda: quia magnum est nomen meum in Gentibus. *V.* Prov. IX. Venite, comedite panem meum: et bibite vinum, quod miscui vobis.

From the rising of the sun, even to the going down, My name is great among the Gentiles. And in every place there is sacrifice, and there is offered to My name a clean offering: for My name is great among the Gentiles. Come, eat My bread, and drink the wine which I have mingled for you.

In Paschal time, instead of the Grad. *is said:*

Alleluia, Alleluia. *V.* Luc. xxiv. Cognoverunt discipuli Dominum Jesum fractione panis. Alleluia. *V.* Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meum carnem, et bibit meum sanguinem, in me manet et ego in eo. Alleluia.

Alleluia, Alleluia. The disciples knew the Lord Jesus in the breaking of bread. Alleluia. My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh, and drinketh My blood, abideth in Me and I in him. Alleluia.

* Gosp. John vi. 56–59. *In illo Caro mea.*—At that time, Jesus said to the multitudes of the Jews: My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me: This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

Off. Lev. xxi. Sacerdotes Domini incensum et panes offerunt Deo, et ideo sancti erunt Deo suo, et non polluent nomen ejus. Alleluia.

The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His name. Alleluia.

Sec. We beseech Thee, O Lord, mercifully to grant to Thy Church the gifts of unity and peace, which are mystically designated under the gifts we offer.

Preface. Quia per incarnati, *as in Ordinary.*

Comm. 1 Cor. xi. Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat: itaque quicumque manducaverit panem, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Alleluia.

As often as ye shall eat this bread, and drink the chalice, ye shall show forth the death of the Lord, until He come: therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. Alleluia.

P. Comm. *Fac nos.* Grant, we beseech Thee, O Lord, that we may be filled with the everlasting fruition of Thy divinity, which is prefigured by the temporal reception of Thy precious body and blood.

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* On the Feast of "*Corpus Christi*" is recited, before the Gospel, the *Sequence:* "Lauda Sion." It is appended at the end of this Mass.

SEQUENCE.

LAUDA Sion Salvatorem,
Lauda Ducem et Pastorem,
In hymnis et canticis.
Quantum potes, tantum aude:
Quia major omni laude,
Nec laudare sufficis.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur
Quem in sacræ mensa cœnæ
Turbæ fratrum duodenæ
Datum non ambigitur.

Sit laus plena, sit senora,
Sit jucunda, sit decora
Mentis jubilatio.
Dies enim solemnis agitur,
In qua mensæ prima recolitur
Hujus institutio.

In hac mensa novi Regis
Novum pascha novæ legis
Phase vetus terminat.
Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

SION, lift thy voice and sing;
Praise thy Saviour and thy King;
Praise with hymns thy Shepherd true:
Strive thy best to praise Him well,
Yet doth He all praise excel:
None can ever reach His due.

See to-day before us laid
The living and life-giving bread!
Theme for praise and joy profound!
The same which at the sacred board
Was, by our incarnate Lord,
Giv'n to His apostles round.

Let the praise be loud and high:
Sweet and tranquil be the joy
Felt to-day in every breast,
On this festival divine,
Which records the origin
Of the glorious Eucharist.

On this table of the King,
Our new paschal offering
Brings to end the olden rite.
Here, for empty shadows fled,
Is Reality instead;
Here, instead of darkness, light.

Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,

Panem, vinum in salutis
Consecramus hostium.

His own act, at supper seated,
Christ ordain'd to be repeated,
In His memory divine;
Wherefore now, with adoration,

We the Host of our salvation
Consecrate from bread and wine.

Dogma datur Christianis
Quod in carnem transit panis
Et vinum in sanguinem.

Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

Hear what holy Church maintaineth,
That the bread its substance changeth
Into flesh, the wine to blood.

Doth it pass thy comprehending?
Faith, the law of sight transcending
Leaps to things not understood.

Sub diversis speciebus,
Signis tantum et non rebus,
Latent res eximiæ.

Caro cibus, sanguis potusi.

Manet tamen Christus totur
Sub utraque specie.

Here beneath these signs are hidden
Priceless things, to sense forbidden.
Signs, not things, are all we see:

Flesh from bread, and blood from wine.

Yet is Christ in either sign,
All entire, confessed to be.

A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.

Sumit unus, sumunt mille!
Quantum iste, tantum ille:
Nec sumptus consumitur.

They too, who of Him partake
Sever not, nor rend, nor break;
But, entire, their Lord receive.

Whether one or thousands eat,
All receive the self-same meat,
Nor the less for others leave.

Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ, vel interitus.
Mors est malis, vita bonis:

Vide paris sumptionis
Quam sit dispar exitus.

Both the wicked and the good
Eat of this celestial food;
But with ends how opposite!
Here 'tis life; and there 'tis death;

The same, yet issuing to each
In a difference infinite.

Fracto demum Sacramento,
Ne vacilles, sed memento,

Tantum esse sub fragmento,
Quantum toto tegitur.

Nulla rei fit scissura,
Signi tantum fit fractura,

Qua nec status, nec statura
Signati minuitur.

Nor a single doubt retain,
When they break the Host in twain,

But that in each part remains
What was in the whole before;

Since the simple sign alone
Suffers change in state or form,

The signified remaining one
And the same for evermore.

Ecce panis angelorum,
Factus cibus viatorum:

Vere panis filiorum,
Non mittendus canibus,

In figuris præsignatur,

Cum Isaac immolatur:
Agnus paschæ deputatur
Datur manna patribus.

Lo! upon the altar lies,
Hidden deep from human eyes,

Bread of angels from the skies,
Made the food of mortal man:

Children's meat to dogs denied;

In old types resignified;
In the manna heaven-supplied
Isaac, and the paschal lamb.

Bono pastor, panis vere,
Jesu nostri miserere:
Tu nos pasce, nos tuere:

Tu nos bona fac videre
In terra viventium.
Tu, qui cuncta scis et vales,
Qui nos pascis hic mortales

Jesu! Shepherd of the sheep!
Thou Thy flock in safety keep.
Living bread! Thy life supply;

Strengthen us, or else we die;
Fill us with celestial grace:
Thou, Who feedest us below!
Source of all we have or know!

Tuos ibi commensales,
Coheredes, et sodales,
Fac sanctorum civium.
Amen.

Grant that with Thy saints above,
Sitting at the feast of love,
We may see Thee face to face. Amen.

Mass of the Sacred Heart. See p. 331.

Friday.—Votive Mass of the Passion.

Ordinary of the Mass.

PROPER PARTS.

INTROIT. HUMILIAVIT semetipsum Dominus Jesus Christus usque ad mortem, mortem autem crucis; propter quod et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen. (Phil. ii.) Ps. lxxxviii. Misericordias Domini in æternum cantabo: in generationem et generationem.

THE Lord Jesus Christ humbled Himself unto death, even the death of the cross; wherefore God also hath exalted Him, and hath given Him a name which is above every name. The mercies of the Lord I will sing for ever: to generation and generation.

COLL. O Lord Jesus Christ, Who didst descend from heaven, from the bosom of the Father, and didst shed Thy precious blood for the remission of our sins, we humbly beseech Thee that, placed at Thy right hand in the day of judgment, we may be found worthy to hear these words: Come, ye blessed. Amen.

LESS. Zach. xii. 10, xiii. 6–7. *Hæc dicit Dom. Effundam.*—*Thus saith the Lord:* I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon Me, Whom they have pierced: and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of Thy hands? And He shall say: With these I was wounded in the house of them that loved Me. Awake, O sword, against

My shepherd, and against the man that cleaveth to Me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered, saith the Lord almighty.

GRAD. Ps. lxviii. Improperium expectavit cor meum et miseriam: et sustinui, qui simul mecum contristaretur, et non fuit: consolantem me quæsivi, et non inveni. *V.* Dederunt in escam meam fel, et in siti mea potaverunt me aceto. Alleluia, Alleluia. *V.* Ave Rex noster: tu solus nostros es miseratus errores: Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Alleluia.

My heart hath expected reproach and misery: and I looked for one that would grieve together with Me, and there was none: I sought one that would comfort Me, and I found none. *V.* They gave Me gall for My food, and in My thirst they gave Me vinegar to drink. Alleluia, Alleluia. *V.* Hail, Thou, our King: Thou alone hast had compassion on our errors: obedient to the Father, Thou wert led to be crucified, like a meek lamb to the slaughter. Alleluia.

TRACT. Is. liii. Vere languores nostros ipse tulit, et dolores nostros ipse portavit. *V.* Et nos putavimus eum quasi leprosum, et percussum a Deo et humiliatum. *V.* Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. *V.* Disciplina pacis nostræ super eum: et livore ejus sanati sumus.

Surely He hath borne our infirmities, and carried our sorrows. *V.* And we have thought Him as it were a leper, and as one struck by God and afflicted. *V.* But He was wounded for our iniquities, He was bruised for our sins. *V.* The chastisement of our peace was upon Him: and by His bruises we are healed.

In Paschal time instead of the Gradual *is said:*

Alleluia, Alleluia. *V.* Ave Rex noster: tu solus nostros es miseratus errores: Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Alleluia. *V.*

Alleluia, Alleluia. *V.* Hail, Thou, our King: Thou alone hast compassion on our errors: obedient to the Father, Thou wert led to be crucified, like a meek lamb to the slaughter.

Tibi gloria, hosanna: tibi triumphus et victoria: tibi summæ laudis et honoris corona. Alleluia.

Alleluia. *V.* To Thee be glory, hosanna: to Thee be triumph and victory: to Thee a crown of highest praise and honor. Alleluia.

Gosp. John xix. 28–35. *In illo,—sciens Jesus.—At that time:* Jesus, knowing that all things were now accomplished that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

Off. Insurrexerunt in me viri iniqui: absque misericordia quæsierunt me interficere: et non pepercerunt in faciem meam spuere: lanceis suis vulneraverunt me, et concussa sunt omnia ossa mea.

Wicked men rose up against Me: without mercy they sought to kill Me: and they did not spare to spit in My face: they wounded Me with their spears, and all My bones were shaken.

Sec. May the sacrifice offered to Thee, O Lord, through the Passion of Thy only-begotten Son interceding for us, ever enliven and defend us.

Preface. Qui salutem, *as in Ordinary.*

Comm. Ps. xxi. Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea.

They have pierced My hands and My feet; they have numbered all My bones.

P. Comm. *Domine Jesu.* O Lord Jesus Christ, Son of the living God, Who at the sixth hour didst ascend the tree of the cross for the redemption of the world, and didst shed Thy precious blood for the remission of our sins; we humbly beseech Thee, grant that after our death we may joyfully enter the gates of paradise.

Saturday.—Votive Mass of the Immaculate Conception of the Blessed Virgin Mary.

Ordinary of the Mass.

PROPER PARTS.

Introit. GAUDENS gaudebo in Domino, et exultabit anima mea in Deo meo: quia induit me vestimentis salutis; et indumento justitiæ circumdedit me, quasi sponsam ornatam monilibus suis. (Is. lxi.) Ps. xxix. Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me.

I WILL greatly rejoice in the Lord, and my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, and with the robe of justice hath He covered me, as a bride adorned with her jewels. I will exalt Thee, O Lord; for Thou hast upheld me, and hath not made my enemies to rejoice over me.

Coll. *Deus qui.* O God, who, by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son; we beseech Thee that, as by the foreseen death of this Thy Son, Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made pure by her intercession, to come unto Thee.

Less. Prov. viii. 22–35. *Dominus possedit.*—The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the

hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was present: when, with a certain law and compass, He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth; I was with Him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delights were to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GRAD. Benedicta es tu Virgo Maria a Domino Deo excelso præ omnibus mulieribus super terram. *V.* Tu gloria Jerusalem tu lætitia Israel, tu honorificentia populi nostri. Alleluia, Alleluia. *V.* Tota pulchra es, Maria, et macula originalis non est in te. Alleluia.

O Virgin Mary, blessed art thou of the Lord most high, above all the women of the earth. *V.* Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. Alleluia, Alleluia. *V.* Thou art all fair, O Mary, and the original stain of sin is not in thee. Alleluia.

After Septuagesima *the* Alleluia *and V. are omitted, and the following is said:*

TRACT. Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob. *V.* Gloriosa dicta sunt de te, Civitas Dei. *V.* Homo natus est in ea, et ipse fundavit eam Altissimus.

Her foundations are on the holy mountains: the Lord loveth the gates of Sion more than all the dwellings of Jacob. *V.* Glorious things are said of thee, thou City of God. *V.* A man shall be born in her, and the Most High Himself hath established her.

In Paschal time, instead of the Gradual *the following is said:*

Alleluia. Alleluia. *V.* Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. Alleluia. *V.* Tota pulchra es, Maria, et macula originalis non est in te. Alleluia

Alleluia. Alleluia. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. Alleluia. Alleluia. Thou art all fair, O Mary, and the original stain of sin is not in thee. Alleluia.

Gosp. Luke i. 26–28. *In illo tempore missus est angelus* —*At that time*, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

Off. Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus. Alleluia.

Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women. Alleluia.

Sec. Receive, O Lord, the saving Host which we offer to Thee in the solemnity of the Immaculate Conception of the Blessed Virgin Mary; and grant that as we profit by that preventing grace which freed her from all stain of sin, so by her intercession we may be delivered from all our sins.

Preface. Et te in Conceptione Immaculata. *Ordinary.*

Comm. Gloriosa dicta sunt de te, Maria, quia fecit tibi magna qui potens est.

Glorious things are said of thee, O Mary; for He that is mighty hath done for thee great things.

P.–Comm. *Sacramenta.* May the sacraments we have received, O Lord our God, repair in us the wounds of that sin, from which thou didst singularly preserve the Immaculate Conception of blessed Mary.

Mass of the Seven Dolors of the Blessed Virgin Mary.

(For Passion Week and for Days of Special Devotion to Our Lady of Sorrows.)

Ordinary of the Mass.

PROPER PARTS.

INTROIT. STABANT juxta crucem Jesu, mater ejus, et soror matris ejus Maria Cleophæ, et Salome, et Maria Magdalene (John xix.). *V.* Mulier, ecce filius tuus, dixit Jesus; ad discipulum autem, Ecce mater tua.

THERE stood by the cross of Jesus, His Mother, and His Mother's sister, Mary of Cleophas, and Salome, and Mary Magdalen. Woman, behold thy son, said Jesus; and to the disciple, Behold thy Mother.

COLL. *Deus in cujus.* O God, at Whose Passion, according to the prophecy of Simeon, a sword of sorrow did pierce through the most sweet soul of the glorious Virgin and Mother Mary; mercifully grant, that we, who devoutly celebrate her transfixion and suffering, may, through the mediation of the glorious merits and prayers of all the saints who faithfully stand beneath Thy cross, obtain the blessed fruit of Thy Passion.

LESSON. Judith xiii. 22–25. The Lord hath blessed thee by His power, because by thee He hath brought our enemies to naught. Blessed art thou, O daughter, by the Lord, the most high God, above all women upon the earth. Blessed be the Lord Who made heaven and earth: because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

GRAD. Dolorosa et lacrymabilis es virgo Maria, stans juxta crucem Domini Jesu Filii tui Redemptoris.

Sorrowful and sad art thou, O Virgin Mary, standing by the cross of the Lord Jesus, thy Son, Our Redeemer.

TRACT. Stabat sancta Maria, cœli Regina, et mundi domina, juxta crucem Domini nostri Jesu Christi dolorosa. *V.* Lam. 1. O vos omnes, qui transitis per viam, attendite et videte si est dolor, sicut dolor meus.

Holy Mary, the Queen of heaven, and Mistress of the world, stood by the cross of Our Lord Jesus Christ, full of sadness. *V.* O all you that pass by the way, attend and see if there be sorrow like to my sorrow.

SEQUENCE.

STABAT Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat, et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.

Quis est homo, qui non fleret
Matrem Christi si videret
In tanto supplicio?
Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

AT the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last:
Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had passed.

Oh, how sad and sore distressed
Was that Mother highly blest
Of the sole-begotten One!
Christ above in torment hangs,
She beneath beholds the pangs
Of her dying, glorious Son.

Is there one who would not weep
Whelmed in miseries so deep
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Pro peccatis suæ gentis,
Vidit Jesum in tormentis,
Et flagellis subditum.

Vidit suum dulcem natum
Moriendo, desolatum,
Dum emisit spiritum.

Eia Mater, fons amoris,
Me sentire vim doloris.
Fac, ut tecum lugeam
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati
Pœnas mecum divide.

Fac me tecum pie fiere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

Bruised, derided, cursed, defiled,
She beheld her tender Child,
All with bloody scourges rent:
For the sins of His own nation
Saw Him hang in desolation,
Till His spirit forth He sent.

O thou Mother! fount of love,
Touch my spirit from above.
Make my heart with thine accord:
Make me feel as thou hast felt:
Make my soul to glow and melt
With the love of Christ, my Lord.

Holy Mother! pierce me through.
In my heart each wound renew
Of my Saviour crucified:
Let me share with thee Hi pain,
Who for all my sins was slain,
Who for me in torments died.

Let me mingle tears with thee,
Mourning Him Who mourned for me,
All the days that I may live.
By the cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give

Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,

Fac me cruce inebriari,

Et cruore Filii.
Flammis ne urar succensus
Per te, Virgo, sim defensus
In die judicii.

Christe, cum sit hinc exire,

Da per Matrem me venire
Ad palmam victoriæ.
Quando corpus morietur,
Fac ut animæ donetur

Paradisi gloria.
Amen.

Virgin of all virgins best!
Listen to my fond request:
Let me share thy grief divine;
Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

Wounded with His every wound,
Steep my soul till it hath swooned
In His very blood away;
Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In His awful judgment-day.

Christ, when Thou shalt call me hence,
Be Thy Mother my defence,
Be Thy cross my victory;
While my body here decays,
May my soul Thy goodness praise,
Safe in paradise with thee.
Amen.

GOSPEL. *John* xix. 25, 27. *At that time:* There stood by the cross of Jesus, His Mother and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing, whom He loved, He saith to His Mother: Woman, behold thy son; after that, He saith to the disciple: Behold thy Mother. And from that hour the disciple took her to his own.

OFF. Recordare virgo Mater Dei, dum steteris in conspectu Domini, ut loquaris pro nobis bona, et ut avertas indignationem suam a nobis.

Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away His anger from us.

SEC. We offer to Thee prayers and sacrifices, O Lord Jesus Christ, humbly beseeching Thee, that we who celebrate in our prayers the transfixion of the most sweet soul of blessed Mary Thy Mother, by the multiplied and most loving intercession of her and her holy companions under the cross, may have our reward with the blessed, through the merits of Thy death.

II. OF FER. Grant that we may, O merciful God, ever deserve to minister worthily at Thy altars; and to be saved by a constant participation thereof.

PREFACE *of B. V. M.* Et te in transfixione, *Ordinary.*

COMM. Felices sensus beatæ Mariæ virginis, qui sine morte meruerunt martyrii palmam sub cruce Domini.

Happy senses of the blessed Virgin Mary, which, without dying, deserved the palm of martyrdom beneath the cross of Our Lord.

P. COMM. *Sacrificia.* O Lord Jesus Christ, may the sacrifices of which we have partaken, in the devout celebration of the transfixion of Thy Virgin Mother, obtain for us of Thy clemency every salutary blessing.

Spiritual Communion at Mass.

SPIRITUAL communion, a practice earnestly recommended at every visit to the Blessed Sacrament, consists, according to St. Thomas, in an ardent desire of receiving Jesus Christ, and in welcoming Him with loving embrace, as though we received Him sacramentally. This exercise, devoutly practised, has an especial efficacy for inflaming us more and more with the fire of divine love and uniting us ever more closely with Christ our Lord.

The fittest time for making spiritual communion is *during the holy Mass*, and when we visit Our Lord Jesus in the Blessed Sacrament. "Whenever you hear Mass," says St. Teresa, "endeavor also to make a spiritual communion, and from this you will gain the greatest

spiritual profit." The faithful who assist at the holy sacrifice offer, along with the priest, before the throne of grace, not only prayers and praises, but the sacred Victim also; and holy Church desires that all the faithful assisting at the sacrifice should partake together with the priest of the most holy body of Jesus Christ. We find the holy Fathers most bitterly regretting the time when, the piety of Christians waxing cold, they began to give up the saintly custom of communicating daily at the Mass. The prayers recited by the priest in preparation and thanksgiving after holy communion are equally adapted to the use of the faithful assisting at Mass. These and similar reasons show most clearly that if the faithful who are present at Mass can not communicate sacramentally, they ought at least to endeavor to communicate spiritually, that is, in heart and will.

Christians should also make a spiritual communion when they visit the Most Holy Sacrament. The principal motive for which Jesus vouchsafes to remain amongst us in the Blessed Sacrament is to communicate Himself to our souls. So great a condescension on the part of Our Lord requires our cooperation. But how can we respond to such an admirable invention of love, except by an ardent longing to be united to Him, and to receive Him into our heart at least when we find ourselves in His sacred presence?

In order, then, that you, O devout soul, may be well disposed for this holy exercise, begin by making an act of sincere contrition for all your sins, thus, as it were, to remove the dust from that chamber into which you desire your Lord to enter. Having done this, next excite yourself to a lively faith in the presence of Jesus Christ in this Divine Sacrament.

Consider briefly the majesty and grandeur of that God Whom you behold hidden beneath the eucharistic veil; ponder on the strength of that love and that infinite

goodness which leads Him to desire earnestly to be united with so unworthy a creature; break forth into accents of humility and longing desire; of humility when you look upon your own unworthiness; of desire when you behold the infinite bounty of your Lord. Seeing, then, that you can not now unite yourself to Him really by sacramental communion, join yourself to Him at least in heart and affection, and say to Him in words of burning love: "*Come, my dearest Jesus, come into this poor heart of mine; come and satiate my desires, come and sanctify my soul; come, my sweetest Jesus, come to my bosom; come and remain with me always.*"

Imagine, then, that Mary, our most holy Mother, or some other of your patron saints or your good angels, presents to you the sacred particle; receive Him from their hands, clasp Him to your bosom, press Him to your heart; after which, breaking forth in accents of thanksgiving, praise, and adoration, as also of *reparation*, beseech Him to bestow upon you those graces of which you find yourself most in need; ask Him that you may always do His holy will and become a *saint.*

You will thus, besides the present advantage which you draw from the spiritual communion, be most happily disposed to receive with increased devotion the real body of your adorable Redeemer, when you approach the eucharistic table. For, as wood which is kept warm and near the fire is the better prepared for burning, so a heart which is constantly kept warm with love towards Jesus in the Blessed Sacrament is easily caught by the sacred flame of love when it approaches to that furnace of charity, ever burning in these divine mysteries.

Example.

WHAT THE SAINTS THOUGHT OF SPIRITUAL COMMUNION.

THE Council of Trent recommends spiritual communion to the faithful, and St. Thomas says they are considered

to be communicated spiritually, and not sacramentally, who desire to receive this Sacrament; so that, as Scaramelli says, they do not only receive Jesus spiritually, but this very Sacrament spiritually. St. Alphonsus, in his sweet little treatise on visiting the Blessed Sacrament, says that Our Lord showed to Sister Paula Maresca two precious vessels, one of gold and the other of silver, in the former of which He preserved her sacramental communions, and in the latter her spiritual communions. Joanna of the Cross affirmed that she was often visited in spiritual communion with the same graces she received in sacramental, and, with a sigh, she exclaimed: "O rare method of communicating, where neither leave of confessor nor of superior is needed, but only Thine, O my God!" The blessed Agatha of the Cross so pined with love of the Blessed Sacrament that it is said that she would have died if her confessor had not taught her the practice of spiritual communion, and then she used to make two hundred spiritual communions every day. Surin and Scaramelli both assert that some souls receive sometimes greater graces in a spiritual than in a sacramental communion; this is, of course, rare, and when it happens it is not through defect of the Sacrament, but defect of fervor in themselves.

St. Teresa, addressing her spiritual children, says: "Whenever, my daughters, you hear Mass and do not communicate, you can make a spiritual communion, which is a practice of exceeding profit, and you can immediately afterwards recollect yourselves, just as I advised you when you communicate sacramentally; for great is the love of Our Lord which is in this way infused into the soul. For when we prepare ourselves to receive Him, He never fails to give Himself to us in many modes which we comprehend not."

We read in the life of St. Mary Magdalen of Pazzi that it was the custom in her monastery that when daily communion was hindered by the illness of the priest or any other cause, the nuns should communicate spiritually. The usual signal for communion was given in the morning, and all being assembled, they prayed for half an hour, and then made a spiritual communion. It was on one of these days that the saint was communicated by St. Albert the Carmelite, saying the "*Confiteor*" and the "*Domine, non sum dignus*," and doing all that she was accustomed to do when receiving com-

munion: and she afterwards declared that she had seen the same saint with the pyx in his hand, going to communicate the other nuns. Her enlarged charity ardently desired that others also, and especially those of her own monastery, should have a great hunger for that Most Holy Sacrament.

It is said of St. Angela Merici that when she was forbidden daily communion, she supplied it by fervent spiritual communions *in the Mass*, and often felt her heart as completely inundated by grace as if she had made a sacramental communion, and she left as one of her legacies to her Order an earnest recommendation of this devotion.

Father Squillante, of the Naples Oratory, in the life of Sister Mary of Santiago, of the Third Order of St. Dominic, which rivals Carmel as a mystical garden of delights to the heavenly Spouse, tells us that her love of the Blessed Sacrament was such that she had at last come to make a spiritual communion at almost every breath she drew, so that in her were fulfilled the words of Jeremias that in the desire of her heart she snuffed up the wind of her love, and that none turned her away.

Nothing can show the power of spiritual communion with Jesus more wonderfully than the innumerable times in which the desire of communion has enabled the soul to receive the real communion by some stupendous miracle, as is related of St. Catharine of Sienna and other saints, and eminently in the case of St. Juliana of Falconieri, communicated through her breast without manducation; that is, her communion was real, without being either spiritual or, strictly speaking, sacramental, as theologians make manducation necessary to sacramental communion.—(Fr. Faber.)

A Method of Hearing Mass for Religious.*

AN OFFERING OF THE MASS.

ETERNAL Father, I offer Thee this most holy and sublime sacrifice of the Mass, in union with Jesus Christ, Thy beloved Son, Who is both Priest and Vic-

* Adapted exclusively for Religious.

tim; in union with all the merits of His Passion; in union with His blessed Mother Mary, that my soul may be animated with the sentiments of her immaculate heart, when she stood at the foot of the cross; in union with the Church triumphant in heaven, militant on earth, and suffering in purgatory: 1. In honor of Thy supreme majesty; 2. In thanksgiving for all Thy graces and blessings, especially for the favor of having called me to the religious life; 3. In satisfaction for my own sins, and in reparation for all the offences ever committed against Thee; 4. To obtain of Thy goodness and mercy all the graces necessary for my eternal salvation.

I rejoice exceedingly that by means of this august sacrifice Thou shalt receive a worthy tribute of *adoration*, *thanksgiving*, *reparation*, and *prayer*. And as, in this sacrifice, the great mystery of the cross is renewed for Thy glory and my sanctification, deign, O Lord, to apply its merits to my soul. Holy Spirit! sanctify me, purify my mind and inflame my heart with divine charity, so that I may live holily and die happily as a true Religious.

AT THE INTROIBO.

Introibo ad altare Dei; Ad Deum, qui lætificat juventutem meam.

I AM already admitted into the house of the Lord: the religious state is that house: God, by a love of predilection, has called me to it. I dwell in it. Ah! if I but knew my happiness! And, O my God! what will it avail me to be a Religious, if I be not a holy Religious? Make me worthy, O my God! of being admitted into Thy eternal tabernacles, that I may bless Thee and glorify Thee for evermore with the angels and saints.

AT THE CONFITEOR AND KYRIE ELEISON.

ETERNAL Father, look at the face of Thy Christ (Ps. lxxxiii. 10); look at the wounds of Thy Son, which cry to Thee for pity. Have mercy upon me; for their sake pardon me the outrages that I have committed against Thee! I do not deserve to be called a Religious. I am a sinner, a great sinner, but I am sorry for all my offences. Thou art good, O my God, and Thy mercy is above all Thy works.

O God, most worthy of love, and true lover of my soul, for the love of this, Thy Son, so beloved by Thee, have mercy on me. I ask Thee to give me but Thy love and Thy grace. Help me to do Thy holy will. Draw me wholly to Thyself. Burn up, O Thou consuming fire, all that Thou seest impure in my soul, and that hinders me from belonging to Thee alone.

AT THE GLORIA.

Gloria in excelsis Deo. Ad majorem Dei gloriam.

GLORY be to God! Yes, O my God! I desire to glorify Thee by the purest intentions in all my actions. Oh! that I could make Thee known to every creature and loved by every heart. I shall endeavor especially to make Thee loved by the Religious with whom I have the happiness of living, by zealously praying for them, by ever giving them a good example in obedience and detachment, and by showing in my conversation great meekness, humility, and charity. I praise Thee, I thank Thee, I bless Thee, I adore Thee. I love Thee, O my God, for Thou art good and worthy of all love. "What shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation. I will pay my vows to the Lord before all His people. Precious in the sight of the Lord is the death of His saints." (Ps. cxv. 3, 4, 5.)

AT THE COLLECTS.

Oremus.

I IMPLORE of Thee, O Lord, all that Thy minister prays for; I beseech Thee to bless our holy Father, the Pope, our bishops, our priests, our Community, all Religious, that they may do Thy will and glorify Thee; convert all sinners and heretics; pity those who are in their last agony, and have mercy on the holy souls in purgatory. Bless all my relatives and benefactors, and all those for whom I have promised to pray. Grant me the grace to become a holy Religious. I offer all these prayers to Thee, eternal Father, through Our Lord Jesus Christ. Amen.

AT THE EPISTLE.

I AM much in need of being instructed. If I thoroughly knew my God, the obligations of my state, the grandeur and the holiness of the religious life, how could I sin, how could I ever be lukewarm? The saints in heaven can not offend God. They know Him perfectly. Instruct me, then, O my Lord! Grant that I may know Thee in order that I may love Thee. Let me know and realize how amiable Thou art, because of Thy infinite perfections and Thy innumerable benefits; and how ungrateful I have been in not loving Thee better, after having chosen Thee for my portion, in embracing the religious life. Honor, wealth, pleasure, the goods of this earth—what are they, in view of death, and in view of the everlasting joys and rewards of heaven?

But I love Thee, O my God, for Thy own sake alone:

"Not with the hope of gaining aught,
Not seeking a reward;
But, as Thyself hast loved me
O ever-loving Lord."

With St. Francis of Assisi, I pray: "May I die to myself, O Lord, for love of Thee Who hast vouchsafed to die for love of me!"

AT THE GOSPEL.

O MY Jesus! Thou art my Master, Thou art the sovereign truth, Thou art the true light that has come down from heaven to enlighten those who sit in darkness. Speak: I am Thy servant, and I listen for the purpose of knowing and obeying Thy will. What wilt Thou have me to do? I am ready to do all things. But, alas! I know what I have to do. Thou commandest me to renounce my will, to carry my cross every day of my life, to follow Thee by endeavoring to imitate Thee. Thou requirest me to love Thee, and to love my neighbor as myself for the love of Thee. Thou wishest me to testify my love to Thee, in combating my inclinations, in observing Thy holy commandments with fidelity, and in fulfilling the counsels of Thy Gospel. How can I hesitate? I have already promised it, I have bound myself to it. I renew my vows. Alas! I regret that I have not been faithful to them! With the powerful aid of Thy grace, I shall be faithful, most faithful, to the Holy Rule.

AT THE CREDO.

I BELIEVE in Thee, O my God! I believe all Thou hast taught by Thy holy Church, because Thou hast promised to preserve it from all error. I believe in it most firmly, because Thou art Truth itself, Who neither canst deceive nor be deceived. Gladly would I shed my blood for this faith!

I believe in Thee, O adorable Trinity, Father, Son, and Holy Ghost! I believe in Thee, O only-begotten Son of the Father! I believe that Thou becamest man; that Thou didst suffer and die for my salvation. I

believe that Thou art in heaven, and in the Most Holy Sacrament of the Altar, where Thou intercedest for me. Increase my faith, and deign to enlighten those who are in the darkness of error.

And do Thou, O Holy Ghost, Whom I adore as my true God, receive my heartfelt thanks for the consolation and the strength which come to my soul through the Bread of life and the holy sacrifice. I offer Thee my whole heart, O Holy Spirit, divine Consoler, and thank Thee most heartily for all the benefits that Thou dost unceasingly bestow upon the world. I beseech Thee to bless me with a lively faith in the Holy Eucharist. Keep my soul ever bright for the coming of the Bridegroom. Grant me Thy sevenfold gift, in order that I may with ardent love follow Christ, and with perseverance walk in the way of salvation.

AT THE OFFERTORY AND LAVABO.

O MY God! would that I were able to offer Thee something worthy of Thy divine majesty and of Thy innumerable benefits. Of myself I have nothing, and yet what I shall offer Thee is a treasure of infinite value; it is Thy only Son Jesus Christ, the object of Thy complacency. I offer Him, then, to Thee, O great God! I offer to Thee all His virtues, all His sentiments, all His words, all His actions, all His prayers, all His fasts, all His tears, all His sufferings, all the drops of His blood, all His adorable mysteries. I offer all the merits of the august Virgin, of the saints of heaven, of the souls in purgatory, and of the just on earth. In union with Jesus, I offer Thee all that I am, and all that I have: my soul, my body, my senses, my thoughts, my desires, my words, my actions, my sufferings, my labors, my life, and my death. I desire no longer to belong to myself. I am Thine and Thine forever. What an anomaly is a Religious who is not Thine, O Lord! As this bread is about to be

changed into the body of Jesus Christ, so change me, O Lord! convert me, and cause me to become a holy Religious.

O Lord, Thou art sanctity itself, and I belong to Thee; there should be no stain in me. Purify me, wash me in the blood of Jesus Christ, my Saviour; let grief and anguish wound my heart; let me never again be separated from Thee by sin.

AT THE ORATE FRATRES AND SECRETA.

O LORD, we join our prayers to those of the priest at the altar. God of infinite sanctity, grant that he may be invested with that holiness which Thou dost look for in Thy ministers. Bless him, that he may be a man according to Thine own Heart. May this clean oblation, which he is offering, be acceptable to Thee; may it be for the glory of Thy name, for the sanctification of my soul, and for the welfare of Thy Church. Give me, O Lord, the innocence and simplicity of a child, so that I may merit Thy fatherly favors and blessings.

AT THE PREFACE.

I LONG to praise and thank Thee, my God, for ever and ever. What an ingrate I should be were I insensible of God's love for me! In His goodness He has chosen me, unworthy as I am, to be His spouse, and to serve Him apart from the world in His "enclosed garden," as His favored handmaid. And I have rendered myself so unworthy of His favors by my negligences and offences! It is but meet and just that I testify my gratitude and my devotedness in every place and at every instant. May my whole life in future be a song of praise, and all my actions continual thanksgivings. O angels and saints, let me unite my praise with yours! Ah! when shall I sing with you in glory an everlasting canticle of thanksgiving and love, in honor of the endless mercy and goodness of my God?

The Canon of the Mass.

AT THE COMMEMORATION OF THE LIVING.

THE sacrifice of Jesus Christ is offered up for the whole Church: I pray, then, O my God! for all those who compose it. Bless our chief Pastor, N. N., our bishops, and our priests. Bless in particular our Superior. May all ecclesiastics be holy; grant that the members of all Religious Orders may live conformably to their holy profession; and that all Christians may live and die as true disciples of Jesus Christ. Convert all sinners, and may the just obtain the grace of perseverance. I particularly recommend to Thee all my relations and those who have authority over me, my benefactors and those who have asked my prayers, those who have offended me and whom I have offended. May the Community to which I have the honor of belonging, be always dear to Thee, and cease not to receive from Thee abundant blessings. Thou canst do all things, O Lord! Make, then, of us as many saints as we are Religious.

At this moment I have need of being profoundly recollected. Jesus is about to descend on the altar; there He will perform the office of Mediator for me. He will pay for me the heavy debt I have contracted to divine justice. Come, O Lord Jesus! come, O Spouse of my soul! Let me taste the sweetness of Thy presence. O my soul, behold thy King! Behold, He comes to thee full of tenderness and compassion! He veils the splendor of His majesty, that thou mayest approach Him with more confidence. Adoring angels surround His altar-throne. Wonderful condescension! Miracle of God's love!

AT THE ELEVATION OF THE HOST.

JESUS, my Lord, my Saviour, is here. I adore Thee, true God and true man. "Thou, O

Christ, art the King of glory; Thou art the everlasting Son of the Father!" For love of me Thou hast humbled Thyself. O my divine Spouse! I thank Thee. I love Thee.

AT THE ELEVATION OF THE CHALICE.

O PRECIOUS blood of my Redeemer, shed for my salvation, I adore thee! Cleanse me from every stain of sin. "Eternal Father! I offer Thee the precious blood of Jesus, in satisfaction for my sins, and for the wants of holy Church."

Indulgence of 100 days, each time.—Pius VII., Sept. 22, 1817.

AFTER THE ELEVATION AND AT THE MEMENTO FOR THE DEAD.

THE heavens are opened; the Holy of holies has come down to us. This altar is now the throne of Jesus, the King of glory, the joy of the angels and the crown of the saints! How meekly, how humbly hast Thou come to us, good Lord!

Profoundly I adore Thee, and bless Thee, and praise Thee!

And what dost Thou ask of me, my Lord, in Thy great condescension?

Only my heart. Praise and honor are pleasing to Thee only when they spring from pure hearts; therefore I beseech Thee, O Jesus, by Thy infinite purity and holiness, to cleanse my heart more and more from every stain of sin and every evil inclination. Give me the heart of a perfect Religious, pure, unselfish, and entirely devoted to Thy interests. Take my heart into Thy Sacred Heart, that it may there be purified, like gold in the furnace, from the dross of worldly attachments and sensual desires. Thou hast said: "I am come to cast fire on the earth, and what do I desire but that it be enkindled?" May my heart, O Lord, respond to

the intensity of Thy love. I love Thee, and I desire to love Thee daily more and more. O Sacred Heart of Jesus in the Blessed Sacrament, sanctify my heart, make it like to Thine, that it may be pleasing to Thee, and that I may remain united with Thee for ever. Have mercy, also, on the poor, holy souls in purgatory; wash them, cleanse them in that precious blood which Thou didst shed upon the cross and which is now here present on the altar.

Be to them a merciful and kind Samaritan, and heal with Thy sacred blood, which is indeed a heavenly oil, their burning wounds. O adorable Jesus, look down with pity upon these poor, suffering souls. They loved Thee whilst they lived on earth; they repent and lament that they were guilty of grieving and offending Thee, and they ardently long to love Thee more perfectly and to praise Thee unceasingly in heaven.

Oh, do Thou satisfy their longing desires to behold Thee face to face, and in Thine infinite mercy deliver them from their terrible sufferings and receive them into Thine eternal kingdom.

Eternal rest give unto them, O Lord! And let perpetual light shine upon them.

AT THE PATER NOSTER.

O MY God! Thou art my Father, and Father of all; from the summit of heaven where Thou reignest and art the supreme happiness of the blessed, look down on the prayer of Thy daughter and spouse. *May Thy name be sanctified.* I desire to become a saint, and to lead my Sisters to sanctity. *May Thy kingdom come.* Reign in me now by Thy grace, that I may one day reign with Thee in heaven. *May Thy will be done.* I desire what Thou desirest; I desire only what Thou desirest; I desire it only because Thou desirest it. I desire to do Thy will with the same love and perfection

as the angels and saints do it in heaven. *Give us this day our daily bread;* take this religious house under Thy special protection, O Lord. *Forgive us our trespasses, as we forgive those who trespass against us.*

I love without exception, for the love of Thee, all my enemies, and all for whom I have had any antipathy. Remember, O Lord! that Thou hast said, "Pardon, and you shall be pardoned." *Lead us not into temptation.* O my God! do not allow me to be tempted, or, if I shall be tempted, let me not yield to the temptation. Remove from me the occasions of sin, and come to my assistance, in order that I may not expose myself to it. *Deliver us from evil.* Sin is the greatest of all evils; purify me from those I have committed, and suffer me not to commit any more. After life, preserve me from hell, so often deserved by me for my sins; and even from purgatory, where the souls therein detained, undergo most cruel torments in seeing themselves separated from Thee. *Amen.* May it be so. I implore all these things with fervor, through the merits of Jesus Christ, for myself, for all Religious, for all the faithful.

AT THE AGNUS DEI.

O Lamb of God! Who hast condescended to be immolated in order to expiate our crimes, to reconcile us with Thy Father, to merit heaven for us, have pity on all men, for whom Thou hast shed Thy blood; and particularly have compassion on Thy servants consecrated to Thee in the religious state; have mercy on me.

AT THE DOMINE, NON SUM DIGNUS AND AT HOLY COMMUNION.

LORD Jesus, I am not worthy to take my place at the table of angels; nevertheless I desire most ardently to receive Thee. O divine Spouse of my soul,

bless me with those dispositions which the reception of the Most Adorable Sacrament requires, so that when I shall approach the holy table, I may do so in a manner most agreeable to Thee, and most salutary to myself. I conjure Thee to purify my heart, to come and dwell therein, until the day that I shall have the happiness to receive Thy sacred body in the Blessed Sacrament. Come, Lord Jesus; come to me at least spiritually; I love Thee with my whole heart. Come, give me, if not Thy sacred flesh, at least Thy love, Thy grace, Thy spirit, Thy heart; grant that I may be transformed into Thee; and that I may live Thy life.

Imagine that the Blessed Virgin or your guardian angel is presenting to you the sacred Host. Keep closely united to Jesus Christ, as if you had really received Him, and say in thanksgiving:

I ADORE and love Thee, O my Jesus, Who art truly the Life of my soul. I entreat Thee to remain in my heart and to sanctify my whole life, so that I may have the happiness to possess Thee eternally. O infinite Charity! I have immolated myself entirely to Thee: grant that I may never forget that I no longer belong to myself, but to Thee, my God! Yes, I am dead; my life shall be hidden with Jesus Christ in God. May I ever be a living victim in Thine eyes; always agreeable to Thee. Yes, O my God! I will unceasingly sacrifice myself in union with Jesus Christ, to honor Thy Majesty, to thank Thee for Thy benefits, to appease Thy justice, to draw down on myself, and all this Community, and on Thy Church, those graces which Thou seest are necessary for us. Oh! how happy am I in being consecrated to Thee, and separated from the world where so many dangers present themselves! In religion, I have only to please Thee, the God of my heart. Keep me, Lord, keep me in Thy Heart! O Sacred Heart of Jesus, most obedient to Thy Father's will, turn our hearts to

Thyself, that we may ever do those things which are pleasing to Thee. O heart of Mary, Mother of Jesus, and my Mother, keep me, guard me as thine own, help me, that I may imitate thy virtues, and thus become ever more pleasing to thy divine Son.

AT THE BLESSING.

O MOST august Trinity! now that Thy minister is about to bless me in Thy name, pour out on me Thy most abundant benedictions. Bless me now; bless me every day of my life, and at the moment of my death; bless all those with whom I have the happiness of living, in order that we may never cease to sing, one day, canticles of praise and love to Thy mercy and Thy glory, in that kingdom which Thou hast prepared for us in Thy boundless love.

IN CONCLUSION.

I CANNOT leave Thy temple, O Lord, without expressing to Thee my gratitude for the great blessings and holy inspirations that have come to me through this Mass. My God, I thank Thee with all my heart. Love for love, eternal love for Thy boundless love to me. Pardon, O Lord, the coldness and distractions of which I have been guilty during the holy sacrifice. I am sorry for these offences, and for all the sins of my whole life, because Thou art infinitely good and sin displeases Thee; henceforth I shall endeavor more earnestly to please Thee in all things.

I leave for a time, dear Jesus, this place of benedictions which Thou hast chosen for Thy dwelling; yet, though I can not be always *bodily* present in this holy place, to commune with Thee in the Sacrament of Thy love, I shall ever be there in thought and desire, and I shall return with joy as soon as possible, for my delight is to be before Thy altars. Let me not forget Thee

during my occupations. I consecrate all my work to Thee; I wish by it to please Thee alone. My watchword shall be: "*Ad majorem Dei gloriam et in honorem Beatæ Mariæ Virginis!*" Give me Thy grace, that I may do Thy will and love Thee daily more and more. O my Well-Beloved! O Sacred Heart of Jesus! O tender Spouse of my soul! have mercy on me. Keep me near Thee; draw me ever closer to Thee. O Mary, my good Mother, I implore thy protection. Angels and saints of heaven, intercede for this poor unworthy handmaid of the Lord, who hopes one day to be associated with you in glory.

Ejaculations.

FIAT, laudetur atque in æternum superexaltetur justissima, altissima et amabilissima voluntas Dei in omnibus.

MAY the most just, most high, and most amiable will of God be done in all things, be praised and magnified for ever.

Indulgence of 100 days, once a day.—Pius VII., May 19, 1818.

MY God, grant that I may love Thee, and may the only reward of my love be to love Thee always more and more.

Indulgence of 100 days, once a day.—Leo XIII., March 15, 1890.

Method of Hearing Mass by Way of Meditation on the Passion.

THIS method is intended for those who prefer meditation to the recital of vocal prayers.

The Mass is divided into four parts: the first, from the beginning to the Gospel; the second, to the Elevation; the third, to the Communion of the priest; and the fourth to the end.

In the first part we may consider and honor the Heart of Jesus, praying in His agony at the approach of His Passion, especially in the Garden of Olives.

In the second we honor the Heart of Jesus humbled and suffering in the various tribunals of Jerusalem, until the time of the scourging at the pillar.

In the third we honor the Heart of Jesus suffering in the scourging and crowning with thorns, and follow Him in the path of suffering until His last sigh on the cross.

In the fourth we honor the Heart of Jesus hidden and buried in the sepulcher.

This manner of hearing has four very precious advantages: The priest is followed throughout the sacrifice, which is a very holy and meritorious way of assisting at Mass. The Heart of Jesus is honored in every stage of His Passion. We enter into the interior sentiments of His adorable Heart and endeavor to make them our own.

The Mass thus becomes a prayer, and at the same time a very useful and salutary meditation.

FROM THE COMMENCEMENT OF MASS TO THE GOSPEL.

✠ IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Heart of Jesus Praying and Suffering.

THOU prayest, Thou dost suffer, O my sweet Saviour, Thy Heart experiencing a mortal sadness; suffer me to unite myself to Thy sorrows, and give me a share in Thy deep affliction. Everything that presented itself to Thy mind plunged Thy Heart in a sea of bitterness; for Thou didst behold the deplorable state of the world, the crimes and excesses of mankind, the torrent of iniquities which deluged the earth, the multitude of souls which would perish and be cast into hell, the glory of Thy heavenly Father, outraged, the reproach of Thy Passion and sufferings, and their uselessness with regard to so many sinners, who, notwithstanding the shedding of Thy blood for them, would be lost for ever.

O my Saviour, am I not also a cause of sorrow to Thee? Thou lamentest over me, Thou seest the sad state of my soul, my tepidity and negligence, my unfaithfulness and resistance to Thy grace, the little sorrow I have conceived, my little care for amendment, the danger to which I am exposed of dying in so sad a state. Thou lamentest all this, and I am not touched; Thou art afflicted, and I am insensible. Heart of my God, Thou prayest and I know not how to pray; if I pray, it is with so little attention, fervor, or devotion, that my prayers deserve not to ascend to the throne of Thy mercy. My God, teach me how to pray, that at least, in virtue of Thy sacrifice which I offer Thee, my prayer may be pleasing in Thy sight. Yes, my God, in this holy confidence I offer Thee the homage of prayer for the salvation of my soul, whose misery and extreme necessity Thou knowest.

I beseech Thee also to remember all those for whom I ought to pray—my relations, that we may be united much more strongly by the bonds of grace than by those of blood; my friends, that Thou mayest be the bond and center of our friendship; my benefactors, beseeching Thee to render them a hundredfold the goods which I have received; and the vengeance which I desire for my enemies is, that Thou wouldst visit them with Thy graces. I pray to Thee also, in a particular manner, O my God, for the Church, my tender mother, for the Sovereign Pontiff, and all Religious. Shed over all Thy abundant benedictions; give to all of us hearts according to Thy Heart, uniting us all in the same holy fellowship. Bless in particular our own Religious Community.

Heart of Jesus, praying and suffering, I adore thee, and beseech thee to unite my prayers with thine.

Heart of Jesus, lamenting and agonizing, I adore thee, and beseech thee to inspire my heart with the same sentiments.

Heart of Jesus, offering thyself in sacrifice to the

eternal Father, I adore thee, and beseech thee to offer me in sacrifice with thyself.

FROM THE GOSPEL TO THE ELEVATION.

The Heart of Jesus Humbled and Annihilated.

O MY sweet Saviour! with what floods of bitterness is not Thy Sacred Heart deluged! With what torrents of humiliation is it not overwhelmed! Led, or rather dragged from tribunal to tribunal, from one indignity to another, before judges who are Thy enemies, tied and bound as a slave, accused as a criminal, Thou art judged and condemned as a malefactor, a seducer, a disturber of the public peace.

At the house of Caiphas Thou art given up to insults, and the injuries and affronts of a troop of soldiers, who make Thee undergo the most infamous treatment.

Before Annas Thy face is dishonored by a shameful blow, the most audacious outrage that can be perpetrated amongst men.

By Herod Thou art covered with a white robe in sign of mockery. Thou art treated as a fool before his whole court, who turn into contempt and insult the esteem and admiration of which Thou hast been the object.

By Pilate Thou art placed on a level with a robber and a malefactor, and Thou hast the sorrow to see this infamous wretch preferred before Thee.

Dragged through the streets of Jerusalem, Thou wast obliged to undergo the yells, the cries, and imprecations of the immense populace there assembled, who load Thee with curses and maledictions. O King of glory, what a flood of humiliations overwhelmed Thy Heart! but what marvellous virtue Thou dost display! what meekness, what patience, and charity! Thou dost pray for those who outrage Thee. Thou offerest Thy sufferings for those who persecute and afflict Thee.

O adorable Saviour, this sacrifice of Thy Heart was

necessary in order to repair the glory of Thy outraged Father, to humble the proud exaltation of our minds, to confound the detestable pride with which our hearts are swelled, to make us know the inestimable value of humiliations, to give us in Thy Passion a touching example to which we can have nothing to oppose. Even on our very altars, to what a condition dost Thou reduce Thyself for the love of us! And yet, O my God, how astonishing and deplorable it is, that notwithstanding so striking an example, pride should still hold dominion over us; for, alas! how much of vanity, self-love, and sensitiveness do we not possess!

My divine Saviour, how much have I not to reproach myself with on this point! I seek only the applause and esteem of men, as if Thine were not sufficient. I can suffer and endure nothing for Thee, Who hast undergone so much for me; the least humiliation afflicts and dejects me; my spirit is rebellious, my heart swells, my whole soul is disturbed and agitated; a cowardly and worthless human respect makes me betray my duty and Thy interests. Oh, how can I call myself Thy disciple, and acknowledge Thee for my Master and my God? Was it necessary, then, O my Saviour and my Lord, that Thou alone shouldst drink of the chalice of humiliations? No, my adorable Master, I will share it with Thee, I will receive it from Thy hands, I will have a part in Thy abasements; and if I have not the courage to meet humiliations, I will at least accept with submission those which Thou shalt send me. From henceforth I offer Thee the sacrifice of my pride and my vanity, in order to unite myself to Thee in Thy annihilations.

If nature rebels, or self-love complains, I will follow Thy example and implore Thy grace. This divine example, drawn from Thy Heart and passing into mine, will render the chalice of Thy humiliations precious, even consoling to me, and one drop of its bitterness will

be sweeter to me than all the deceitful and guilty pleasures of this blind and perverse world.

O Heart of Jesus, saturated with indignities, make me share in thy chalice.

O Heart of Jesus, steeped in an ocean of sorrows, steep my heart in thy tears.

O Heart of Jesus, plunged in an abyss of humiliations and suffering, destroy my self-love and pride.

FROM THE ELEVATION TO THE COMMUNION OF THE PRIEST.

The Heart of Jesus Suffering and Expiring on the Cross.

WAS it necessary, O my Jesus, that, after having given up Thy Sacred Heart to the greatest humiliations, Thy body should be delivered to excessive torments? To what a condition art Thou reduced by the terrible scourging! Thy body is bruised, torn, and covered with wounds. Thou art bathed in the streams of Thy adorable blood, and yet they cease not to strike Thee, and to exercise over Thee all the fury, cruelty, and hatred of which they are capable.

But, O my God, in the midst of these excessive sufferings of Thy body, what are the emotions of Thy Heart?

Thou dost suffer with patience, O sweet Saviour, submitting Thyself to Thy heavenly Father, offering to Him Thy torments, begging of Him the forgiveness of our sins, regarding Thyself as a victim sacrificed for our salvation, beholding those streams of blood with resignation, and even with joy, in order that our sins might be washed away, and that the voice of this adorable blood, rising even to heaven, might obtain grace and mercy for us.

Thou sufferest everything for me, O adorable Heart of my Saviour, and yet the least suffering is a torment to me; I fear even the very name of suffering and pain. I care so much for my body, seeking its ease and guard-

ing it so carefully, without remembering that it is a body of sin, which I ought to subject to the rigors of penance. Ah! my Saviour, do I not see that by my care in avoiding suffering I increase Thine, rendering those sufferings useless for my salvation?

All Thy sufferings in this cruel scourging, O my Saviour, nevertheless are little else than the commencement of Thy torments. Thy sacrifice must be consummated. I behold Thee loaded with Thy cross, taking the way to Calvary. Suffer me, O my God and Saviour, to follow Thee in spirit, and step in Thy bleeding footsteps. What do I see, great God, what marvelous spectacle does faith present to me? A suffering God! a dying God! a God dying in excess of pain! a God dying for the love of those who cause His death! At such a sight what can I say; how can my heart express the sentiments with which it is filled?

Ah! my Saviour, how eloquently dost Thou preach upon Thy cross the great truths of faith which Thou hast announced to us! How dost Thou make known the greatness of the inexorable justice of God, the excellence and the price of our souls, but, above all, the malice and enormity of sin, the severity and horror of the punishments which are reserved for it in eternity. And they are my sins, O Heart of my God, which Thou bewailest, which Thou dost lament upon the cross. They are my sins which led Thee there, which fastened Thee to its wood, which have shed Thy sacred blood, and caused Thy death; and I, my Saviour, am not filled with sorrow at the foot of Thy cross. Should I not weep with sorrow for having offended my God, caused the sufferings of Jesus, rendered myself responsible for His blood, and guilty of His death? Thy Heart is still open for me upon Thy cross, O Jesus. Thy arms are extended tenderly to receive me, and I return to Thee with sincerity and sorrow.

Every day Thou renewest on our altars, in an un-

bloody manner, the bloody sacrifice which Thou didst once offer upon Calvary. It is this sacrifice that I offer Thee, as Thou didst offer it to Thy heavenly Father. Suffer me to unite to Thy sacrifice the sacrifice of myself, and especially that of a contrite and humble heart. I beg of Thee to give me a heart broken with sorrow to offer to Thee, and thus render the victim worthy of Thee, worthy to be sacrificed to Thee.

FROM THE COMMUNION OF THE PRIEST TO THE END OF MASS.

The Heart of Jesus Concealed and Buried in the Sepulcher.

BELOVED Saviour, Thy body is placed in the sepulcher, the last of the humiliations which Thou hadst to undergo in this world, for humiliation was to accompany Thee even to the tomb. O my soul, what a state of abasement for God made man is this, to be in the world as not there, hidden in the bosom of the earth, surrounded by the shades of death, given up to obscurity in the region of darkness, absolutely destitute of everything, for even the tomb in which Jesus reposes is not His, thus verifying the words He had said of Himself: "The birds of the air have their nests; but the Son of man hath not where upon to lay His head." Yet in this state of humiliation Thou, my Jesus, dost preserve all Thy power.

Behold, my soul, the great example given us for our imitation. St. Paul tells us that we are dead, that our life must be "hidden with Jesus Christ in God." Yes, my divine Saviour, in Thy tomb I will learn detachment from the world, forgetfulness of the world, death to the world and to myself, the nothingness of earthly things, the love of retirement, and strict union with God; for Thou shalt take the place of all, O Jesus, when for Thee I have quitted all with heart and mind.

O my God, vouchsafe to accept these resolutions; I

renew them in this holy sacrifice, and I offer them to Thee in union with Thine own. I beg of Thee to give me the grace to preserve them in my soul as long as I live, and grant that I may persevere in them until death.

O adorable Heart of my Saviour, Thou wast not always in humiliation, suffering, and sorrow. After so many trials and conflicts, Thou didst ascend into heaven, the conqueror of Thy enemies; triumphing over the world, death, and all the powers of hell, Thou art exalted in glory, and seated at the right hand of the heavenly Father.

Heart of my God, I rejoice in Thy glory and Thy triumph. Shall I one day share Thy glory and Thy happiness? It is only through Thee and Thy merits that I can hope for and merit this grace. I beseech Thee to give it me in virtue of the sacrifice which I offer Thee. Thou hast offered Thyself for me upon our altars; receive me one day in Thy sacred tabernacle, in order that I may praise Thee for ever with Thy elect; and as a pledge of this happiness, vouchsafe to ratify in heaven the blessing which Thy priest gives us on earth, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Holy Mass in Union with the Sacred Heart of Jesus.

For the Feast of the Sacred Heart of Jesus and for the First Fridays of Each Month.

Special parts, i.e., Introit, Collect, Epistle, Gradual, Gospel, Offertory, Secret, Communion, and Post-Communion from the proper Mass:

Miserebitur of the Roman Missal.

PREPARATORY PRAYER.

ETERNAL Father, I offer Thee the sacrifice which Thy divine Son made of Himself on the cross,

and which He now renews on our altars. I offer it in the name of all mankind, with the Masses which are now being celebrated, and which will be celebrated throughout the world, in order to adore Thee and render Thee all possible honor and glory; to thank Thee for Thy innumerable benefits, to appease Thy justice provoked by our sins; to give Thee the satisfaction Thou dost expect; also to obtain grace for myself, for Thy Church, for my friends and relations, for the whole world, in particular for Religious and for the souls in purgatory.

I wish to assist at this holy Mass with the dispositions of the Blessed Virgin Mary, when she stood on Mount Calvary, in the shadow of the cross, offering the sufferings of her Son for the redemption of the world. O Lord Jesus Christ! I desire to offer myself, in union with Thy Sacred Heart, for all the intentions for which Thou now offerest Thyself to God, Thy Father.

AT THE CONFITEOR.

O DIVINE Jesus, Thou art the Victim, laden with all the iniquities of the world; Thou hast wept for our sins, and expiated them by Thy Passion and death. I come to mingle my tears with Thine; I confess to Thee, O Lord, in the presence of Mary, ever virgin, and of all the angels and saints, that I have sinned exceedingly in thought, word, and deed; that it is my ingratitude which pierced Thy Heart, and put Thee to a cruel death. O God, my Saviour, through Thy tears, through Thy agony in the Garden of Olives, through Thy precious blood and the wound in Thy Sacred Heart, I beseech Thee to pardon me, and to grant me the remission of all my sins.

AT THE INTROIT (*Miserebitur*).

HE shall be merciful, according to the multitude of His mercies; for He hath not from His Heart

laid low nor cast off the children of men; the Lord is good unto them that hope in Him, to the soul that seeketh Him. Alleluia, Alleluia. The mercies of the Lord I will sing for ever, unto generation and generation.

AT THE KYRIE.

KYRIE eleison;
Christe eleison;
Kyrie eleison.

LORD, have mercy;
Christ, have mercy;
Lord, have mercy.

FATHER in heaven, have mercy on us, the work of Thy hands!

Heart of Jesus, have pity on us, for whom thou hast shed thy most precious blood!

Holy Spirit, have compassion on us, and sanctify us.

AT THE GLORIA IN EXCELSIS.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee; we give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us; Thou Who takest away the sins of the world, receive our prayers; Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

AT THE COLLECT.

GRANT, we beseech Thee, almighty God, that we, who, glorying in the Most Sacred Heart of Thy beloved Son, commemorate the singular benefits of His love towards us, may rejoice alike in their action and in their fruit.

O GOD, the protector of those that hope in Thee, without Whom nothing is sure, nothing is holy: multiply upon us Thy mercy, that, Thou being our Ruler and Guide, we may so pass through temporal gifts that we lose not those which are eternal. Through Jesus Christ our Lord. Amen.

AT THE EPISTLE.

(*Lesson of the Feast of the Sacred Heart.*)

I WILL give thanks to Thee, O Lord, for Thou wast angry with me: Thy wrath is turned away, and Thou hast comforted me. Behold, God is my Saviour, I will deal confidently, and will not fear: because the Lord is my strength and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon His name: make His inventions known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice and praise, O thou habitation of Sion, for great is He that is in the midst of thee, the Holy One of Israel. (Isaias xii. 1–6.)

GRAD. O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow. *V.* Having loved His own who were in the world, He loved them unto the end. Alleluia, Alleluia. Learn of Me, because I am meek and humble of Heart: and ye shall find rest to your souls. Alleluia.

AT THE GOSPEL.

AT *that time*, Jesus, knowing that all things were now accomplished that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus,

therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony; and his testimony is true. (John xix. 28–35.)

AT THE CREDO.

I BELIEVE, O my God, the truths which Thou hast revealed to Thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be conformable to my faith; that my faith may be animated by good works; and that, in particular, I may live in imitation of the Sacred Heart of Jesus, according to the spirit of my vows. Sweet Heart of Jesus, Thy kingdom come! Mayest Thou reign in all hearts. Put into my heart Thy spirit—the spirit of meekness, humility, obedience, poverty, and chastity. Jesus, meek and humble of Heart, make my heart like unto Thine.

AT THE OFFERTORY.

BLESS the Lord, O my soul; and never forget all He hath done for thee; Who satisfieth thy desire with good things. Alleluia. (Psalm cii. 2–5.)

AT THE SECRET.

DEFEND us, O Lord, who offer to Thee Thy holocaust; and that our hearts may be more fer-

vently prepared for it, enkindle within them the flames of Thy divine charity.

LOOK down graciously, O Lord, upon the offerings of Thy suppliant Church, and grant that they may sanctify and save Thy people.

AT THE PREFACE.

IT is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, Who hast appointed the salvation of mankind to be wrought on the wood of the cross; that from whence death came, thence life might arise, and that he who overcame by the tree might also by the tree be overcome. Through Jesus Christ our Lord, through Whom the angels praise Thy majesty, the dominations adore it, the powers tremble before it; the heavens, the heavenly virtues, and blessed seraphim, with common jubilee, glorify it. Together with whom we beseech Thee that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

AT THE CANON.

O GOD, infinitely holy, if my sins provoke Thee, and make me hateful in Thy sight, look upon the Lamb without spot, that taketh away the sins of the world, and, beholding His merits, remember not my ingratitude. Behold the Sacred Heart of Thy divine Son! This Heart, infinitely merciful, prayed for me on Calvary, and will soon renew the sacrifice of itself for me upon the altar. Eternal Father, I offer Thee the sacrifice of Jesus Christ, Thy beloved Son, in satis-

faction for my sins and for the wants of the holy Catholic Church.

Remember, O good and gentle Jesus, that none who had recourse to Thy Sacred Heart, implored its assistance, or cried for pardon, were ever abandoned. Animated with this confidence in Thy goodness and mercy, O Divine Heart, and groaning beneath the weight of my iniquities, I prostrate myself before Thee. Have pity on me, and listen to my prayers. Our Father in heaven Who has deigned to give Thee to us for our salvation, will, through Thee and united with Thee, receive our prayers. Through Thy merits we hope to obtain the pardon of our sins, the special graces that we ask for now, and, above all, the grace of perseverance, that with the angels and saints we may praise Thee now on earth, and bless Thee for ever in heaven.

O sweetest Heart of Jesus, I implore,
That I may ever love Thee more and more.

AT THE MEMENTO OF THE LIVING.

MOST merciful Father! in the name of Jesus, in memory of His Passion and death, and of His Heart, wounded for love of us, we beseech Thee to protect Thy holy Church. Sanctify and exalt it as the spouse of Thy divine Son. Bless His Holiness, our chief Pastor, our bishops, and our priests.

Remember also, O Lord, my parents, my relatives, my friends, my benefactors, and all those who have asked me to pray for them, and for whom I have promised to pray. Bless them, and by Thy grace advance them in the way of salvation.

O good and loving Jesus, take to Thy Sacred Heart all who belong to the Apostleship of Prayer, all who are devoted to Thy interests. Thy kingdom come! Strengthen Thy faithful servants, that by their fidelity and zeal they may compensate Thee for the outrages which are inflicted

upon Thee in the Sacrament of Thy love by those who unfortunately do not love Thee.

AT THE ELEVATION.

Cast a look of adoration and love upon the sacred Host when it is elevated by the priest; then incline your head devoutly and say:

I SEE upon the altar placed
The Victim of the greatest love;
Let all the earth below adore,
And join the heavenly choirs above:
Sweet Sacrament, we Thee adore.
Oh! make us love Thee more and more.

Jesus! dear Pastor of the flock,
That crowds in love about Thy feet,
Our voices yearn to praise Thee, Lord,
And joyfully Thy presence greet:
Sweet Sacrament, we Thee adore.
Oh! make us love Thee more and more.

Ejaculations.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment and in all the world, to the end of time.

EUCHARISTIC Heart of my Jesus, whose blood is the life of my soul, I will no longer live, but live thou alone in me!

AT THE MEMENTO OF THE DEAD.

O FATHER of mercies, in the name of Thy beloved Son, in memory and in virtue of the wound of His Sacred Heart, His bitter Passion, and His cruel death, in consideration also of the dolors of the immaculate heart of Mary, of all the loving transports of the

saints, and of all the torments of the martyrs, I beseech Thee to have pity on the souls of the faithful departed; particularly on the souls of our friends, relatives, benefactors, and the associates of the League of the Sacred Heart. Eternal rest give unto them, O Lord, and may perpetual light shine upon them. O Jesus, mercy! Blessed be Thy Sacred Heart, and may Thy precious blood, shed for us in Thy Passion, obtain for us that heavenly inheritance, where we shall dwell with Thee in honor and glory, and bless Thee for ever.

AT THE PATER NOSTER.

Recite slowly and devoutly the sublime prayer which Jesus Himself taught His disciples. Surely nothing better can be substituted here.

OUR Father, Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

AT THE COMMUNION.

MY heart hath expected reproach and misery; and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none; Alleluia. (Psalm lxviii. 21.)

SPIRITUAL COMMUNION.*

MY good Lord, my dear Jesus! I am sorry for having wounded Thy loving Heart by my sins, because Thou art infinitely good, and sin displeases

* This Mass in honor of the Sacred Heart may be used profitably, whenever we assist at the holy sacrifice; hence an act of spiritual communion is here inserted for those days on which we do not approach the holy table.

Thee. Like the beloved disciple, let me rest upon Thy Heart, and let me grieve, together with Thee, for the outrages that are committed against Thee in the Sacrament of Thy love. I give Thee my heart and my love, if my poor love can comfort Thee. I love Thee above all things, and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart, and nourish my soul unto life everlasting. Let my soul, O Lord, feel Thy sweetness. Let me taste how sweet Thou art, O Lord, that, being allured by Thy love, I may never sin by running passionately after worldly pleasures. "Thou art the God of my heart, and the God that is my portion for ever." Oh, Thou Lamb of God, Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. Give me but Thy love and Thy grace! May the sweet flame of Thy love consume my soul, that so I may die to the world for the love of Thee, as Thou hast vouchsafed to die upon the cross for the love of me.

PRAYERS AFTER COMMUNION.

BEING fed with peaceful delights and life-giving sacraments, we suppliantly beseech Thee, O Lord our God, that Thou, Who art meek and humble of heart, wouldst make us clean from the stain of every vice, and cause us to abhor more steadfastly the vanities of the world.

MAY we be renewed, O Lord, by the sacred mysteries we have received; and may they expiate our sins, and prepare us for Thy eternal mercies. Amen.

AT THE BLESSING.

BLESSED be the Sacred Heart of Jesus! Bless us, O Lord, as Thou didst bless the little children,

and again Thy disciples at Thy glorious ascension into heaven, so that we may persevere in Thy grace, and be numbered on the last day among the elect, whom Thou wilt call the blessed of Thy Father, and invite into Thy eternal kingdom.

AT THE LAST GOSPEL.

V. The beginning of the holy Gospel, according to St. John.
R. Glory be to Thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God: to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*here the people kneel*), and dwelt among us: and we saw His glory, the glory as it were of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

AFTER MASS.

The Anima Christi, as on page 213; *prayers ordered by Pope Leo XIII. to be said after every Low Mass, as on page* 228.

A Mode of Hearing Mass for the Faithful Departed.

MAKE YOUR INTENTION.

O GOD of all mercy, I come to offer Thee the blood of the Lamb without spot, for the souls which Thou lovest, and which long and sigh for the blessedness of seeing Thee and glorifying Thee in heaven. Just, indeed, are Thy punishments; yet, we beseech Thee, open to them this day the boundless treasure of the satisfaction of Thy divine Son; and bestow upon them in this holy sacrifice wherewithal to discharge the debt which they still owe to Thy sovereign justice.

If you intend to communicate, and wish to offer your communion for particular souls, say:

I beseech Thee, O Lord, to apply to the souls of N.N. the indulgences which I hope to be able to obtain by the communion I am about to receive.

A PRAYER BEFORE MASS.

O ETERNAL God, Who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, priests, kindred, and benefactors, and by the institution of the sacrifice of the Mass hast left us the means of testifying our love and gratitude toward them even after death, vouchsafe that the Mass I this day offer in union with Thy minister, for the souls of N.N. may shorten their sufferings, if they be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, benefactors, spiritual or temporal, or ancestors, tormented in these intense flames, who were the instruments of Thy providence in bestowing on me existence, education, and innumerable other blessings, grant that I may be the

means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to Thy eternal joys; through Jesus Christ our Lord. Amen.

AT THE BEGINNING OF MASS.

O ALMIGHTY God, with Whom the spirits of the just live, and in Whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless Thee for the saints already admitted into Thy glory, so we humbly offer up our prayers for the afflicted souls who continually sigh after the days of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold Thee, and in Thy glorious light eternally rejoice. Through Jesus Christ our Lord. Amen.

INTROIT.

GRANT them, O Lord, eternal rest, and let perpetual light shine upon them. Ps. A hymn becometh Thee, O Lord, in Sion, and a vow shall be paid to Thee in Jerusalem; hear my prayer; all flesh shall come to Thee. Grant them, etc.

Lord, have mercy on them.
Christ, have mercy on them.
Lord, have mercy on them.

COLLECTS.

O GOD, Whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant N., that Thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end, but command it to be received by Thy holy angels, and to be carried to paradise, its true country, that, as

in Thee it hoped and trusted, it may not have to endure the pains of hell, but come to the possession of eternal joys. Through Jesus Christ our Lord. Amen.

O GOD, the Creator and Redeemer of all the faithful, grant unto the souls of Thy servants departed the remission of all their sins, that by pious supplications they may obtain the pardon which they have always desired. Grant this, O God, Who livest and reignest for ever and ever. Amen.

EPISTLE.

(1. Thess. iv. 12–16.)

BRETHREN: And we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with Him.

For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

For the Lord Himself shall come down from heaven with commandment and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ shall rise first.

Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

GRADUAL.

ETERNAL rest grant to them, and may perpetual light shine upon them. *V.* (Ps. cxi. 7.) The just shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT.

RELEASE, O Lord, the souls of all the faithful departed from the bonds of their sins. *V.* And by the assistance of Thy mercy, may they escape the sentence of Thy justice. *V.* And enjoy the bliss of eternal light.

THE SEQUENCE.

(*Dies Iræ.* *See page* 940.)

THE GOSPEL.

AT that time Jesus said to the multitude of the Jews: Amen, amen, I say unto you that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

THE OFFERTORY.

O LORD Jesus Christ, King of glory! deliver the souls of all the faithful departed from the painful prison of purgatory. We offer Thee, eternal Father, a sacrifice of praise and of prayer: accept it on behalf of the souls we commemorate this day, and let them pass from death to life.

Here make an offering also of your own death and sufferings in union with the holy sacrifice, thus:

O my God, I offer Thee also the hour of my death and all the pains I am destined to suffer from this moment

until my last breath, for Thy glory, and in union with the bitter pains of Jesus' Passion and death.

MAY the most just, most high, and most adorable will of God be done in all things, be praised and magnified for ever.

Indulgence of 100 days, once a day.—Pius VII., May 19, 1818.

OMNIPOTENT Lord! Who dost permit evil that good may spring from it, listen to the humble prayers, by which we ask of Thee the grace of remaining faithful to Thee, even unto death. Grant us also, through the intercession of Mary ever blessed, that we may always conform ourselves to Thy most holy will.

SECRET.

HAVE mercy, we beseech Thee, O Lord, on the souls of Thy servants (*name them*), for whom we offer this Victim of praise, humbly beseeching Thy majesty that by this sacrifice they may arrive at rest eternal, through Jesus Christ our Lord. Amen.

PREFACE.

IT is truly just and salutary, to return Thee thanks at all times, and in all places, O almighty Father, eternal God. Through Jesus Christ our Lord, and through His merits, we hope for a glorious resurrection; so that if the sentence of death alarm and deject, the promise of immortality consoles and animates us; for to Thy faithful servants death is only a passage from this life to a better one. Therefore we unite with all the blessed citizens of the heavenly country in singing a hymn to Thy glory, and saying without ceasing: Holy, holy, holy, Lord God of Sabaoth: heaven and earth are full of Thy glory. Blessed is He that cometh in the name of the Lord; His blood pleads for pardon, and His voice rises ever to the throne of mercy in behalf of the faithful. Amen.

THE CANON.

WE therefore suppliantly beseech Thee, O Father of mercies, through Jesus Christ, Thy Son, Our Lord, graciously to accept and bless this holy sacrifice which we offer Thee for the peace and prosperity of the holy Catholic Church, for Thy servant, our father, Pope N., for our bishop and clergy, and for all Thy faithful Catholic people: for the living, that they may prepare for death; and for the dead, that they may obtain eternal rest.

WE recommend to Thee, O Lord, the souls of Thy servants N.N., and as, in mercy to them, Thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord, that the souls for whom we pray are Thy creatures, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee; none that can work wonders like unto Thine.

Let their souls find comfort and mercy in Thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation; for though they sinned, they still retained a true faith in Thee, O Holy Trinity, Father, Son, and Holy Ghost, and a lively zeal for Thy honor; they faithfully adored Thee and died in favor with Thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord, we beseech Thee, the sins and ignorance of their youth, but according to Thy great mercy, be mindful of them in Thy glory. May the heavens be now opened to receive them. May the archangel St. Michael, chief of the heavenly host, conduct them. May the holy angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter, the apostle to whom were given the

keys of heaven, receive them. May holy Paul, the apostle who was a vessel of election, help them. May St. John, the beloved disciple to whom God revealed the secrets of heaven, intercede for them. May all the holy apostles, to whom was given the power of binding and loosing, pray for them. May all the blessed and chosen servants of God intercede for them, that being delivered from present confinement and suffering, they may be admitted into the kingdom of heaven, through the assistance and merits of Our Lord and Saviour Jesus Christ, Who livest, etc.

And now, all-powerful God, at this awful moment, when, by the words of consecration, Thy divine Son is actually present, I offer up to Thee this same beloved Son, Who died for mankind. I humbly entreat Thee, through the infinite merits of His death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

AT THE ELEVATION.

HAIL! most blessed Jesus, eternal Son of the most high God! Oh, deign to be merciful to those for whom we pray; Thou Who didst expire on the cross for their sake, give rest to their souls.

HAIL! sacred blood, that flowed for the sins of the world; wash away whatever stains may render Thy servants unfit to be admitted into heaven. O good and merciful God, look on the face of Thy Christ, in Whom Thou art always well pleased, and permit the souls for which He suffered to rest eternally in Thy divine presence.

AFTER THE ELEVATION.

LORD Jesus Christ, we earnestly entreat Thee by Thy bitter agony and prayer in the garden to

become an advocate with Thy eternal Father on behalf of Thy servants N.N. Lay before Him, we conjure Thee, all those drops of blood which in Thy anguish of spirit flowed from Thy sacred body, and offer them as a sacrifice of atonement, that thereby the souls of N.N. may be discharged from all the punishment still due to divine Justice for their sins.

LORD Jesus, Who wast pleased to suffer death on the cross for the redemption of mankind, we humbly beseech Thee to offer up all the anguish and pain which Thou didst endure, especially at the moment of Thy death, on behalf of Thy servants, that Thy precious merits may be accepted for the repose of their souls.

LORD God almighty, I beseech Thee, by the precious body and blood of Thy divine Son Jesus, which He gave with His own hand upon the eve of His Passion to His beloved apostles to be their meat and drink, and which He left to His whole Church to be a perpetual sacrifice and life-giving food of His own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love; that, with Thy divine Son, and with Thy Holy Spirit, it may ever praise Thee for this Thy wondrous love in Thy eternal glory. Amen.

LORD God almighty, I beseech Thee, by the precious blood which Thy divine Son shed on the cross from His most sacred hands and feet, deliver the souls in purgatory, and especially that soul for which I am most bound to pray; that the blame rest not with me that Thou bringest it not forthwith to praise Thee in Thy glory and to bless Thee forever. Amen.

LORD God almighty, I beseech Thee, by the precious blood, which gushed forth from the side of Thy divine Son Jesus, in the sight and to the extreme

pain of His most holy Mother, deliver the souls in purgatory, and especially that one amongst them, which was ever the most devout to our blessed Lady; that it may soon attain unto Thy glory, there to praise Thee in her, and her in Thee, world without end. Amen.

Have mercy, aiso, O Lord, in a particular manner upon all the souls in purgatory, who once belonged to this House, and upon all who were members of our Congregation.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them. Amen.

PATER NOSTER.

O DIVINE Jesus! at Whose name every knee doth bend, in heaven, on earth, and in hell! Sovereign Judge of the living and the dead! may Thy name be honored by the deliverance of the souls for whom we pray. May the gates of heaven be open to receive them, and may Thy will, which desires the salvation of all men, be this day perfectly done in their regard. Grant that, after having been fed on the bread of sorrow, they may be fed with the living Bread of heaven in the possession of Thyself. We implore Thy forgiveness of the sins of our parents, friends, and benefactors, particularly of the sins to which we unhappily have been accessory. Preserve us from those avenging flames, which we have but too well merited by our repeated abuse of grace, our tepidity in Thy service, and our negligence in resisting temptation. Deliver us from sin, the greatest of all evils, and enable us to feel and understand that it is a dreadful thing to fall into the hands of the living God. Amen.

AT THE AGNUS DEI.

LAMB of God, Who takest away the sins of the world, grant them rest. Lamb of God, Who

takest away the sins of the world, grant them rest. Lamb of God, Who takest away the sins of the world, grant them everlasting rest.

AT THE COMMUNION.

I MOST ardently desire, O my adorable Saviour, that Thou wouldst honor this day the dwelling of my heart by Thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory whom Thou lovest, though Thy justice forces Thee to banish them for a time from their heavenly inheritance. Look, nevertheless, O merciful Redeemer, on the work of Thy hands; hasten the happy hour of their deliverance. Grant me the graces of a spiritual communion, that I may submissively accept and patiently bear all that is disagreeable and painful to inclination, and thus avert a long separation from Thee after the close of my mortal life. Amen.

POST-COMMUNION.

GRANT, we beseech Thee, O Lord, that our humble prayers on behalf of the souls of Thy servants, both men and women, may be profitable to them; so that Thou mayest deliver them from all punishment due to their sins, and make them partakers of the redemption Thou hast purchased for them. Who livest, etc.

AT THE LAST GOSPEL.

MAY now the bright company of angels meet your souls, O departed servants of the Lord; may the holy apostles receive you; may the triumphant army of glorious martyrs, confessors, and virgins welcome you; and may peace and joy be your portion forever in the company of all the saints. May you behold

this day your blessed Redeemer face to face in the garden of paradise, and rejoice forever in the Beatific Vision —the happiness of the elect.

A PRAYER AFTER MASS.

AND now, O God, having recommended to Thy mercy the souls of Thy departed servants, grant we may ever remember that we are most certainly to follow them. Give us grace to prepare for our last hour by a good life, that so death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of all sinners; inspire them, we humbly beseech Thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted, and, obtaining pardon for their sins in this life, be happy with Thee forever in the next. Amen.

Mode of Hearing Mass in Honor of the Blessed Virgin Mary.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

A PRAYER BEFORE MASS.

O MY God, I humbly prostrate myself before Thee, to assist at the holy sacrifice of the Mass, and to adore my sovereign Lord in the great mystery of the Passion and death of Thy holy Son. I praise and glorify Thee in union with the holy and immaculate Virgin Mary, whom Thou hast sanctified and preserved from all stain of original sin, and hast ordained to be the Mother of Thy only-begotten Son, my Lord and

Redeemer. Grant that I and all these faithful here present may assist at the celebration of this mystery of love with humility and purity of heart, with that reverence, fervor, and devotion with which Mary, the blessed Mother of Jesus Christ, prayed to Thee during the many years she remained in the Temple; but particularly when she received the message of the angel, who, in Thy name, saluted her—"full of grace, and blessed amongst women."

O holy Mary, Mother of God, and Queen of heaven and earth! to thee we, poor banished children of Eve, have recourse. I intend to assist at this holy sacrifice in thanksgiving to God the Father, for having predestined thee His chosen daughter; to the eternal Son for having made thee His beloved Mother; to the Holy Ghost for having sanctified thee His cherished spouse. Pray for me and for all thy servants. Obtain that I may participate in the fruits of the Passion and death of thy beloved Son, Our Lord and Redeemer, on Whose mysteries I am going to meditate during this holy sacrifice of the Mass. Amen.

O Mary, refuge of sinners, conceived without sin, pray for us who have recourse to thee!

AT THE BEGINNING OF MASS.

O INFINITE Creator and merciful God! Thou hast been pleased, by the incarnation of Thy only-begotten Son, to repair the losses caused by the disobedience of our first parents; Thou didst send the angel Gabriel to that chosen maid who, by becoming the Mother of the Redeemer, crushed the infernal serpent's head, and brought salvation to all mankind. Do Thou, O Lord, Who displayed Thy infinite power in forgiving and showing mercy to poor sinners, give ear to our humble prayers, and grant that we, who firmly believe that Thy eternal Son became man in the chaste

womb of the Blessed Virgin Mary, and that she is, therefore, truly the Mother of God, may be helped by her prayers. I adore Thee, O my God, in this profound mystery, the fruits whereof were first felt by the precursor, who, at the words of Mary's salutation to St. Elizabeth, was sanctified in his mother's womb. Let us give praise to God, for He is good, and His mercy endureth for ever. My soul doth magnify the Lord; my spirit rejoiceth in God my Saviour. But I am unworthy, O Lord, of Thy favors. How can I dare to appear before Thee, O my God?

I confess to almighty God, to the blessed and immaculate Mary, ever virgin, to St. Michael the archangel, to John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned in thought word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed and immaculate Mary, ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

To thee, O merciful Queen of heaven and earth, I have recourse. It has never been heard of that any one invoked thee and was forsaken. Plead for me before thy divine Son and obtain for me the pardon of my sins.

AT THE INTROIT.

HAIL, holy Mother, who didst bring forth the King who reigns over heaven and earth forever! Hail, Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the

fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

AT THE KYRIE ELEISON.

O LORD, have mercy on me! O Jesus, have mercy on me! O Lord Jesus, have mercy on me, a sinner!

O Mary, refuge of sinners, pray for me!

AT THE GLORIA IN EXCELSIS.

GLORY be to God on high, and peace on earth to men of good-will. O my God, I unite my praises with those which the heavenly spirits sang to Thee on that night, when Thy beloved Son, made man, was born of the Virgin Mary in the stable of Bethlehem. My heart is full of gladness, because for my salvation the Word of God was made man, and dwelt among men. Glory, praise, and adoration be to God the Father, to God the Son, and to God the Holy Ghost; three Persons in one God. O holy Virgin Mary, thou art the glorious Mother of my Redeemer. Remember the joy thy immaculate and maternal heart did feel when for the first time thou didst behold, adore, and embrace thy God and thy infant Son in the stable of Bethlehem. O blessed Mother of God, pray to thy Son, that I may be made partaker of the joy of heaven. Amen.

COLLECT OF THE BLESSED VIRGIN.—FROM THE VOTIVE MASS OF THE BLESSED VIRGIN MARY.

Let us pray.

GRANT, we beseech Thee, O Lord God, that we Thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of the

blessed Mary, ever virgin, may be delivered from present sadness and enjoy eternal gladness. Through Our Lord Jesus Christ, etc.

FOR THE CHURCH.

MERCIFULLY hear, O Lord, the prayers of Thy Church, that all opposition and error being removed, she may serve Thee with undisturbed devotion.

FOR THE POPE.

O LORD God, the Pastor and Ruler of all the faithful, look down on Thy servant N., whom Thou hast appointed pastor over Thy Church, and grant, we beseech Thee, that he may edify, both by word and example, those who are under his charge, and that with the flock entrusted to him he may arrive at eternal happiness. Through Christ our Lord. Amen.

AT THE EPISTLE.

O ALMIGHTY and merciful God, Who never ceasest to direct our hearts to the knowledge of Thy law, to instruct us through the ministry of Thy holy Church, grant that we may faithfully attend to the lessons of salvation which Thou givest us. May Thy holy word fructify in the soil of our hearts; may our souls be guided by Thy holy law and directed to the possession of Thee. O God, have mercy on us, and bring us to Thee, as by the appearance of a miraculous star Thou didst bring the Wise Men to the stable of Bethlehem, where they found and adored the Saviour in the arms of the Blessed Virgin Mary, His holy Mother, and offered Him, with their hearts, their mysterious presents. O blessed Mary, obtain for us the grace to follow the inspirations of the Holy Ghost, and amid

the perils that beset our path in this world, to direct our steps in the way of salvation. O Mary, guide us to Jesus,

> . . . by the light of thee,
> Bright Star of the Sea!

AT THE GOSPEL.

MY dear Redeemer, I give Thee thanks for the inestimable favor Thou hast bestowed upon me, by calling me to the knowledge of Thy holy Gospel, and making me a child of the one holy Catholic and Apostolic Church. I believe and confess all and each of the articles of faith which Thou hast revealed to Thy Church, and which the same Church proposes and teaches. I am ready, if it be Thy will, to shed the last drop of my blood for my faith. I return Thee thanks for that love which prompted Thee to leave to Thy Church in the Holy Sacrament of the Altar Thy body and blood, Thy soul and divinity. I believe, O Lord, that Thou art really present in the Holy Eucharist. When with the eyes of faith I see my Lord upon the altar, I can say: "Now, O Lord, let Thy servant depart in peace, for my eyes have seen Thy salvation." O sweet Mary, thou didst bring thy holy Son to the Temple, and didst offer Him to the eternal Father. The holy man Simeon received Jesus in his arms from thy hands. Oh, bring my Saviour into my poor heart, that I may love nothing else but Him and thee. Amen.

AT THE OFFERTORY.

O HOLY Father, almighty and eternal God, accept from the hands of Thy minister the unspotted Host which he offers Thee in the name of the Church, for the honor, glory, and adoration of Thy divine Majesty, in memory of the nativity, life, sufferings, death, Resur-

rection, and Ascension of Our Lord Jesus Christ, and in honor of the Blessed Virgin Mary, and of all the saints. In the spirit of humility and contrition of heart I now offer to Thee, O Lord, this bread and wine, which, through the words of benediction, which Christ our Lord instituted at the Last Supper, will be changed into the body and blood of Thy divine Son, our Saviour. Come, O almighty and eternal God, the Sanctifier, and bless this sacrifice prepared for the praise and glory of Thy holy name. Receive, O Lord, this sacrifice to the praise and glory of Thy infinite Majesty, to our benefit, and to that of the whole Church, and also to the honor of the blessed Mother of Jesus Christ, that she may vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through Christ our Lord. Amen.

O merciful God, direct and assist me in the dangers of this life, as Thou didst direct Mary, the blessed Mother of Jesus, and her pure spouse, St. Joseph, in their flight into Egypt. O Lord, save Thy servants, who repose all their confidence in Thee, and who honor Thy blessed Mother.

SECRET.

MAY this oblation procure us peace and happiness here and hereafter, through the intercession of the Blessed Virgin Mary.

FOR THE CHURCH.

PROTECT us, O Lord, while we assist at Thy sacred mysteries, that being employed in acts of religion we may serve Thee both in body and mind.

FOR THE POPE.

BE appeased, O Lord, with the offering we have made, and cease not to protect Thy servant, N., whom Thou hast been pleased to appoint pastor over Thy Church. Through Christ our Lord. Amen.

AT THE PREFACE.

IT is truly meet, and just, and right, and available to salvation, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God, and bless and glorify Thee, on the *veneration* * of the blessed Mary, ever virgin, who, by the overshadowing of the Holy Ghost, conceived Thy only-begotten Son, and, her virginity still remaining, brought forth the eternal Light of the world, Jesus Christ our Lord. By whom the angels praise Thy Majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues and blessed seraphim with common jubilee, glorify it. Together with whom we beseech Thee that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of Sabaoth; the heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

AT THE CANON.

O ALMIGHTY God, Thy beloved Son and my Lord Jesus Christ has commanded me, by His word and example, to be always occupied with the things that are Thine. It was in the Temple that His blessed Mother and St. Joseph found Him on the third day after His departure from them. Grant that I may

* Name the particular festival.

never depart from Thee by sin. But if I ever have the misfortune of forfeiting Thy holy grace, I will sue again for mercy in the Sacrament of Penance. Pray for me, O glorious Mother of God, and be my advocate before thy Son. At thy suggestion He changed, in Cana of Galilee, water into wine; beg of Him to change my heart too, to purify and sanctify it, that it may be worthy of Him for ever.

O my God, when Mary pronounced these words: "Behold the handmaid of the Lord, be it done unto me according to thy word," Thy only-begotten Son became incarnate in her womb. In like manner at the words of consecration, which are about to be pronounced by Thy minister, the same Jesus Christ, Thy Son, descends on our altars, and miraculously changes the substance of bread and wine into His body and blood, soul and divinity. I humbly adore Thee, O loving Saviour, in this mystery of Thy love. Through that divine charity which moved Thee to utter those consoling words a few moments before the institution of this Sacrament: "With desire I have desired to eat this pasch with you before I suffer," I beg of Thee to have mercy on me, and to forgive me my sins. Help me in my necessities, strengthen me against the enemies of my soul, and grant me the grace I stand in need of to secure my eternal salvation.

I pray to Thee also, O Lord, for Thy holy Church, for our holy father the Pope, for our bishops, and all pastors of souls; for our Superior and for all the members of our Order, for my parents, relatives, benefactors, friends, and enemies. Grant Thy particular blessings to the pious clients of Thy blessed Mother. Bless the poor, the sick, and those who are in their agony. Have mercy on those who have recommended themselves to my prayers, who pray for me, and finally on all those for whom I am in justice or charity bound to pray. Grant peace and concord to all Christian

princes and people. Convert poor sinners, enlighten infidels, and bring back heretics from the ways of error. May all be united in one fold, under one Shepherd, Jesus Christ, the true Pastor of our souls.

Holy Mary, thy divine Son now comes upon the altar. Present to Him my lowly adoration. O my Jesus, come; come, my Saviour. Receive the prayers I offer Thee through the hands of Thy blessed Mother. Come, O Lord Jesus. With the angels, who are prostrate before the altar, I exclaim: Holy, holy, holy, Hosanna to Him that cometh from the highest heavens—ever blessed be His name!

AT THE ELEVATION OF THE HOST.

O JESUS Christ, Thou art the true Son of God. I adore Thee in this holy Sacrament. Be Thou propitious to me and forgive me my sins.

AT THE ELEVATION OF THE CHALICE.

O ADORABLE blood, which Jesus, the true Son of God and true Son of Mary, has shed for me on the cross! I adore Thee, O my Redeemer, and I hide myself in Thy sacred wounds, from which the price of my redemption flowed. O Jesus, grant that I may live for Thee and die for Thee. Help, O Lord, Thy servants whom Thou hast redeemed with Thy precious blood.

AFTER THE ELEVATION.

An Act of Adoration.

O MERCIFUL Father, look down from Thy heavenly throne on the holy and immaculate Victim now reposing on this altar. Thou hast given us Thy only Son, and with Him and through Him Thou hast bestowed on us all the treasures of Thy grace. In this holy sacrifice Thou hast furnished us with the means

of offering Thee the adoration Thou deservest. Jesus Christ here present adores Thee for us. Accept His adoration, which is worthy of Thy sovereign Majesty Ah! how happy am I to have wherewith to discharge my obligation toward Thy divine Majesty. This oblation is infinitely more pleasing in Thy sight than those of Thy servant Abel, of Abraham, the father of the faithful, or of Melchisedech, the high priest, who offered bread and wine as the figure of the sacrifice of Thy Son Jesus Christ our Lord.

AN ACT OF THANKSGIVING.

ACCEPT, O most merciful God, the sacrifice of Thy Son in thanksgiving for all the benefits Thou hast granted me. Thou hast created me to Thine own image and likeness. Thou hast redeemed me with Thy Son's precious blood. Thou hast called me to the true faith, and preserved me from eternal death, which I so often deserved for my sins. Thou hast called me as one of Thy favored children to follow Thee more closely in the way of the evangelical counsels. What return shall I make Thee for these and all Thy favors? I offer Thee Thy only Son, Who, before He instituted this Most Holy Sacrament, lifted up His eyes, and gave thanks to Thee, His Father almighty. I offer Him now immolated on this altar; and thus I make an adequate thanksgiving for all the blessings Thou hast bestowed on me and on all mankind.

AN ACT OF ATONEMENT.

JESUS, my Saviour! By Thy Passion and death Thou hast purchased for me the rewards of eternal life, and Thou still continuest to offer Thyself a holocaust of propitiation in the holy sacrifice of the Mass. Therefore, I offer Thee to Thy eternal Father

as an atonement for my innumerable sins. O heavenly Father, by the sacrifice of Thy Son Thou hast cancelled the handwriting of the decree which stood against me, and hast fastened it to the cross. No longer does the blood of calves or other victims propitiate Thee to penitent sinners; Jesus is our atonement. His precious blood, like that of Abel, cries out to Thee for mercy. Look on Thy divine Son; forgive me my sins, which I detest from the bottom of my heart. Have mercy on me a sinner; forgive me through the merits of Jesus Christ.

AN ACT OF SUPPLICATION.

O MY God, I am unworthy to appear before Thee. I acknowledge my misery and poverty. Thou art the fountain of all grace, and the source of all good. Thy beloved Son has commanded me to pray to Thee, and to call Thee by the consoling name of Father. Therefore I prostrate myself with confidence before Thee, and present to Thee my humble supplication through the same Lord Jesus Christ, Who makes intercession for me. Grant me a lively faith, a firm and constant hope, and an ardent charity toward Thee and my neighbor. Save my soul. Give me strength to vanquish my spiritual enemies. Grant me a humble resignation to Thy holy will in the adversities of this life; and, above all, the gifts of final perseverance in Thy love and service. Through Christ our Lord. Amen.

Have mercy also, O Lord, on the souls of the faithful departed—on those of my parents, benefactors, relatives, friends, and on all those for whom I am bound to pray. Remember, O Lord, those who while living were most devoted to Thy blessed Mother; grant them all rest from their torments, and bring them to heaven. I apply to the souls in purgatory the holy indulgences granted to the faithful who assist at the holy sacrifice of the Mass, and I intend to enter into the dispositions

necessary to gain them, through Thy grace and mercy.

Our Father, Who art in heaven, etc.

O my Redeemer! Thou hast commanded me by word and example to forgive my enemies. I forgive them from the bottom of my heart for the love of Thee. Grant them, O Lord, all the graces and blessings that are necessary for their spiritual and temporal welfare. Now, my Saviour, as I have done what Thou hast commanded, do Thou fulfil what Thou hast promised, and forgive me my sins.

Thou didst not forget me, O sweet Jesus, even in Thy agony. Before expiring on the cross Thou didst leave me Thy sorrowful and afflicted Mother to be my Mother also. "Behold thy Son—behold thy Mother." I return Thee thanks, O my Saviour, for this inestimable favor. And thou, my tender Mother, thou hast begotten me at the foot of the cross. I am the child of thy sorrow. Take me under thy protection. Conduct me to Jesus. Teach me to love Him. O Mother, O tender Mother! how happy am I in the glorious privilege of being thy child. O Mary, show that thou art my Mother.

AGNUS DEI.

LAMB of God, Who takest away the sins of the world, have mercy on me. (Three times.)

SPIRITUAL COMMUNION.

O JESUS! Thou hast given us in the Holy Eucharist Thy body and blood to be our spiritual nourishment, through which we may have life everlasting. Would that I were worthy to receive Thee this day in the holy communion! I desire, with all my heart, to receive the living Bread which came down from heaven.

O Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed. (Three times.) Let me taste, at least, the sweetness of a spiritual communion. Come to me, Jesus, my Lord, my Master. Come and refresh my soul. Strengthen me, that in union with Thee I may do perfectly the heavenly Father's will. Let me never be separated from Thee by sin.

Soul of Jesus, sanctify me. Body of Jesus, save me. Blood of Jesus, wash me. Water out of the side of Jesus, purify me. Passion of Jesus, comfort me. O good Jesus, hear me. Hide me within Thy sacred wounds. O Sacred Heart of Jesus, receive me. O immaculate heart of Mary, plead for me, and love me.

O sweet Mother, obtain for me the grace of receiving the holy communion with worthy dispositions, especially in my last sickness, when I shall be called to appear before the tribunal of God, that, through the merits of my Saviour's death and Passion, and thy intercession, I may have life everlasting. Amen.

AFTER COMMUNION.

MY loving Saviour, after having suffered for three hours the most cruel agony; after having accomplished all that had been foretold of Thee, Thou didst expire on the cross. All nature trembled at Thy death The rocks were split asunder—and yet, alas, my ungrateful heart is insensible. I have, by my sins, been Thy heartless executioner. O my Redeemer, how can I dare to stand before Thee? But Thou didst pardon the penitent thief; and this inspires me with the hope that Thou wilt pardon me also, and admit me, like him, to the enjoyment of Thy happy kingdom.

O Mary, Queen of martyrs, through the sorrow which overwhelmed thy heart at the foot of the cross, while thou wert witnessing the last painful act of Our Saviour's

Passion—through the anguish thou didst feel when thou didst accompany His sacred body to the tomb, and the desolation thou didst experience on thy return, I beseech thee to obtain that His Passion and thy sorrows may be ever engraven on my heart, that I may never cease to deplore my sins, which were the cause of His death and of thy anguish.

AT THE POST-COMMUNION.

HAVING received, O Lord, what is calculated to advance our salvation, grant that we may be always protected by the patronage of the blessed Mary, ever virgin, in whose honor we have offered this sacrifice to Thy divine majesty.

FOR THE CHURCH.

WE beseech Thee, O Lord, not to leave exposed to the perils of human life those whom Thou hast permitted to partake of these mysteries.

FOR THE POPE.

WE beseech Thee, O Lord, that the participation of this Divine Sacrament may protect us from all dangers, and redound to the safety and defence of Thy servant, N., whom Thou hast appointed pastor over Thy Church, together with the flock committed to his charge. Through Christ our Lord. Amen.

AT THE BENEDICTION.

HOLY and adorable Trinity, Father, Son, and Holy Ghost, to Thee be honor, praise, and glory. May this blessing, which I humbly receive from the hands of Thy minister, be an anticipation of that one which I trust Thou wilt give me after my death, and on the day of judgment. May the blessing of God the

Father, of God the Son, and of God the Holy Ghost come upon me now and for evermore. Amen.

AT THE LAST GOSPEL.

O MY God, I believe in Thee, I hope in Thee, and I love Thee with all my heart. May Thy holy Gospel be propagated throughout the world. Assist the ministers whom Thou hast appointed to carry the light of faith to unbelievers, or to revive it among lukewarm Christians. Grant to all the clergy that spirit of zeal, fortitude, and knowledge which Thou didst impart to Thy holy apostles on the day of Pentecost. Thou hast commanded us, O Lord, to pray to the Lord of the harvest that He may send laborers to work in His vineyard. Wherefore I humbly beseech Thee, Who didst open the prophets' mouths, and didst call the apostles to announce Thy word, to send us worthy pastors, and to grant that they may edify the flock, destroy errors and abuses, root out vice, dispel ignorance, and establish Thy reign in the souls Thou hast redeemed with Thy blood. Bless all Religious, that they may be faithful to their holy calling, and advance with all zeal possible Thy kingdom on earth. Reign Thou, O Christ, over all Religious, and over all men by Thy love, and inspire them all with a love of Thy kingdom and fidelity in Thy services. O Word of God made flesh, grant us the grace that we may be admitted to the kingdom of Thy glory. Amen.

A PRAYER AFTER MASS.

I GIVE Thee thanks, O my God, for having permitted me to assist at this holy sacrifice. I humbly ask pardon for all the negligences and distractions I may have given way to. Eternal praise be given to Thy holy name for all the privileges bestowed on the

Blessed Virgin Mary, whom Thou didst preserve from the stain of original sin, and didst make worthy to be the Mother of Our Redeemer. Thou didst place her on a throne of glory to be Queen of heaven and earth. I rejoice at her glory, because she is the Mother of Jesus, and my Mother also. O loving Mother, protect thy children, and conduct them to heaven. O holy Mary, succor the distressed; strengthen the weak; comfort the afflicted; pray for the people; intercede for the clergy; make supplication for devout women, and in particular for Religious. May all experience thy assistance, rejoice in thy glory, and praise God with thee for evermore.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord, that we Thy servants may enjoy perpetual health of mind and body; and, by the glorious intercession of the Blessed Virgin Mary, may be delivered from present sorrow and attain to eternal joy. Through Christ our Lord. Amen.

Ejaculations.

MY Queen! my Mother! remember I am thine own. Keep me, guard me, as thy property and possession.

Indulgence of 40 days each time.—Pius IX., Aug 5, 1851.

O MARY, who didst come into this world free from stain! obtain of God for me that I may leave it without sin.

Indulgence of 100 days, once a day.—Pius IX., March 27, 1863.

Devotions for Confession.

BEFORE CONFESSION.

MY Lord and my God! Prostrate before Thee, full of shame and confusion, I acknowledge I have broken my solemn promise to Thee, my loving Father—that promise on account of which Thou hast so often forgiven me in the past.

O good Jesus, Saviour of the world, who gavest Thyself to the death of the cross to save sinners, look upon me, a miserable sinner, who implores Thy mercy. Spare me, Thou Who art my Saviour, and pity my sinful soul; loose its chains, heal its sores. Lord Jesus, I earnestly desire to return to Thee, and I am sorry with my whole heart that I have ever offended Thee.

Help me now, my dear heavenly Father, for I am weak, and wounded, and wretched; but I come full of confidence to Thee, for Thou art my strength; out of Thee there is no rest, without Thee there is no hope, therefore I put my whole trust in Thee.

O my God, make known to me the wounds which sin has made in my soul. Come to my aid, O Lord; without Thee I can not discover them. O eternal light, dispel my darkness. Heart of Jesus, enlighten me; show me my faults, make known to me my sins. Grant that I may see them all as Thou Thyself dost behold them, and give me courage and strength to lay them bare without reserve and with a truly contrite heart.

O most gracious Virgin Mary, beloved Mother of Jesus Christ, my Redeemer, intercedc for me, that I may make a good confession. Obtain for me true sorrow for my sins, that they may be all washed away in the precious blood of thy dear Son Jesus, and a firm purpose not to offend Him in the future.

Prayers to the Holy Ghost Before Confession.

Veni, Creator Spiritus and Veni, Sancte Spiritus, as on pp. 551–553.

COME, Holy Ghost, enlighten my mind and inflame my heart, so that I may confess my sins worthily, and, being truly penitent, may amend my life, and henceforth serve Thee faithfully and glorify Thee with all the powers of my soul and of my body.

Our Father, Hail Mary.

To God the Father glory be,
And to His sole-begotten Son;
The same, O Holy Ghost, to Thee,
While everlasting ages run.

Preparatory Prayers.

ADORABLE Majesty, God almighty, I believe that Thou art here present. I adore Thee and thank Thee for all the benefits which I have received from Thee, particularly for having created me to Thine own image and likeness; for having permitted me to be born in the bosom of the Catholic Church and adopted as one of Thy children, in the Sacrament of Baptism; for having preserved me to the present time and saved me from hell by Thy sufferings and death; for having so often washed me from my sins in the Sacrament of Penance, and so often fed me with Thy body and blood in the holy communion; for having called me to the religious state by a particular predilection. O my God, one life is too short to love Thee, an eternity is too short to thank Thee for so many benefits! O Holy Ghost, Source of light, vouchsafe to shed a ray thereof upon my heart; come and assist me to know my sins; show them to me, O Lord, as distinctly as I shall know them when I depart this life, when I shall have to appear before Thee to be judged. Amen.

Examen for Confession.*

"THOU shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets." (Matt. xxii.)

AGAINST GOD.

1. HAVE I performed the penance enjoined in my last confession?

2. Have I neglected any spiritual duty through sloth, or without leave, viz., Meditation, Mass, Communion, Examen, Rosary, etc.?

3. Have I discharged those duties carelessly and with wilful distractions?

4. Have I yielded to diffidence in God's mercy, and dejection of mind?

5. Have I spoken with levity or disrespect of anything belonging to religion?

VOWS.

1. HAVE I received or disposed of anything without permission? Of what value?

2. If tempted against the virtue of purity did I neglect to pray?

3. Have I disobeyed any order or murmured against any direction?

4. Have I neglected or carelessly discharged my appointed duties in the service of the children, the sick, the poor, etc.?

AGAINST MY NEIGHBOR.

1. HAVE I wilfully entertained feelings of jealousy, aversion, resentment, or contempt?

2. Have I held uncharitable conversations, or been unkind in act or manner?

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* Consult the Index for other Examinations of Conscience.

3. Have I judged or suspected others rashly?
4. Have I yielded to impatience or irritability in word or manner?
5. Have I told lies?

AGAINST MYSELF.

1. HAVE I yielded to thoughts or feelings of vanity, pride, or impatience?
2. Have I yielded to sensuality, sloth, or idleness?
3. Have I neglected or carelessly done my appointed work?
4. Have I indulged idle, useless thoughts?

ACT OF CONTRITION.

O MY God, I love Thee above all things. I hope, by the merits and Passion of Jesus Christ, to obtain pardon of my sins. I grieve from the bottom of my heart for having by them offended Thy infinite goodness. I detest them more than all imaginable evils. I unite my grief for them to that by which Jesus Christ was oppressed in the Garden of Olives. I firmly resolve, by the assistance of Thy grace, nevermore to offend Thee.

(Whenever you will have said this prayer, with the requisite determination of avoiding all sin, go in peace to confession, without scruple and without fear.—*St. Ligouri.*)

A More Detailed Method of Examination.

Sacraments.—Defective examination of conscience; want of contrition and purpose of amendment.

Equivocation.—Dissimulation in accusing one's self; neglecting the penance or deferring it too long; paying no attention to the advice of the confessor; receiving holy communion without preparation; neglecting thanksgiving.

Meditation.—Want of promptitude and recollection on first awaking; neglecting the remote or immediate preparation; not giving all the time prescribed to it; not following method in making it.

Holy Mass.—Dissipation at the moment of preparation; losing part of it by one's own fault; wilful distraction (say if it was on a day of obligation).

Examination of Conscience.—Not giving the time prescribed to it, or passing all the time in distraction; not making an exact search for one's faults; giving way to discouragement; being vexed, instead of exciting one's self to contrition.

Spiritual Reading, Prayers, Divine Office.—Not giving the prescribed time to it; reading through curiosity, without choice, without preparation; saying morning and evening prayers, Rosary, and other prayers hastily or without attention; distractions, carelessness during the offices of the Church; want of attention at sermons and instructions; want of confidence in God; want of perfect resignation to His holy will; coldness, indifference; seldom calling to mind God's presence; irreverence toward the Blessed Sacrament.

Obedience.—Contempt, criticising, censures, judgments against Superiors; want of respect, whether in speaking to them, or of them; interior or outward murmuring; disobeying the command, or not complying with the desire manifested, or the advice given by them; criticising the command; obeying through compulsion, or in a manner entirely human, without viewing the matter in the light of faith; want of indifference for employment places, etc.; breaking the rules.

Poverty.—Giving or receiving without permission; lending or taking without permission; having anything superfluous either in what belongs to one's office, or in anything else; being out of temper when deprived of such things, or in want of anything; not taking care of things which are given for one's use or for one's work; breaking, tearing, soiling, or losing by too much haste, carelessness, or frivolity.

Chastity.—Transgressions of the rules of modesty.

Charity.—Detractions, aversions, contempt of one's neighbors, indiscreet reports; sharp words, railleries; rough or impatient words; want of complaisance, meekness, and gentleness; rash judgments and unjust suspicions, whether communicated to others or not; envy, jealousy, contentions, reproaches, antipathy, sourness, impatience; particular friendships.

Humility.—Voluntary thoughts of pride or vanity; excessive self-love; preferring one's self before others; being vexed at their success; speaking in one's own praise; speaking with haughtiness and disdain; proud, disdainful, imperious in gestures, gait, or looks; excusing one's self, flying from humiliations, avoiding them by every means, even by falsehood and evasions; being excessively taken up with one's self; acting through human respect, or to attract the esteem of others.

Mortification.—Following one's own ill-humor or caprice; gratifying the senses, as the eyes, by dissipation or curiosity; the hearing, by the desire to hear or know unprofitable things; the smell, by taking pleasure in sweet scents, and showing great dislike for bad; the taste, by eating with sensuality or gluttony.

Employments.—Discharge them faithfully; conscientious regard for particular rules of one's employment.

Instruction of Youth.—Acquitting one's self of it negligently, without viewing it in the light of faith; want of application to study; not preparing lessons of catechism and other branches of knowledge; want of careful watchfulness, of firmness, of sweetness of temper, and of patience; antipathy, undue preference; little or no zeal for the instruction of children, for the reformation of their hearts, for their perseverance in good; too great familiarity with them, or their relatives.

Domestic Employments.—Want of subordination to Superiors, or to those in the higher offices; acting too much upon one's own ideas; acting with too great haste; having little or no zeal and care for one's employment; not actuating one's work with a spirit of faith.

Care of the Sick.—Watchfulness; punctuality; diligence; kindness; patience; supernatural motive in all actions.

Means of Arriving at Perfection.

In General.—Simple submission to God, and simple attention to His presence.

1. *In Behavior.* — Uniformity, straightforwardness, modesty, prudence, meekness, firmness.

2. *In Conversation.*—Cheerfulness without dissipation, prudence in words, forgetfulness of self, chariness in giving advice.

3. *In Fault.*—Humble and sincere acknowledgment profound sorrow without discouragement, recourse to God, trust in His mercy.

4. *In the Use of the Sacraments.*—Purity of heart and intention, detachment from sensible devotion, lively faith, practical fervor.

5. *With God.*—Filial confidence, striving to do His will, calmly waiting the manifestation of His will, obedience, prompt, generous, unreserved.

6. *With our Neighbor.*—Cordial readiness to oblige, forbearance, complaisance without servility, deference without flattery, condescension without human respect.

7. *With Ourselves.*—Strict justice, self-denial, practical and persevering patience under all trials.

8. *For our Body.*—Moderate care, discreet rigor, sobriety in all things.

9. *For our Imagination.*—Unruffled calm at its wanderings, contempt for its illusions, and diversion of the mind in its importunities.

10. *For our Mind.*—Wise distrust of one's lights, happy ignorance of one's merit, holy use of one's talents.

11. *For our Heart.*—Fidelity in banishing from it every kind of trouble, watchfulness over all its movements, sacrifice of all that is contrary to the good pleasure of God.

12. *Life of Faith.*—That is to say, entire conformity with Jesus Christ in thoughts, feelings, language, works, and continual and universal dependence on His holy Spirit. Happy the soul which is faithful to the practice of these means! In her God is well pleased; she enjoys God; she finds all in God; she secures the eternal possessions of God.

Interior Practice.

PLEASE not to withdraw from creatures until you find yourself alone with God.

Interior Occupation for the Days of Recollection.—Every month, if possible, devote half an hour to examining the state of your soul. Employ in this way the time of meditation, if you have no other moments at your disposal. Examine yourself particularly on these three essential points: 1st. Spiritual Exercises; 2d. The Holy Rule; 3d. The Predominant Failing.

I. SPIRITUAL EXERCISES.

1st. ON awaking, have you, by a fervent act of love, cast yourself into the Sacred Heart of Jesus?

2d. Have you been exact in reciting the customary prayers while dressing? In recalling to mind the subject of your meditation? In rejecting every idle thought?

3d. With what respect and diligence have you hastened to the chapel to begin your prayer?

4th. How do you prepare for meditation? How do you exercise the power of your soul during it? Do you try to awaken corresponding sentiments in your heart? Do you form practical and detailed resolutions upon the fault which you wish to extirpate, or the virtue which you have proposed to acquire? Do you foresee occasions of avoiding the one and practising the other? When you finish meditation do you take care to look back upon the manner in which you have performed it, and to choose a good thought on which you may dwell during the day?

5th. Besides the general intentions, do you propose to yourself some particular end when you assist at the holy Mass?

6th. Do you neglect the means proposed to make the remembrance of the presence of God easy for you during the day? Such as ejaculatory prayers, and examining yourself after every action?

7th. Do you make your examination according to the method prescribed, and with the intention of deriving benefits from it?

8th. How do you spend the time of the visit to the Blessed Sacrament?

9th. Do you honor the mysteries in saying your beads? Do you take care to form some particular intention?

10th. Do you make spiritual reading with attention?

11th. While undressing, do you call to mind the subject of the meditation prepared for the next day? Do you take care to say the prayers recommended? Do you reject all distractions? Do you retire to rest in the Sacred Heart of Jesus, and go to sleep occupied with some good thought?

12th. What fruit do you derive from confession? With what care do you prepare for it? Do you spend a sufficient time in recollection afterward?

13th. How do you prepare for holy communion on the previous evening and in the morning? How do you make your thanksgiving?

14th. Are you careful to direct your intentions for the indulgence?

2. THE HOLY RULE.

1st. WHAT is your conduct as to obedience? Do you endeavor to make it prompt, entire, and blind? Do you consider Jesus Christ in the person of your Superiors, Whose place they hold?

2d. Do you fulfil your office and your occupation with zeal, and according to the view of your Superior?

3d. Are you careful to ask the smallest permission?

4th. What are your dispositions with respect to poverty? Are you content to feel some of its effects? Do you practise it, as much as possible, in those things of which you have the use, and in the care of things entrusted to you?

5th. How do you observe the rules of modesty?

6th. Have you for all your Sisters a truly fraternal charity, that proves itself in thoughts, words, and deeds? Do you render willingly to your Sisters the service which they may ask of you?

7th. What is your exactness and punctuality to the sound of the bell; your fidelity in keeping silence, and, in a word, in the entire perfect observance of the Holy Rule?

8th. Observe the faults you have committed and make a special resolution on those points wherein you have found yourself most deficient.

3. PREDOMINANT FAULT.

Of whatever kind it may be, examine yourself on these four points:

1st. DO you, as far as possible, make this fault, or its opposite virtue, the subject of your particular examen?

2d. Are you constant and earnest in your efforts to overcome the difficulties which you meet with in this combat?

3d. Are you careful to humble yourself for your faults, and to give a faithful account of them?

4th. Are your faults as frequent as those of the previous month?

Texts of Holy Scripture to Excite Sorrow for Sins, and Confidence.

These may be read over, or meditated upon, in order to excite confusion and sorrow for sin, and confidence in God's infinite mercy.

HEAR, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them; but they have despised Me (Isa. i. 2).

Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord. For My people have done two evils. They have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water (Jer. ii. 12, 13).

Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God. . . . Thou hast broken My yoke, thou hast burst My bonds, and thou saidst: I will not serve (Jer. ii. 19, 20).

What are these wounds in the midst of Thy hands? . . . With these I was wounded in the house of them that loved Me (Zach. xiii. 6).

Crucifying again to themselves the Son of God, and making Him a mockery (Heb. vi. 6).

I will arise, and will go to my Father, and say to Him: Father, I have sinned against heaven, and before Thee (Luke xv. 18).

Have mercy on me, O God, according to Thy great mercy (Ps. l. 3).

A contrite and humbled heart, O God, Thou wilt not despise (Ps. l. 19).

If your sins be as scarlet, they shall be made as white as snow (Isa. i. 18).

As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live (Ezech. xxxiii. 11).

I say to you, there shall be joy before the angels of God upon one sinner doing penance (Luke xv. 10).

Reflections for Contrition and Amendment.*

THE sight of *hell*, whose endless pains one mortal sin deserves; the sight of *heaven*, whose dreadful loss one unrepented mortal sin entails; the sight of *Gethsemane*, where we see—

> "Beneath the olives' moon-pierced shade
> Our God alone, outstretched and bruised
> And bleeding on the earth He made;"

the sight of the *pretorium* of Pontius Pilate, where, at the column of the flagellation, we behold Our Lord on the pavement in a pool of His own most precious blood; the sight of the thorn-crowned Saviour, falling under the weight of the cross, along the *Via Dolorosa;* the sight of *Calvary*, where we behold the good and gentle Jesus nailed upon a cross, and, in bitter agony and desolation, dying a malefactor's death—all impress upon us the heinousness and hatefulness of sin as well as the patience and goodness of God, and thus lead us to true and tender sorrow for our own sins. One mortal sin banishes God's grace from the soul. Unhappy is the soul which loses its God by sin. God, Who is all love, all holiness, detests sin with infinite loathing and hatred. We trample on the precious blood of Jesus Christ, we crucify Him anew when we commit sin. Detest at this moment all your sins, and resolve rather to suffer anything than ever again to offend God, Who is infinitely good and holy and worthy of all your love. Take your crucifix in your hand, and consider attentively what a death that was which our dear Lord suffered on Calvary. Has ever malefactor suffered more than He? Think of the scourging that went before; think of the

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* Vide "Confession and Communion for Religious.'

crown of thorns; look at Him now, nailed to the cross—the living flesh nailed—hands and feet nailed by the huge spikes driven through them into the wood. The gentlest handling of those wounds would be agony, and He has to hang upon them with the whole weight of His body for three hours—until death.

Look at Him—see the tortured head; the dull, glazed eyes; the parched lips; the quivering limbs; the ever-widening wounds. Think of the intense thirst; the dislocated bones; the agony of every nerve and muscle. Could I look unmoved upon the worst of malefactors in such a pitiable plight?

And is He a malefactor? No.

Why, then, is He here? For me—in my place—to suffer the pains due to my sins. He is here, hanging on the cross, to teach me what sin is—what sin deserves—to what my sins have brought Him. If ever I have committed one mortal sin, I have had a distinct share in bringing about this death of pain and shame. See how uncomplainingly He suffers in every member of His body, in every faculty of His soul. See how the divinity withdraws its support from the humanity except to enable it to suffer more. See how willingly He endures all this—*for me*, to atone for my sins, to satisfy the Father for me, to win me the absolutions of my life.

O Jesus, I fall on my face before Your cross to ask for an "intimate knowledge of the hatefulness of sin," to ask for grief, tears, and a sense of pain in union with You in torment, debased thus in order to die for my sins.

Can I doubt that the fruit of Your Passion will be the full remission of all my sins, that if they *be as scarlet they will be made as white as snow?* He, that spared not even His own Son, but delivered Him up for us all, how will He not also with Him give us all things—give me His forgiveness and His peace?

God is infinitely good; He is holiness itself. We can not understand what sin is because we can not un-

derstand what God is. And yet the attribute of God which sin outrages most directly is the one that impresses us more than any other—His holiness. We fear it more than we fear His wisdom, His power, or even His justice.

It was the holiness of God from which Adam and Eve sought to hide themselves, "amidst the trees of paradise," after their sin.

If, when Our Lord came amongst us, the little children swarmed around Him, and publicans and sinners pressed upon Him, so that their company was made a reproach against Him, it was because He veiled His holiness When for an instant He let its presence be felt, all men quailed before it. Peter felt it after the miraculous draught of fishes. It was the holiness rather than the power of Our Lord that impressed him, and made him fall at Jesus' knees and cry out: "Depart from me, for I am a sinful man, O Lord." (Luke v. 8.) The centurion felt it when he said, "Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my servant shall be healed." (Matt. viii. 8.) The soldiers and the priests felt it in the Garden, when they went back and fell to the ground. At the Last Day it will be the holiness of God that will terrify the wicked and make them cry to the mountains and rocks to fall upon them and hide them "from the wrath of the Lamb." The angels are not pure in His sight. Before His throne the eternal song is "Holy, Holy, Holy," as they cover their faces with their wings.

O holiness of God, I fall on my face before you, to ask for contrition for my sins. "Have mercy on me, O God, according to Thy great mercy." (Ps. l. 3.) "O God, be merciful to me a sinner." (Luke xviii. 13.) O God, what must You be in Yourself! What must be the overflowing goodness of that nature which can spend itself on one like me! Shall I not love it for its own sake?

O God, all good, the only good, surely the proof of Your infinite goodness is found in this—that You are good *to me.* You must be infinitely good to be good *to me.* O goodness of God, which I have outraged, O patience of God, which I have tried so sorely, I grieve most sincerely that I have ever offended you, I grieve for the sins of the past week, for the sins of my past life, especially for . . . And I purpose, with the help of Your grace, to labor with new courage at the work of my salvation and perfection, particularly by the avoidance of this fault, . . . and by attention to my particular examination.

Et dixi, Nunc cœpi. Now do I begin. "Help me, O Lord God, in my good resolution and in Your holy service, and give me grace now, this very day, perfectly to begin; for all I have hitherto done is nothing."

ACT OF CONTRITION AND PRAYER FOR PARDON.

O MY God, Thou hast been so good to me, but I have been so careless and lukewarm in my devotion to Thee. I have entangled myself too much in vain and transitory things; I have been too self-indulgent and too eager for earthly pleasures. Sweet Spouse of my soul, divine Master, here in Thy presence, I am overwhelmed with shame and confusion at the sight of my many sins, offences, and imperfections. But Thou, O God, wilt not despise a contrite and humble heart. I confess to Thee, most tender Father, that I have sinned exceedingly in thought, word, and deed. I am truly sorry for having sinned, because Thou art infinitely good, and sin displeases Thee. Thou hast chosen me from among so many who were more worthy of Thy special love and graces, to be quite near to Thee, and to serve Thee in this holy house of religion; yet I have been neglectful of my duties, and have often been more devoted to self than to Thy interests. Have

mercy on me, my God, and forgive me my sins, which I abhor and regret—not from any selfish motive, but simply and solely because they have offended Thee, Who in Thyself art so good, so holy, so infinitely worthy of all my affections. I love Thee, O infinite Goodness, with all my heart and above all things, and I am firmly resolved, with the help of Thy grace, to avoid the occasions of sin, and nevermore to offend Thee. In the name of Jesus, Thy Son, in Whom Thou art well pleased; in view of His merits, I beseech Thee to pardon me all my offences, and to restore me to Thy love, as a kind and tender Father. Bless me, good Father, and grant me the grace to be faithful to Thee unto death. Amen.

SHORT AND EFFICACIOUS ACT OF CONTRITION.

(*St. Mechtildis.*)

O SWEET Jesus, I grieve for my sins; vouchsafe to supply whatever is lacking to my true sorrow, and to offer for me to God the Father all the grief which Thou hast endured because of my sins and those of the whole world. Amen.

ACT OF SORROW.*

(*At the foot of the cross.*)

MY dear Lord and Saviour, my sins have fastened Thee to this cross. I know it is just as if I had myself fixed the crown of thorns upon Thy brow; as if, with my own hands, I had driven the nails through Thy sacred hands and feet. O my sweet Jesus, I did not know what I was doing in committing these sins. I did not think—but I see it now. I have struck and wounded and insulted Thee. I am sorry, *heartily* sorry for all my sins. Forgive me, dear Lord; I will

* From "Flowers of Nazareth."

confess them now, and I firmly resolve with Thy help, never to commit them again.

ANOTHER ACT OF CONTRITION.

O LORD Jesus Christ, Lover of our souls, Who, for the great love wherewith Thou hast loved us, wouldst not the death of a sinner, but rather that he should be converted and live; I grieve most sincerely that I have offended Thee, my most loving Father and Redeemer, to Whom all sin is infinitely displeasing; Who hast so loved me that Thou didst shed Thy blood for me, and endure a most cruel death. O my God! O infinite Goodness! would that I had never offended Thee. Pardon me, O Lord Jesus, pardon me, most humbly imploring Thy mercy. Have pity upon a sinner for whom Thy blood pleads before the face of the Father.

O most merciful and forgiving Lord, for the love of Thee I forgive all who have ever offended me. I firmly resolve to forsake all sins, and to avoid the occasions of them; and to confess, in bitterness of spirit, all those sins which I have committed against Thy divine goodness, and to love Thee, O my God, for Thine own sake, above all things and for ever. Give me Thy love, O Lord, and the grace of final perseverance.

Offering of Confession.

MY God and Saviour, I offer Thee the confession I am going to make in obedience to Thy will, for the increase of Thy glory, to obtain pardon for my sins, for all the indulgences which may be gained, and for whatever other intentions I ought to offer it, particularly to advance in Thy holy grace and love. Grant to my soul, O Lord, all the requisite dispositions of humility and contrition. Sweet Saviour of perishing mankind, cast an eye of pity on my sinful soul, and regard not the evils I have done, but rather Thine own

merits and sufferings for my salvation; they infinitely outweigh my sins, however enormous. Confiding in Thy mercies, O Jesus, I offer Thee the sacrifice Thou didst offer of Thyself to Thy eternal Father on the cross, to atone for my imperfect sorrow, and to obtain for me grace to avoid all sin in future.

PRAYERS AFTER CONFESSION.

(*Psalm cii.*)

BLESS the Lord, O my soul: and let all that is within me praise His holy name.

Bless the Lord, O my soul: and never forget all He has done for thee.

Who forgiveth all thy iniquities: Who healeth all thy diseases.

Who redeemeth thy life from destruction: Who crowneth thee with mercy and compassion.

The Lord is compassionate and merciful: long-suffering and plenteous in mercy.

He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

As far as the east is from the west: so far hath He removed our iniquities from us.

As a father hath compassion on his children: so hath the Lord compassion on them that fear Him.

For He knoweth our frame: He remembereth that we are dust.

Bless the Lord, all ye His angels: you ministers of His that do His will.

Bless the Lord, all His works: in every place of His dominion, O my soul, bless thou the Lord.

Let us pray.

O ALMIGHTY and merciful God, Whose mercy is boundless and everlasting, and of Whose goodness the riches are infinite, I give thanks to Thee because

Thou hast so graciously pardoned all my sins, and restored me to Thy grace and favor. Blessed be Thy divine compassion, O my God, and blessed be the incomprehensible love of Thy beloved Son, which constrained Him to institute so gentle and so mighty a remedy for our sins. Wherefore, in union with all the thanksgivings which have ever ascended to Thee from truly penitent hearts, I sing aloud Thy glad praises, on behalf of all in heaven, on earth, and in purgatory, for ever and ever. Amen.

My dear Jesus, how much do I not owe Thee! By the merits of Thy blood I trust that I have this day been pardoned. I thank Thee exceedingly, and I hope to praise Thy mercies for ever in heaven. My God, if hitherto I have so often lost Thee, I will lose Thee no more for the time to come; I am really resolved to change my life. Thou deservest all my love; I wish to love Thee in good earnest. My will is never again to be separated from Thee. I promise to shun the occasions of sin, and to use this means (here mention it), for not falling again. But Thou, my Jesus, knowest my weakness; give me the grace to be faithful to Thee until death, and to have recourse to Thee in my temptations. Most holy Virgin Mary, assist me; thou art the Mother of perseverance; I place all my hope in thy powerful intercession. Amen.

SHORT OFFERING OF SACRAMENTAL PENANCE.

MY Lord and my God, I offer Thee the penance I am going to perform, and I unite it to the infinite satisfaction of Jesus Christ my Saviour. Grant that the abundant merits of Thy dear Son Jesus, and the immense extent of the love of His Sacred Heart, may supply the imperfections and feebleness of the works which I shall perform, and the punishment which I wish to endure, to satisfy Thy divine justice. Amen.

(*Recite here the penance imposed.*)

AFTER PERFORMING SACRAMENTAL PENANCE.

O MOST holy Father, I offer Thee this my confession and my satisfaction in union with all the acts of penance which have ever been done to the glory of Thy holy name, beseeching Thee to accept this offering and to render it available through the merits of the Passion of Thy beloved Son, and through the intercession of the ever-blessed Virgin Mary, and of all Thy holy apostles, martyrs, confessors, and virgins. Whatever has been lacking to me in sincere and earnest preparation, in perfect contrition, in frank and clear confession, I commend to the most loving Heart of Thine only-begotten Son, that treasury of all mercy and grace, from whose overflowing abundance all debts to Thee are fully acquitted; that through it all my negligences and defects in the reception of this Holy Sacrament may be fully and perfectly supplied, to Thine everlasting praise and glory, and that Thou mayest effectually absolve me in heaven, even as Thy minister has with Thy authority absolved me here on earth; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, world without end. Deo gratias!

The Seven Penitential Psalms* in Latin and in English.

Ant. Ne reminiscaris, etc.

Ant. Remember not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.

* It is a pious custom to recite the seven Penitential Psalms, respectively, by way of prayer, against the seven deadly sins.

1. *Psalm VI. Domine, ne in Furore.*

Verse 1. David, in deep affliction, prays for a mitigation of the divine anger; 4. in consideration of God's mercy; 5. His glory; 6. his own repentance. 8. By faith he triumphs over his enemies.

1. DOMINE, ne in furore tuo arguas me, neque in ira tua corripias me.

2. Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea.

3. Et anima mea turbata est valde sed tu, Domine, usquequo?

4. Convertere, Domine, et eripe animam meam; salvum me fac propter misericordiam tuam.

5. Quoniam non est in morte qui memor sit tui; in inferno autem quis confitebitur tibi?

6. Laboravi in gemitu meo; lavabo per singulas noctes lectum meum: lacrymis meis stratum meum rigabo.

7. Turbatus est a furore meus; inveteravi inter omnes inimicos meos.

8. Discedite a me omnes qui operamini iniquitatem, quoniam exaudivit Dominus vocem fletus mei.

9. Exaudivit Dominus deprecationem meam; Dominus orationem meam suscepit.

10. Erubescant, et contur-

1. O LORD, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

2. Have mercy upon me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3. My soul also is troubled exceedingly: but Thou, O Lord, how long?

4. Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake.

5. For in death there is no one that remembereth Thee: and who shall give Thee thanks in hell?

6. I have labored in my groanings: every night will I wash my bed, and water my couch with my tears.

7. Mine eye is troubled through indignation: I have grown old among all mine enemies.

8. Depart from me, all ye that work iniquity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication: the Lord hath received my prayer.

10. Let all mine enemies

bentur vehementer omnes inimici mei; convertantur, et erubescant valde velociter.

Gloria Patri, etc.

be ashamed and sore vexed: let them be turned back, and be ashamed very speedily.

Glory, etc.

2. *Psalm XXXI. Beati Quorum.*

1. The blessedness of those whose sins are forgiven. 3. The misery of impenitence. 6. Confession of sin brings ease; 8. safety; 14. joy.

1. BEATI quorum remissæ sunt iniquitates, et quorum tecta sunt peccata.

2. Beatus vir cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

3. Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.

4. Quoniam die ac nocte gravata est super me manus tua, conversus sum in ærumna mea, dum configitur spina.

5. Delictum meum cognitum tibi feci, et injustitiam meam non abscondi.

6. Dixi: Confitebor adversum me injustitiam meam Domino et tu remisisti impietatem peccati mei.

7. Pro hac orabit ad te omnis sanctus in tempore opportuno.

8. Verumtamen in diluvio aquarum multarum, ad eum non approximabunt.

9. Tu es refugium meum a tribulatione quæ circum-

1. BLESSED are they whose iniquities are forgiven: and whose sins are covered.

2. Blessed is the man to whom the Lord hath not imputed sin: and in whose spirit there is no guile.

3. Because I was silent, my bones grew old: while I cried aloud all the day long.

4. For day and night Thy hand was heavy upon me: I turned in my anguish, while the thorn was fastened in me.

5. I acknowledged my sin unto Thee: and my injustice have I not concealed.

6. I said I will confess against myself my injustice to the Lord: and Thou forgavest the wickedness of my sin.

7. For this shall every one that is holy pray unto Thee: in a seasonable time.

8. But in the flood of many waters: they shall not come nigh unto him.

9. Thou art my refuge from the trouble which hath sur-

dedit me exultatio mea, erue me a circumdantibus me.

10. Intellectum tibi dabo, et instruam te in via hac qua gradieris firmabo super te oculos meos.

11. Nolite fieri sicut equus et mulus, quibus non est intellectus.

12. In camo et freno maxillas eorum constringe, qui non approximant ad te.

13. Multa flagella peccatoris; sperantem autem in Domino misericordia circumdabit.

14. Lætamini in Domino, et exultate, justi; et gloriamini, omnes recti corde.

Gloria Patri, etc.

rounded me: my joy, deliver me from them that compass me about.

10. I will give thee understanding, and will instruct thee in the way wherein thou shalt go: I will fix Mine eyes upon thee.

11. Be ye not like unto horse and mule, which have no understanding.

12. With bit and bridle bind fast the jaws of those who come not nigh unto thee.

13. Many are the scourges of the sinner: but mercy shall compass him about that hopeth in the Lord.

14. Be glad, O ye just, and rejoice in the Lord; and glory all ye that are right of heart.

Glory, etc.

3. *Psalm XXXVII. Domine, ne in Furore.*

1. David's extreme anguish. 15. He hopes in God. 18. His resignation and grief 22. Prayer.

1. DOMINE, ne in furore tuo arguas me, neque in ira tua corripias me.

2. Quoniam sagittæ tuæ infixæ sunt mihi, et confirmasti super me manum tuam.

3. Non est sanitas in carne mea, a facie iræ tuæ; non est pax ossibus meis, a facie peccatorum meorum.

4. Quoniam iniquitates meæ

1. O LORD, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

2. For Thine arrows stick fast in me: and Thou hast laid Thy hand heavily upon me.

3. There is no health in my flesh because of Thy wrath: there is no rest in my bones because of my sins.

4. For my iniquities are

supergressæ sunt caput meum, et sicut onus grave gravatæ sunt super me.

5. Putruerunt et corruptæ sunt cicatrices meæ, a facie insipientiæ meæ.

6. Miser factus sum et curvatus sum usque in finem; tota die contristatus ingrediebar.

7. Quoniam lumbi mei impleti sunt illusionibus; et non est sanitas in carne mea.

8. Afflictus sum, et humiliatus sum nimis; rugiebam a gemitu cordis mei.

9. Domine, ante te omne desiderium meum, et gemitus meus a te non est absconditus.

10. Cor meum conturbatum est, dereliquit me virtus mea; et lumen oculorum meorum, et ipsum non est mecum.

11. Amici mei et proximi mei adversum me appropinquaverunt, et steterunt.

12. Et qui juxta me erant, de longe steterunt, et vim faciebant qui quærebant animam meam.

13. Et qui inquirebant mala mihi, locuti sunt vanitates, et dolos tota die meditabantur.

14. Ego autem, tanquam surdus, non audiebam; et sicut mutus non aperiens os suum.

gone over my head: and, like a heavy burden, press sorely upon me.

5. My wounds have putrefied and are corrupt: because of my foolishness.

6. I am become miserable and am bowed down even to the end: I go sorrowfully all the day long.

7. For my loins are filled with illusions: and there is no soundness in my flesh.

8. I am afflicted and humbled exceedingly: I have roared for the groaning of my heart.

9. Lord, all my desire is before Thee: and my groaning is not hidden from Thee.

10. My heart is troubled, my strength hath failed me: the very light of mine eyes is gone from me.

11. My friends and my neighbors drew near, and stood up against me.

12. They that were once nigh me stood afar off: and they that sought after my soul did violence against me.

13. And they that sought to do me evil talked vanities: and imagined deceits all the day long.

14. But I, as a deaf man, heard not: and as one that is dumb, who openeth not his mouth.

15. Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones.

16. Quoniam in te, Domine, speravi; tu exaudies me, Domine Deus meus.

17. Quia dixi: Nequando supergaudeant mihi inimici mei; et dum commoventur pedes mei, super me magna locuti sunt.

18. Quoniam ego in flagella paratus sum, et dolor meus in conspectu meo semper.

19. Quoniam iniquitatem meam annuntiabo, et cogitabo pro peccato meo.

20. Inimici autem mei vivunt, et confirmati sunt super me; et multiplicati sunt qui oderunt me inique.

21. Qui retribuunt mala pro bonis, detrahebant mihi, quoniam sequebar bonitatem.

22. Ne derelinquas me, Domine Deus meus; ne discesseris a me.

23. Intende in adjutorium meum, Domine, Deus salutis meæ.

Gloria Patri, etc.

15. I became as a man that heareth not: and that hath no reproofs in his mouth.

16. For in Thee, O Lord, hath I hoped: Thou wilt hear me, O Lord my God.

17. For I said, Let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great things against me.

18. For I am prepared for scourges; and my sorrow is always before me.

19. For I will confess mine iniquity: and will think upon my sin.

20. But mine enemies live, and are strengthened against me: and they that hate me wrongfully are multiplied.

21. They that render evil for good spake against me, because I followed goodness.

22. Forsake me not, O Lord my God: go not Thou far from me.

23. Haste Thee to my help, O Lord God of my salvation.

Glory, etc.

4. *Psalm L. Miserere.*

1. David prays for remission of his sins; 8. for perfect sanctity 17. Sacrifice without contrition will not pardon sin. 19. David prays for the exaltation of the Church.

1. MISERERE mei Deus: secundum magnam misericordiam tuam.

1. HAVE mercy upon me, O God; according to Thy great mercy

2. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

3. Amplius lava me ab iniquitate mea: et a peccato meo munda me.

4. Quoniam, iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

5. Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

6. Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

7. Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

8. Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

9. Auditui meo dabis gaudium et lætitiam: et exultabunt ossa humiliata.

10. Averte faciam tuam a peccatis meis: et omnes iniquitates meas dele.

11. Cormundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

12. Ne projicias me a facie

2. And according to the multitude of Thy tender mercies: blot out my iniquity.

3. Wash me yet more from my iniquity: and cleanse me from my sin.

4. For I acknowledge my iniquity: and my sin is always before me.

5. Against Thee only have I sinned, and done evil in Thy sight: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

6. For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7. For behold, Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest unto me.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

9. Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10. Turn away Thy face from my sins and blot out all my iniquities.

11. Create in me a clean heart, O God: and renew a right spirit within my bosom.

12 Cast me not away

tua: et Spiritum sanctum tuum ne auferas a me.

13. Redde mihi lætitiam salutaris tui: et spiritu principali confirma me.

14. Docebo iniquos vias tuas: et impii ad te convertentur.

15. Libera me de sanguinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiam tuam.

16. Domine, labia mea aperies: et os meum annuntiabit laudem tuam.

17. Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

18. Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus non despicies.

19. Benigne fac, Domine, in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

20. Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Gloria, etc.

from Thy presence: and take not Thy holy Spirit from me.

13. Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

14. I will teach the unjust Thy ways: and the wicked shall be converted unto Thee.

15. Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

16. Thou shalt open my lips, O Lord: and my mouth shall declare Thy praise.

17. For if Thou hadst desired sacrifice, I would surely have given it: with burnt offerings Thou wilt not be delighted.

18. The sacrifice of God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise.

19. Deal favorably, O Lord, in Thy good-will with Sion: that the walls of Jerusalem may be built up.

20. Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon Thine altars.

Glory, etc.

5. *Psalm CI. Domine Exaudi.*

1. The extreme affliction of the Psalmist. 12. The eternity and the mercy of God. 19. To be recorded and praised by future generations. 26. The unchangeableness of God.

1. DOMINE, exaudi orationem meam, et clamor meus ad te veniat.

2. Non avertas faciem tuam a me; in quacumque die tribulor, inclina ad me aurem tuam.

3. In quacumque die invocavero te, velociter exaudi me.

4. Quia defecerunt sicut fumus dies mei, et ossa mea sicut cremium aruerunt.

5. Percussus sum ut fœnum, et aruit cor meum, quia oblitus sum comedere panem meum.

6. A voce gemitus mei adhæsit os meum carni meæ.

7. Similis factus sum pellicano solitudinis; factus sum nycticorax in domicilio.

8. Vigilavi, et factus sum sicut passer solitarius in tecto.

9. Tota die exprobrabant mihi inimici mei, et qui laudabant me adversum me jurabant:

10. Quia cinerem tamquam panem manducabam, et potum meum cum fletu miscebam:

1. O LORD, hear my prayer: and let my cry come unto Thee.

2. Turn not away Thy face from me: in the day when I am in trouble, incline Thine ear unto me.

3. In what day soever I shall call upon Thee; oh, hearken unto me speedily.

4. For my days are vanished like smoke: and my bones are dried up like fuel for the fire.

5. I am smitten as grass, and my heart is withered: for I have forgotten to eat my bread.

6. Through the voice of my groaning: my bones have cleaved to my flesh.

7. I am become like a pelican in the wilderness: and like a night-raven in the house.

8. I have watched: and am become like a sparrow that sitteth alone on the housetop.

9. Mine enemies reviled me all the day long: and they that praised me have sworn together against me.

10. For I have eaten ashes as it were bread; and mingled my drink with weeping.

11. A facie iræ et indignationis tuæ, quia elevans allisisti me.

12. Dies mei sicut umbra declinaverunt, et ego sicut fœnum arui.

13. Tu autem, Domine, in æternum permanes, et memoriale tuum in generationem et generationem.

14. Tu exurgens misereberis Sion, quia tempus miserendi ejus, quia venit tempus;

15. Quoniam placuerunt servistuis lapides ejus, et terræ ejus miserebuntur.

16. Et timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam;

17. Quia ædificavit Dominus Sion, et videbitur in gloria sua.

18. Respexit in orationem humilium, et non sprevit precem eorum.

19. Scribantur hæc in generatione altera, et populus qui creabitur laudabit Dominum.

20. Quia prospexit de excelso sancto suo, Dominus de cælo in terram aspexit;

21. Ut audiret gemitus

11. Because of Thine indignation and wrath: for Thou hast lifted me up and cast me down.

12. My days are gone down like a shadow: and I am withered like grass.

13. But Thou, O Lord, endurest for ever: and Thy memorial to all generations.

14. Thou shalt arise and have mercy upon Sion: for it is time that Thou have mercy upon her, yea, the time is come.

15. For Thy servants have delighted in her stones: and they shall have compassion on the earth thereof.

16. The Gentiles shall fear Thy name, O Lord: and all the kings of the earth Thy glory.

17. For the Lord hath built up Sion: and He shall be seen in His glory.

18. He hath had regard unto the prayer of the lowly: and hath not despised their petition.

19. Let these things be written for another generation: and the people that shall be created shall praise the Lord.

20. For He hath looked down from His high and holy place, out of heaven hath the Lord looked upon the earth.

21. That He might hear

compeditorum, ut solveret filios interemptorum;

22. Ut annuntient in Sion nomen Domini, et laudem ejus in Jerusalem;

23. In conveniendo populos in unum, et reges ut serviant Domino.

24. Respondit ei in via virtutis suæ: Paucitatem dierum meorum nuntia mihi.

25. Ne revoces me in dimidio dierum meorum; in generationem et generationem anni tui.

26. Initio tu, Domine, terram fundasti; et opera manuum tuarum sunt cœli.

27. Ipsi peribunt, tu autem permanes; et omnes sicut vestimentum veterascent.

28. Et sicut opertorium mutabis eos, et mutabuntur; tu autem idem ipse es, et anni tui non deficient.

29. Filii servorum tuorum habitabunt; et semen eorum in sæculum dirigetur.

Gloria Patri, etc.

the groaning of them that are in fetters: that He might deliver the children of the slain.

22. That they may declare the name of the Lord in Sion: and His praise in Jerusalem.

23. When the people assemble together: and kings that they may serve the Lord.

24. He answered him in the way of his strength: Declare unto me the fewness of my days.

25. Call me not away in the midst of my days: Thy years are unto generation and generation.

26. Thou, Lord, in the beginning didst lay the foundations of the earth: and the heavens are the work of Thy hands.

27. They shall perish but Thou endurest: and they all shall grow old as a garment.

28. And as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall not fail.

29. The children of Thy servants shall continue; and their seed be directed for ever.

Glory, etc.

6. *Psalm CXXIX. De Profundis.*

The just, afflicted by his sins, implores the divine mercy.

1. DE profundis clamavi ad te, Do-

1. OUT of the depths have I cried unto

mine: Domine, exaudi vocem meam.

2. Fiant aures tuæ intendentes in vocem deprecationis meæ.

3. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

4. Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

5. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

6. A custodia matutina usque ad noctem: speret Israel in Domino.

7. Quia apud Dominum misericordia: et copiosa apud eum redemptio.

8. Et ipse redimet Israel, ex omnibus iniquitatibus ejus.

Gloria Patri, etc.

Thee, O Lord: Lord, hear my voice.

2. Let Thine ears be attentive to the voice of my supplication.

3. If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

4. For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.

5. My soul hath waited on His word: my soul hath hoped in the Lord.

6. From the morning watch even until night let Israel hope in the Lord.

7. For with the Lord there is mercy: and with Him is plenteous redemption.

8. And He shall redeem Israel from all his iniquities.

Glory, etc.

When said for the departed:

Requiem, etc.

Eternal rest give, etc.

7. *Psalm CXLII. Domine Exaudi.*

1. David prays for favor in judgment. 3. He represents his distress. He prays for grace; 9. for deliverance; 10. for sanctification; 12. for victory over his enemies.

1. DOMINE, exaudi orationem meam; auribus percipe obsecrationem meam in veritate tua; exaudi me in tua justitia.

2. Et non intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens.

1. HEAR my prayer, O Lord; give ear to my supplication in Thy truth; hearken unto me for Thy justice' sake.

2. And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

3. Quia persecutus est inimicus animam meam, humiliavit in terra vitam meam; collocavit me in obscuris, sicut mortuos sæculi.

3. For the enemy hath presecuted my soul: he hath brought my life down unto the ground.

4. Et anxiatus est super me spiritus meus; in me turbatum est cor meum.

4. He hath made me to dwell in darkness, as those that have been long dead; and my spirit is vexed within me, my heart within me is troubled.

5. Memor fui dierum antiquorum; meditatus sum in omnibus operibus tuis, in factis manuum tuarum meditabar.

5. I have remembered the days of old, I have thought upon all Thy works: I have mused upon the works of Thy hands.

6. Expandi manus meas ad te; anima mea sicut terra sine aqua tibi.

6. I have stretched forth my hands unto Thee; my soul gaspeth unto Thee, as a land where no water is.

7. Velociter exaudi me, Domine; defecit spiritus meus.

7. Hear me speedily, O Lord; my spirit hath fainted away.

8. Non avertas faciem tuam a me, et similis ero descendentibus in lacum.

8. Turn not away Thy face from me: lest I be like unto them that go down into the pit.

9. Auditam fac mihi mane misericordiam tuam, quia in te speravi.

9. Make me to hear Thy mercy in the morning: for in Thee have I hoped.

10. Notam fac mihi viam in qua ambulem, quia ad te levavi animam meam.

10. Make me to know the way wherein I should walk: for to Thee have I lifted up my soul.

11. Eripe me de inimicis meis, Domine, ad te confugi.

11. Deliver me from mine enemies, O Lord; unto Thee have I fled: teach me to do Thy will, for Thou art my God.

12. Doce me facere voluntatem tuam, quia Deus meus

12. Thy good spirit shall lead me into the right land:

es tu. Spiritus tuus bonus deducet me in terram rectam.

13. Propter nomen tuum, Domine, vivificabis me; in æquitate tua, educes de tribulatione animam meam;

14. Et in misericordia tua disperdes inimicos meos, et perdes omnes qui tribulant animam meam, quoniam ego servus tuus sum.

Gloria Patri, etc.

Ne reminiscaris, etc.

for Thy name's sake, O Lord, Thou shalt quicken me in Thy justice.

13. Thou shalt bring my soul out of trouble: and in Thy mercy Thou shalt destroy mine enemies.

14. Thou shalt destroy all them that afflict my soul: for I am Thy servant.

Glory, etc.

Ant. Remember not, O Lord, our offences, nor those of our parents: neither take Thou vengeance on account of our sins.

Devotions for Holy Communion.

Mass in Honor of the Blessed Sacrament before Holy Communion.

PREPARATORY PRAYER.

O FATHER of mercies! Who, not content that Thy only-begotten Son should have been once offered a bleeding Victim on the cross for our salvation, wouldst have the same most acceptable oblation daily repeated in an unbloody manner upon our altars, to apply to our souls the fruit thereof, grant that we may assist at this sublime sacrifice with such reverence, attention, and love as to partake most plentifully of the fruits it is intended to produce in us, through the same Jesus Christ our Lord. Amen.

O HOLY tabernacle! Thou dost enclose the precious Bread of heaven, the Food of angels, the Eucharistic Manna of the soul. How my heart longs and sighs for Thee, O good, humble, gentle Jesus, Who

art hidden in the Blessed Sacrament! Thou art my Lord, my God, and my all, and Thou wilt deign to come to me this day in holy communion. I adore Thee profoundly, with the angels who surround Thy altar-throne of mercy and compassion; I bless Thee; I thank Thee; I am sorry for having offended Thee, and I love Thee now with all my heart. I wish to offer this holy communion in reparation for all the offences that have been committed against Thee in the Sacrament of Thy love, and especially in atonement for my own sins and negligences. I have also some other particular intentions and petitions which I now recommend to Thy Sacred Heart (mention them), and I shall approach the holy table to-day with the greatest confidence that Thou, O Lord, wilt grant me all my requests.

Ejaculations.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX., Feb. 29, 1868.

HOLY Mary, Mother of God, St. John, evangelist and beloved disciple of Our Lord, St. Thomas Aquinas, St. Alphonsus Liguori, St. Paschal Baylon, St. Francis Xavier, St. Aloysius, St. Juliana, Blessed Margaret Mary Alacoque, St. Clara, St. Gertrude, St. Mechtildis! Ye great saints and lovers of Jesus in the Sacrament of His love, pray for me that I may receive the Lord most worthily in holy communion, that I may love Him more and more, and that I may follow His example and persevere in my holy vocation to the end of my life.

AT THE BEGINNING OF MASS.

I BELIEVE in Thee, O Lord Jesus Christ, because Thou art Truth itself, and Thou hast said: "My

flesh is meat indeed; and My blood is drink indeed." I hope in Thee, O infinite Mercy, because in Thy goodness toward us Thou hast promised that "whosoever shall eat of this bread shall live forever." I love Thee, O eternal Goodness, above all things, with that love "which is diffused in our hearts by the Holy Spirit, Who is given to us;" and therefore I grieve with my whole heart for the sins I have committed, and I detest them, with the resolution of not sinning for the future. "A contrite and humble heart, O God, Thou wilt not despise."

O my God, I wish to be present at the holy sacrifice of the Mass which is about to begin, with all possible attention and devotion, for I believe it is the very same sacrifice, offered up now in an unbloody manner, which was once offered up for us on Calvary. Help me, O my God, to be very attentive, and to unite my intention with that of the priest in offering it up to Thee as an act of *adoration*, *thanksgiving*, *reparation*, and *prayer;* particularly to obtain the grace of a good communion, and a complete transformation of myself into the likeness of Jesus Christ.

CONFITEOR AND KYRIE.

O MY God, give me the purity and holiness necessary to approach the holy table in a worthy manner. Lord, I am a poor sinner. I am heartily sorry for all the sins of my life, because by them I have offended Thee, Who art infinitely good and worthy of all love. *Kyrie eleison!* Have mercy on me, according to Thy great mercy; and according to the multitude of Thy mercies, blot out my iniquities.

AT THE GLORIA IN EXCELSIS.

Give glory to God, praise His goodness, and beg peace and happiness of soul, saying:

GLORY and thanks be to Thee, O God, for having worked such wonders for us, Thy creatures, born in sin. I praise, O Lord, Thy goodness; I bless Thy holy name; I adore Thy greatness and power; I beg of Thee to infuse into my heart that peace and joy which Thou didst come on earth to spread amongst men. Give me strength of will against my evil tendencies; destroy my bad habits; help me to do Thy will and thus to become a saint.

AT THE COLLECTS SAY:

O GOD, Who, under a wonderful Sacrament, hast left us a memorial of Thy Passion, grant, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest with the Father in the unity of the Holy Ghost, now and for ever. Amen.

Give me daily more and more, O my God, Thy grace and Thy love, that I may keep my eyes fixed upon eternal things and persevere in Thy service, until with the saints and angels I may praise and glorify Thee for ever in heaven. Amen.

AT THE EPISTLE.

THE saints and prophets of the Old Law desired to see the things that I see, and did not see them, and to hear the things that I hear, and never heard them. How ardently Abraham and Moses, and David and Daniel, and Elias desired the coming of this Redeemer. They saw the types and figures; I see the reality. Moses saw the manna and the paschal lamb; I see the Bread

from heaven and the Lamb of God Who takes away the sins of the world. The heart of David panted for Thee, my God, as the hart for the water-brooks, and Daniel was called "a man of desires." Oh, that I could desire Thee as they did! What a shame it would be if their desires were more fervent than my thanksgiving now for the favors and graces that I have received through the Incarnation and Passion of Jesus, and especially through the Holy Eucharist. I offer Thee all their desires, and with David I cry out: "What have I in heaven but Thee? And, besides Thee, what do I desire upon earth? Thou art the God of my heart, and my portion forever."

AT THE GOSPEL.

Promise God that you will always listen with great reverence to His word, saying:

MAY Thy word, O my God, be always a sweet music to my ears, and as honey to my lips. To whom shall I listen but to Thee, Who hast the words of eternal life. The words of men are as chaff scattered by the wind, but Thy words endure forever. These are Thy words, O Lord: "Labor not for the meat that perisheth, but for that which endureth unto life everlasting." "The bread of God is that which cometh down from heaven." "I am the Bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall not thirst forever." "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the Last Day." Thanks be to God.

CREDO.

An Act of Faith, Adoration, and Love.

O MY God, I firmly believe that Thou art really, truly, and substantially present, as God and man, with soul and body, with flesh and blood, in the

Most Holy Sacrament of the altar. I salute and adore Thee, sacred Host, Bread of angels, Sanctuary of the divinity. My faith teaches me that Thou, O God, art present under the sacramental species. I believe that these frail appearances conceal from us Thy humanity, united to Thy divinity. And though, indeed, this sublime mystery surpasses my understanding, I revere it with joy and contemplate it with respect. I am ready also to give my life as a witness to this truth.

My dear Lord Jesus in the Holy Eucharist, I love Thee. Forgive my past indifference, my coldness and neglect toward the Sacrament of Thy love. Grant that I may love Thee more and more generously. My kind Jesus, I wish by my presence at Mass this morning to honor the wound in Thy Sacred Heart, in order that through it Thou mayest pour Thy blessings, according to Thy good pleasure, on Thy friends and mine. Pardon my sins; establish Thy kingdom in my heart; reign therein supremely. Raise a barrier against the spirit of the world. Teach me to transform my actions into as many acts of love, so that after having known and loved Thee here below, by the light of faith, I may behold Thee face to face in all Thy glory, and love Thee in heaven for all eternity.

OFFERTORY.

Present yourself to God, begging of Him to effect an entire change in your heart.

O JESUS, Thou art all-powerful, and it is this power which, through the words of Thy priest, changes bread into Thy body, and wine into Thy precious blood. O my good God, do Thou work a like change in me, that no longer of this world as I have hitherto been, I may become truly spiritual; that I may seek after and relish only the things of God; that grace, virtue, and heaven may be in my eyes the only true and solid goods; that, animated with Thy sentiments, O my Jesus, I may

be transformed into Thee, that Thou mayest dwell in me, and in all those who participate with me in the blessings of Thy love. Almighty God, receive my heart; I unite it to the sacrifice Thou makest of Thyself; I place it in Thy hands; transform and consecrate it. Say only one word, and it shall be entirely changed for the future, following only the sweet impulse of Thy grace, which shall make it love virtue. With this offering of my heart, O my God, I consecrate to Thee my mind, that it may know Thee; my body, that it may be employed in Thy service; my whole self, that so I may one day find myself absorbed in Thee.

AT THE SECRET PRAYERS.

GRACIOUSLY hear us, O God, that, by virtue of this Sacrament, Thou mayest defend us from all enemies both of body and soul, and give us grace in this life and glory in the next, through Jesus Christ our Lord. Amen.

AT THE PREFACE AND THE SANCTUS.

LET us give thanks to the Lord our God! For it is meet and just. I give Thee thanks, my divine Saviour, for the institution of this most wonderful Sacrament, in which Thou hast bequeathed to us the Fountain of all graces, as a perpetual remembrance of Thy boundless love and bitter sufferings. I give Thee thanks for the numerous graces that I have received through this Sacrament at Mass, holy communion, benediction, and in my visits before the tabernacle.

I love Thee, my Lord, and because I love Thee, I give myself entirely to Thee. I long to receive Thee this day; however, while longing for Thee, dear Jesus, to come into my heart, and to unite Thyself to me as the best of all friends, I must not forget Thy might and

majesty. How great and glorious, how wise and beautiful art Thou, O my God! How presumptuous it would be to entertain the desire to come so near to Thee, hadst not Thou Thyself invited me. I am a poor sinner; yet I love Thee, and because Thou art good, I am sorry for having offended Thee. And though I believe that Thou, the great God, art coming into my heart, I do not lose my awe and reverence for Thee, but can only wonder at Thy marvelous goodness and condescension. Let me, then, join my feeble voice to that of the thousands of angels who surround Thy throne, singing before Thee in unceasing chorus: Holy, Holy, Holy, Lord God of hosts! The heavens and the earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord, Who is about to descend upon this altar, and come into my very heart to bless me and to fill me with the treasures of grace and the riches of His love. Hosanna in the highest!

AT THE CANON.

Memento for the Living.

IN this holy sacrifice, O Lord and Saviour, Jesus Christ, Thou art the Mediator between the heavenly Father and sinful man; Thou art the High-Priest appointed for man to present his petitions to his God. Therefore I implore Thee to hearken to my prayer, not only for myself but also for all for whom I am in charity bound to pray. Obtain for us through this holy sacrifice the remission of our sins, mercy, and reconciliation with the heavenly Father; imbue us with strength and valor in the warfare against the enemies of our soul; give us fortitude and fidelity in the pursuit of virtues; aid us in the practice of all good works, and bless us with the grace of final perseverance. Permit me to offer my supplications for the peace and prosperity of Thy holy Church; bless and protect the Holy Father,

Thy vicar on earth; have mercy on the bishops, priests, Religious, and all who labor in Thy vineyard; animate them with zeal for the sanctification and salvation of souls. Inflame their hearts with divine charity; render their lives as holy as the law they inculcate; make them all according to Thine own divine Heart, and let their light so shine before men that they, seeing their good works, may glorify the Father Who is in heaven. Pardon the sinners and convert all to the true faith. O ye holy apostles, martyrs, and virgins, whom the Church remembers in the Canon of the Mass, intercede for us, for all our friends, relatives, benefactors, and for all those to whom we have promised our prayers, that the good God may give them that grace which will most help them to save their souls, to lead a quiet and peaceful life in this world, and to be happy with Thee for ever in heaven. And do Thou, O divine Saviour, graciously condescend to come now upon our altar, to bless Thy servants who kneel before Thee in profound adoration.

AT THE CONSECRATION AND ELEVATION.

OUR dear Lord is now coming down on the altar. When the priest pronounces the words of consecration, troops of angels descend from heaven to adore their God at that most solemn moment. When the bell rings and the sacred Host and the precious blood are elevated, first lift up your eyes to your God with holy faith, strong hope, and ardent love; then bow the head in deepest adoration, praise Him with the heavenly host, thank Him, make atonement by compunction of heart and beg Him by His precious blood, here truly present on the altar, to purify your soul from every stain and prepare it to receive Him worthily.

Adoremus in æternum Sanctissimum Sacramentum!

Indulgenced prayer at the elevation during Mass.

SALVE, salutaris Victima, pro me et omni humano genere in patibulo crucis oblata.

HAIL, saving Victim, offered on the gibbet of the cross for me and for the whole human race. Hail,

Salve, pretiose Sanguis, de vulneribus Crucifixi Domini nostri Jesu Christi profluens, et peccata totius mundi abluens.

Recordare, Domine, creaturæ tuæ, quam tuo pretioso Sanguine redemisti.

precious blood, flowing from the wounds of our crucified Lord Jesus Christ and washing away the sins of the whole world. Remember, O Lord, Thy creature that Thou hast redeemed by Thy precious blood.

Indulgence of 60 days, once a day.—Leo XIII., June 30, 1893.

Ejaculation.

O SACRAMENT most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine!

Indulgence of 100 days, once during each Mass, when said at the elevation.—Pius VII., Dec. 7, 1819.

AFTER THE ELEVATION.

Memento for the Dead.

Reflect on the happiness you are about to receive at holy communion. Make acts of love and longing desire, coupled with sorrow for sins. Pray for the faithful departed.

O LORD Jesus Christ, on Whose glory the angels and saints in heaven gaze with rapturous delight, Thou hast deigned out of love for us to come down from Thy bright and happy heaven, to veil Thy beauty under the appearances of bread and wine, to dwell upon our poor altar, and art even now ready to come into our hearts. Would that my soul were adorned with all those flowers of virtue, which my good Jesus desires to find at His coming. In my poverty, I must appeal to Thyself, my Lord, and I therefore beg of Thee, when Thou comest into my heart, to plant there the seed of every flower that is pleasing to Thee. I promise Thee to water and nourish them all by prayer and self-denial, so that every time Thou comest into my heart Thou mayest find them growing and flourishing more and more. I know, O my God, the work of keeping them alive will be difficult to flesh and blood,

but I am willing to work hard for Thee, and I trust also in Thee to water them plentifully with grace as with dew from heaven.

My God, have pity on the poor holy souls in purgatory, who are longing to get to Thee—longing more to see Thy face than to be freed from the fierce flames in which Thy justice is obliged to keep them, till their debt is paid. I offer Thee the precious blood of Jesus; I offer Thee the Sacred Heart of Jesus to pay their debt. Eternal rest give unto them, O Lord, and may perpetual light shine upon them.

AT THE PATER NOSTER.

Say the "Our Father" slowly and devoutly.

AT THE AGNUS DEI.

Beg of God once more to forget and forgive your past negligence and sin, saying:

O SWEET and gentle Son of God, Who wast "led like a lamb to the slaughter without opening Thy mouth." O Thou, Whose blood was shed to wash away the sins of the world, cleanse my soul once more in that saving bath, that it may be pure and bright and altogether spotless when Thou comest to take up Thy abode within me. May Thy coming bring joy and peace to my soul, that peace which the world can not give, because it does not possess it. May this holy communion not be for my judgment and condemnation, but for my pardon and salvation.

AT THE "DOMINE, NON SUM DIGNUS."

Humble yourself before God, acknowledging your nothingness and unworthiness. *Desire* to receive Jesus, your dear Lord.

LORD, I am not worthy that Thou shouldst come into my breast; for what am I, or what have I

ever done to merit this wonderful favor? I have often displeased Thee; yet, though I am not worthy of Thy love and condescension, I am truly sorry for having offended Thee, and I will approach Thee with hope and confidence, because Thou Thyself dost invite me in Thy goodness and mercy. I am now about to go to the holy table, drawn thither by the sweet attractions of Thy love. Oh, I desire most earnestly to receive Thee, my dear Lord, in holy communion.

> "Comfort my poor soul distressed;
> Come and dwell within my breast;
> Oh, how oft I sigh for Thee!
> Jesus, Jesus, come to me."

I place myself in Thy hands, O my God, to do with me what Thou wilt. My heart is ready, O my God; my heart is ready, and is longing for Thee. Come, establish Thy kingdom in my soul; take possession of my heart.

THANKSGIVING AFTER HOLY COMMUNION.

THOU hast come at last, O dear Lord, into my heart. O my beloved, let me never again be separated from Thee by sin. O Jesus, my God, I *adore* Thee; I *believe* in Thee; I *hope* in Thee; I *love* Thee with all my heart. I *thank* Thee for coming to me, a poor sinner. *I am truly sorry* for having displeased Thee so often and so grievously. I *pray* Thee to bless me, that I may love Thee and become like Thee more and more. Adore my Jesus, my God, ye blessed angels and saints of heaven—adore and praise and glorify my God for me!

Let my soul, O Lord, feel the sweetness of Thy presence. Let me taste how sweet Thou art, O Lord! that, being allured by Thy love, I may never sin by running passionately after worldly pleasures. "Thou art the God of my heart and the God that is my portion for ever."

O Thou Lamb of God, Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. Give me what Thou knowest to be pleasing to Thee and profitable to myself.

O my God and my all! may the sweet flame of Thy love consume my soul, that so I may die to the world for love of Thee, Who hast vouchsafed to die upon the cross for love of me.

How poor a dwelling-place is my heart for Thee, O Lord of glory! What is it but a poor human heart, full even yet of worldliness and selfish desires? I trust in Thee. I pray Thee to drive all selfishness away from it, and to leave in it a great desire of pleasing Thee and of being kind to others, because they all have souls for which Thou didst shed Thy life's blood upon the cross.

Bless me, O my God, and grant that Thy holy will may be done in me and through me for ever.

Suscipe.

Take, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am, and all that I possess. I surrender it all to Thee, that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.—*St. Ignatius Loyola.*

Anima Christi, as on page 213.

AT THE BLESSING SAY:

MAY Thy blessing, O Lord, descend upon us all, that we may love Thee and love one another for Thy sake. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

AT THE LAST GOSPEL SAY:

WHAT a wonderful invention of Thy love it was, O my God, to become man like one of us, to redeem us, and to teach us how to live in a manner

worthy of our high dignity as children of God, instead of living as the brutes that perish. Left to ourselves, what would have become of us? We should have been as mere animals, taking pleasure only in what gratifies or pleases the senses. But Thou hast taught us to raise up our thoughts to Thee, and to journey onward through weariness and toil to our true and lasting country in heaven. There we shall rest from our trouble, and enjoy the sight of Thy magnificence and glory for ever. Amen.

After Mass and Communion.

THANKSGIVING.

(*From the Roman Missal.*)

THE BENEDICITE, OR SONG OF THE THREE CHILDREN.

Antiphon. LET us sing the song of the three children. O all ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: bless the Lord, ye heavens.

O all ye waters that are above the heavens, bless the Lord: bless the Lord, all ye powers of the Lord.

O ye sun and moon, bless the Lord: bless the Lord, ye stars of heaven.

O all ye showers and dew, bless ye the Lord: bless the Lord, all ye spirits of God.

O ye fire and heat, bless the Lord: bless the Lord, ye winter and summer.

O ye dews and hoar-frost, bless the Lord: bless the Lord, ye frost and cold.

O ye ice and snow, bless the Lord: bless the Lord, ye nights and days.

O ye light and darkness, bless the Lord: bless the Lord, ye lightnings and clouds.

O let the earth bless the Lord: let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord: bless the Lord, all things that spring forth upon the earth.

O ye fountains, bless the Lord: bless the Lord, ye seas and floods.

O ye whales, and all that move in the waters, bless the Lord: bless the Lord, all ye fowls of the air.

O all ye beasts and cattle, bless the Lord: bless the Lord, ye sons of men.

Let Israel bless the Lord: let him praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord: bless the Lord, ye servants of the Lord.

O ye spirits and souls of the just, bless the Lord: bless the Lord, O ye holy and humble of heart.

O ANANIAS, Azarias, and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: and worthy to be praised and glorified, and exalted above all for ever.

PSALM CL.

PRAISE the Lord in His holy places: praise Him in the firmament of His power.

Praise Him in His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with the sound of the trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him upon the high-sounding cymbals: praise Him upon cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

Antiphon. Let us sing the song of the three children which the holy souls sang in the fiery furnace, blessing the Lord.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.
Our Father (inaudibly).
V. And lead us not into temptation.
R. But deliver us from evil.
V. Let all Thy works, O Lord, praise Thee.
R. And let Thy saints bless Thee.
V. The saints shall rejoice in glory.
R. They shall be joyful in their place of rest.
V. Not unto us, O Lord, not unto us.
R. But unto Thy name give the glory.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Let us pray.

O GOD, Who for the three children didst check the flames of fire: mercifully grant that the flames of sin may not consume us Thy servants.

DIRECT, we beseech Thee, O Lord, our actions by Thy inspiration, and give to us Thy continual help; that every prayer and work of ours may always begin with Thee, and through Thee be brought to an end.

VOUCHSAFE, O Lord, to extinguish within us the flames of vice, as Thou didst grant to Blessed Lawrence grace to arise whole from his fiery torments. Through Christ our Lord. Amen.

PRAYER OF ST. THOMAS AQUINAS.

I GIVE Thee thanks, eternal Father, for having, out of Thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of Thy only Son, Our Lord Jesus Christ. I beseech Thee that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other vir-

tues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations, closely unite me to Thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request, that Thou wilt one day admit me, though an unworthy sinner, to be a guest at Thy divine banquet, where Thou, with Thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints, through the same Jesus Christ our Lord. Amen.

PRAYER OF ST. BONAVENTURE.

O SWEETEST Lord Jesus Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee, and pine for Thee in the courts of Thy house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou refreshment of holy souls, our daily supersubstantial bread, having all manner of sweetness and savor, and all most thrilling delights. May my heart ever hunger for Thee and feed on Thee, on Whom angels long to look; and may my inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou well of life, Thou fountain of wisdom and knowledge, Thou source of everlasting light, Thou torrent of pleasure, Thou richness and abundance of the house of God; may it ever yearn toward Thee, seek Thee, find Thee, tend toward Thee, attain to Thee, meditate ever on Thee, speak of Thee, and do all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even to the end; and do Thou

be alone and evermore my hope, my whole trust, my riches, my delight, my joy, my rest and my tranquillity, my peace and my sweet contentment, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my possession, and my treasure, in Whom my mind and my heart may ever remain fixed and firm, and rooted immovably for evermore. Amen.

ADORO TE DEVOTE, LATENS DEITAS.

Rhythm of St. Thomas Aquinas.

ADORO Te devote, latens Deitas,
Quæ sub his figuris vere latitas;

Tibi se cor meum totum subjicit,
Quia Te contemplans, totum deficit.

Visus, tactus, gustus in Te fallitur
Sed auditu solo tuto creditur:
Credo quidquid dixit Dei Filius,
Nil hoc verbo veritatis verius.

In cruce latebat sola Deitas,
At hic latet simul et humanitas:
Ambo tamen credens, atque confitens,
Peto quod petivit latro pœnitens.

Plagas, sicut Thomas, non intueor,
Deum tamen meum Te confiteor:

THEE prostrate I adore—the Deity that lies
Beneath these humble veils, concealed from human eyes;
My heart doth wholly yield, subjected to Thy sway,
For contemplating Thee, it wholly faints away.

The sight, the touch, the taste, in Thee are here deceived;
But by the ear alone this truth is safe believed;
I hold whate'er the Son of God hath said to me;
Than His blest word of truth no word can truer be.

Upon the cross Thy Godhead only was concealed;
But here Thy manhood, too, doth lie as deeply veiled;
And yet, in both these truths confessing my belief,
I pray as prayed to Thee the poor, repentant thief.

I see not with mine eyes Thy wounds, as Thomas saw;
Yet own Thee for my God with equal love and awe:

Fac me tibi semper magis credere,
In Te spem habere, Te diligere.

Oh, grant me that my faith may ever firmer be,
That all my hope and love may still repose in Thee.

O memoriale mortis Domini,
Panis vivus vitam præstans homini:
Præsta meæ menti de Te vivere,
Et Te illi semper dulce sapere.

Memorial sweet, that shows the death of my dear Lord;
Thou living Bread, that life dost unto man afford;
Oh, grant that this my soul may ever live on Thee,
That Thou mayst evermore its only sweetness be.

Pie pelicane Jesu Domine,
Me immundum munda tuo Sanguine:
Cujus una stilla salvum facere
Totum mundum quit at omni scelere.

O mystic Pelican, Jesus, my loving Lord,
Cleanse me of my defilements in Thy blood adored,
Whereof one only drop, in Thy sweet mercy spilt,
Would have the power to cleanse the world of all its guilt.

Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio,
Ut Te revelata cernens facie,
Visu sim beatus tuæ gloriæ. Amen.

O Jesus, lying here concealed before mine eye,
I pray Thou grant me that for which I ceaseless sigh,
To see the vision clear of Thine unveiled face,
Blest with the glories bright that fill Thy dwelling-place.

(*The following is usually said after every stanza*):

HAIL, Jesus, hail; do Thou, good Shepherd of the sheep,
Increase in all true hearts the faith they fondly keep.

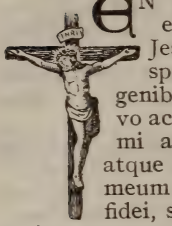
Indulgence of 100 days, after holy communion.—Leo XIII., June 15, 1895.

Ejaculation.

My sweetest Jesus, be not my Judge, but my Saviour.

Indulgence of 50 days.—Pius IX., Aug. 11, 1851.

INDULGENCED PRAYER BEFORE A CRUCIFIX.*



EN ego, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore Te oro atque obtestor, ut meum in cor vividos fidei, spei, et charitatis sensus, atque veram peccatorum meorum pœnitentiam, eaque emendandi firmissimam voluntatem velis imprimere: dum magno animi affectu et dolore tua quinque vulnera mecum ipse considero, ac mente contemplor, illud præ oculis habens quod jam in ore ponebat tuo David propheta de Te, O bone Jesu: "Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea."

BEHOLD, O kind and sweetest Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee to impress upon my heart lively sentiments of faith, hope, and charity, with true repentence for my sins, and a firm purpose of amendment, whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate Thy five wounds; having before my eyes that which David spoke in prophecy of Thee, O good Jesus: "They have pierced My hands and My feet; they have numbered all My bones."

A plenary indulgence, which can be applied to the souls in purgatory, may be gained by the faithful who, after having confessed their sins with sorrow and received holy communion, shall devoutly recite the above prayer before an image or picture of Christ crucified, and pray for the intentions of the Holy Father.—Pius IX., July 31, 1858.

COR SANCTISSIMUM JESU!

Cor Sanctissimum Jesu amas! Non amaris! Utinam ameris!

Most Sacred Heart of Jesus! Thou lovest! Thou art not loved! Would that Thou wert loved!

HEART of my Creator, lead me to perfection.
Heart of my Redeemer, deliver me.
Heart of my Judge, pardon me.
Heart of my Father, guide me.

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* Another English version of this prayer is given on page 213. It is the version used most frequently in the United States.

Heart of my Spouse, love me.
Heart of my Brother, tarry with me.
Heart of my Teacher, instruct me.
Heart of my King, be my crown.
Heart of my Benefactor, enrich me.
Heart of my Pastor, guard me.
Heart of my Friend, be my shelter.
Heart of the Infant Jesus, draw me, that I may love Thee and be evermore closely united to Thee.

Let us pray.

WE beseech Thee, Lord, may Thy Holy Spirit set us on fire with that love which Our Lord Jesus Christ cast out of the depths of His Heart into the world and greatly wished should be enkindled.

Petitions and Offerings after Holy Communion.

SINCE Thou hast been pleased, most loving Jesus, to come and dwell within my heart, I expect many favors of Thee; for how canst Thou refuse to give me Thy gifts, since Thou hast given me Thyself? No, this is not possible, my dearest Lord, and therefore I feel the strongest confidence of obtaining all from Thy goodness. I confess, O Lord, that I deserve nothing; but the more undeserving I am, the more is Thy goodness glorified in bestowing Thy grace upon me. I ask, then, O most loving Redeemer, a full pardon and remission of the guilt of all my sins, which I once more detest and abominate with all my heart; and for the remission of the temporal punishment which is due for them, I desire to gain all the indulgences I can, and beseech Thee to give me the grace to accomplish this purpose.

By Thy most precious blood, by Thy body, soul, and divinity, which I have this morning received, I beg of Thee with all humility to cleanse my heart from all

defilement. Create, O my Jesus, a clean heart within me, and grant me a new spirit truly just and upright. Fill it with all the gifts of Thy Holy Spirit, and adorn it with every virtue, especially with humility, patience, meekness, and mortification. Detach my heart from all created things, fashion it after Thine own most Sacred Heart, and unite it for ever to Thyself in the bonds of perfect charity. Give me strength and courage to resist bravely all temptations until death; I purpose to banish them at once, and promise to avoid every occasion of sin. But, my Lord, Thou knowest that of myself I can do nothing, and therefore I implore Thee to help me and to strengthen me by Thy blood.

I beseech Thee to engrave upon my heart so lively a remembrance of Thy Passion and death, and the bitter sorrows of my Mother Mary, that they may be my continual meditation night and day; so that henceforth and to my last breath I may dwell on Calvary at the foot of Thy cross, in company with our dear Lady of sorrows.

I beseech Thee, too, my dearest Lord, most earnestly, to give me the grace to free myself once for all from the passion which most predominates in me, and the sin I most often fall into. (Here mention the particular passion, or sin, or fault.) I ask moreover for those temporal graces Thou knowest to be most expedient for me, for Thy greater glory and the salvation of my soul; and lest I should err in asking for what might be injurious for me, I leave it entirely to Thee, and trust in Thee, Who alone hast goodness and infinite wisdom, to give me what Thou knowest to be best for me. To all these graces add that highest and most precious gift, the crown and perfection of all Thy other gifts, the grace of final perseverance. Do Thou, Thyself, my Jesus, ask it of Thine eternal Father: show Him Thy wounds; offer Him Thy most precious blood, and then I shall be sure of being heard.

Lastly, I ask Thee, my Jesus, to give me Thy blessing before Thou leavest me. I recommend my soul to Thee during the whole of my life and in the hour of death. Every day and hour and moment I am getting nearer to that time. Ah! defend me, then, from all temptations, and give me grace to overcome them; grant me the assistance of my Mother Mary; and oh! do not let me, in punishment for my sins, and especially for my irreverences toward the Blessed Sacrament and my unworthy communions—do not let me, I beseech Thee, dear Lord, depart this life without having received the last sacraments with proper dispositions.

[You may here add any particular petitions for yourself and for your neighbor. Do not forget to pray for the Holy Church, the Sovereign Pontiff, and all Superiors, both ecclesiastical and secular. Recommend to our dear Lord the regular and secular clergy, as also the members of all Religious Orders, and pray Him to give them the true spirit of their holy vocation. Pray for your relatives, friends, and benefactors, for the afflicted, the sick, and those in their agony. Pray for the poor, holy souls in purgatory. Recommend all poor sinners, and pray for their conversion and salvation. Do not forget to pray for heretics and infidels, beseeching God to enlighten them and give them grace to embrace the true faith.]

I should, indeed, be ungrateful, O my Jesus, if after Thou hast given me Thyself in this holy communion, I were to delay an instant in giving myself entirely to Thee. I offer Thee, most loving Lord, my soul, together with my liberty. I offer Thee my understanding, that, sanctified by Thee, it may be occupied earnestly in the consideration of Thy blessed Passion and death, and Thy divine attributes. I give Thee my memory, that I may ever have in remembrance the infinite mercies Thou hast shown me. I give Thee my will, that by Thy holy love I may be entirely conformed to Thy divine will, desiring nothing but what Thou willest,

and rejecting everything that is displeasing to Thee. I give Thee my whole self, to be sanctified by Thee in soul and body; and I intend in this offering to make an entire, irrevocable, and eternal sacrifice of myself and all that belongs to me. I offer and consecrate to Thee my poor heart, which now desires to love Thee so faithfully as to make amends for all the infidelities of my past life. O my Jesus, detach my heart from creatures, unite it perfectly to Thine own, and, hiding it within the loving wound of Thy side, imprint deeply in it the memory of Thy bitter Passion and the sorrows of Thy most holy Mother: so that, by frequent meditation on these mysteries, I may be filled with sorrow for my past sins, and for the time to come faithfully correspond to Thine infinite love.

I offer Thee all the senses of my body, particularly my eyes and my tongue: grant that henceforth I may nevermore offend Thee by them. I offer Thee my thoughts, words, and deeds. My Jesus, I desire to unite all I have offered Thee to the merits of Thy most holy Passion and death, and the merits of my Mother Mary and all the saints. I offer Thee the good works I have done, as well as those I shall ever do in the whole course of my life, and I now make the intention of doing and suffering all things for Thy greater glory, in preparation for holy communion, and in thanksgiving for the Most Holy Sacrament.

Blessed and praised every moment be the Most Holy and Most Divine Sacrament!

REFLECTIONS AFTER COMMUNION.

1. CALL to mind, as often as you can during the day, that you have received Jesus in the Blessed Sacrament. Try to repeat frequently this short sentence: "*This morning Jesus Christ, the Son of God, condescended to come and dwell within me, and gave Himself to me.*" By doing this, you will derive greater fruit from your communion;

you will gain more patience under difficulties, and be more careful in keeping the grace of God in your soul; you will more easily acquire true and real devotion; you will set a good example to others, and have a continual inducement to lead a good Christian life, if only you adopt this simple practice.

2. Retire frequently into your heart, in order to renew an act of adoration of Jesus, or of thanksgiving for the loving visit He made you in the morning, and rekindle the fire of divine charity by some holy aspiration. We would not so quickly lose the fervor of devotion and the love of God, if we took greater pains about this; and Jesus Christ would not have to lament the coldness with which men love Him, if they only thought oftener of His benefits and His love, especially in the Most Holy Sacrament, and thanked Him with their whole heart.

3. Frequently renew the offering of your heart to our dear Lord. By giving Himself to you, He desires to gain you to His love, and earnestly asks you to give Him your heart in exchange for the infinite gift He has bestowed upon you. Will you be so ungrateful as to deny Him your heart, and to give it to the world and the devil on the very day on which He has come to take possession of it? Ah! no; this must not be; you have consecrated your heart to Jesus in your communion; you must ratify and confirm this offering; and if the world, with its enticements, vanities, and false pleasures, wishes to enter into your heart, say that you have given it for ever to Jesus. If the devil with his suggestions, and the flesh with its temptations, assail your heart, answer generously and courageously that you have given it to Jesus, to be His and His alone and for ever. Oh, if all Christians were but to do this after their communion, they would preserve the grace of God, and not relapse into sin.

4. Remember that your tongue has received Jesus, that it has touched His sacred body when you went to communion. Only recall this thought to mind when you feel tempted to speak impatiently, or so as to offend or injure your neighbor; and surely it will keep you from offending Jesus with that tongue which has been sanctified by the touch of His sacred flesh.

5. In connection with your visits to the Blessed Sacrament

every day make a *spiritual communion*, renewing in the most lively manner your desire to receive our dear Lord into your heart. Remember, for love of us Jesus remains night and day in the tabernacle, ardently desiring to communicate Himself to our souls, and bestow His graces upon us. Ah! what monstrous forgetfulness and ingratitude, if, when we can easily do so, we neglect to go to Him during the day, to pay our homage and adoration to Him in return for all His love.*

A Mass of Thanksgiving after Holy Communion.

AT THE COMMENCEMENT OF MASS.

YOU have now received from the tender mercy of your divine Redeemer the greatest and sweetest proof of His wondrous love. Surely your heart is overflowing with gratitude and affection. To give evidence of this gratitude, and to give expression to this affection, you can do nothing better, nothing more acceptable to God, than to assist again at the adorable sacrifice of the altar, thus offering to the Almighty the only *Victim of thanksgiving* proportionate to the benefits which you have received.

O GOD! "how hast Thou multiplied Thy mercies" in favor of Thy poor servant. When was I ever so rich as at present? "What shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation; I will pay my vows to the Lord before all His people; I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord, in the courts of the house of the Lord." (Psalm cxv. 12–18.)

I am indeed fully conscious, O Lord, of my personal indigence, and my utter unworthiness to be among Thy chosen ones in this holy place, yet, transported with gratitude for the dignity to which I am raised by the

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* Additional exercises for thanksgiving after holy communion will be found in another part of this book.

sacred bonds, which unite me to my Saviour, I will again offer Thee, O King of heaven and earth, a worthy sacrifice, a *Victim of thanksgiving*, commensurate with Thy gifts. I will offer Thee *a host of praise*, immolated not only on this altar, but in the midst of my heart.

And Thou, O Jesus! "sweet and mild, and plenteous in mercy" (Ps. lxxxv. 5), give ear to my earnest petition; let me be now so closely united to Thee that I may become one with Thee, and thus be enabled to offer my whole being a sacrifice worthy of the God to whose glory Thou art about to be immolated; create within me that humble, meek, and fervent heart, which will make me pleasing and acceptable in Thy sight; let Thy divine presence fill my soul with consolation and peace, and let Thy mercies be now upon me, "according to the hope I have placed in Thee." I ask of Thee, O Lord, a constant sense of Thy divine presence, that I may walk before Thee, and be perfect.

OFFERING OF SAINT MARGARET MARY.

ETERNAL Father, receive, I beseech Thee, the offering that I make of the Heart of Jesus Christ, Thy well-beloved Son, as He offers Himself to Thee in sacrifice. Be pleased to receive this offering for me, with all the desires, all the sentiments, all the affections, all the beatings, all the actions of this Sacred Heart. They are all mine, since He immolates Himself for me; and I desire, for the future, never to have any other intentions but His. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Receive them, and grant me, through their merits, all the graces that are necessary for me, and particularly the grace of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer to Thy divine Majesty, since it is by Him alone that Thou art worthily honored and glorified. Amen.

AT THE KYRIE.

KYRIE eleison, etc.
Christe eleison, etc.
Kyrie eleison, etc.

LORD, have mercy, etc
Christ, have mercy etc.
Lord, have mercy, etc.

FROM THE GLORIA TO THE OFFERTORY.

*Adoration, Thanksgiving, Love.**

I FALL down to adore You, O Holy and Undivided Trinity, One in Three and Three in One, the earliest, highest, dearest Mystery of our faith!

I fall before You and adore You, O eternal Father, "Father of Our Lord Jesus Christ, of Whom all paternity in heaven and earth is named!" (Eph. iii). Our Father, Who art in heaven! I love and praise You in union with the Son and the Holy Spirit, and together with my vow of poverty, put myself wholly into Your hands for ever.

Sume, Domine, et suscipe!

I FALL before You, and adore You, O eternal Son, God of God, Light of light, very God of very God, my Brother by the Incarnation, my Spouse by the vows of my profession, my Redeemer, my Master, my All in all!

I love and praise You in union with the Father and the Holy Spirit, and together with my vow of chastity, give myself wholly to Your Heart for ever.

Sume, Domine, et suscipe!

I fall before You and adore You, O eternal Spirit, coequal with the Father and the Son, my Guide, my Comforter!

I love and praise You in union with the Father and the Son, Whose uncreated Love You are, and together with my vow of obedience, abandon myself wholly to

* From Mother Loyola's "Confession and Communion."

Your leading, to be conformed in all things to Your will for ever.

Sume, Domine, et suscipe!

Adoration.

"Come, let us adore and fall down before the Lord that made us, for He is the Lord our God." (Ps. xciv.)

Adoro Te devote, latens Deitas.

I adore You, O Lord, my Creator, O God my Redeemer, my Sanctifier, O Ever-blessed and Undivided Trinity!

Holy, Holy, Holy, Lord God of hosts; the earth is full of Thy glory; glory be to the Father; Glory be to the Son; Glory be to the Holy Ghost.

Indulgence of 100 days, once a day.—Pope Clement XIV., June 6, 1769.

Glory be to the Father, Who created me out of love.

Glory be to the Son, Who redeemed me with love.

Glory be to the Holy Ghost, Who sanctified me in love, and reserved for me His graces of predilection.

Glory be to the Holy and Undivided Trinity, one God, for ever and ever. Amen.

Laudamus Te; benedicimus Te; adoramus Te, glorificamus Te. Gratias agimus Tibi propter magnam gloriam Tuam.

Thanksgiving.

TE Deum laudamus: Te Dominum confitemur.
Te æternum Patrem: omnis terra veneratur.
Patrem immensæ majestatis.
Venerandum Tuum verum, et unicum Filium.
Sanctum quoque Paraclitum Spiritum.
Benedicamus Patrem et Filium cum Sancto Spiritu.
Laudemus et superexaltemus eum in sæcula.
Benedicta sit Sancta Trinitas et indivisa unitas, una Deitas.

"O ye angels of the Lord, bless the Lord, praise and exalt Him above all for ever.

"O ye sons of men, bless the Lord; praise and exalt Him above all for ever.

"O ye servants of the Lord, bless the Lord; praise and exalt Him above all for ever.

"O ye spirits and souls of the just, bless the Lord praise and exalt Him above all for ever.

"O ye holy and humble of heart, bless the Lord; praise and exalt Him above all for ever.

"O give thanks to the Lord because He is good, because His mercy endureth for ever.

"O all ye Religious, bless the Lord; praise Him and give Him thanks because His mercy endureth for ever." (Dan. iii. 58–90.)

Love and Reparation.

"IS not He thy Father, that hath possessed thee, and made thee, and created thee?" (Deut. xxxii.)

"You are not your own, you are bought with a great price." (1 Cor. vi.)

"You are the temple of God, and the Spirit of God dwelleth in you." (1 Cor. iii.)

To whom, my God, do I belong if not to You? Who else has a shadow of right to me? I am Yours by creation, by redemption, by sanctification. I am Yours by the vows of my profession. And how have You treated one who is Yours by so many titles? Have You loved me? Have You given me cause to love You? Love is shown by deeds, by the communication of good things. Will Your love bear this test, my God? Oh, let the history of Your benefits to me throughout my life speak for You—that hidden history of Your dealings with my soul, the significance of which I could not make known to others, even if I would—the opportunities, the help in need, the persistent drawing and waiting which make up the history of my life.

"No earthly father loves like Thee,
No mother half so mild
Bears and forbears, as Thou hast done,
With me Thy sinful child."

I have cause indeed to love, and I tell You again and again that I love You, my God and my all. But where are the proofs? Love is shown by deeds. In deed and in truth You have loved me. But where are the proofs of *my* love? Resolutions in plenty every morning. But when the evening comes what have I to show, what have I to offer but weaknesses, cowardices, and failures. And yet I love You, dearest Lord. I wish to please You; forgive me my unfaithfulness. You have created me; You know my weaknesses and my struggles—have mercy on me; help me to love You better; help me to follow You more closely. Take my heart, and make it like Your Heart—*meek* and *humble*. I shall try to accept my failures in a deeply humble spirit; I shall not yield to discouragement, but trusting in Your goodness, in Your love and Your grace, I shall endeavor daily to overcome my weaknesses, and fight on calmly, courageously, generously, and hopefully to the end. O Lord, I am willing to go on still struggling—fighting hard constantly to the last moment of my life; and even to fail constantly, to have nothing to show but defeat and failures, provided only that You are glorified. *Omnia ad Majorem Dei gloriam.*

AT THE OFFERTORY.

When the Priest offers the Host, say with him:

ACCEPT, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

When the Priest offers the chalice, say with him:

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that in the sight of Thy divine majesty it may ascend with the odor of sweetness for our salvation and for that of the whole world.

When the Priest washes his fingers, say with him

THE LAVABO.

I WILL wash my hands among the innocent, and will compass Thy altar, O Lord: that I may hear the voice of praise and tell of all Thy marvellous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with bloody men. In whose hands are iniquities; their right hand is filled with gifts. As for me, I have walked in my innocence; redeem me and have mercy upon me. My foot hath stood in the right path; in the churches I will bless Thee, O Lord. Glory be to the Father, etc.

When the Priest bows before the altar, say:

RECEIVE, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of Blessed Mary, ever virgin, of blessed John the Baptist, the holy apostles Peter and Paul, of these and of all the saints, that it may be available to their honor and to our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through Christ our Lord. Amen.

AT THE ORATE, FRATRES.

MAY the Lord receive this holy sacrifice from the hands of His minister at the altar to the praise and glory of His name, to our own benefit, and to the welfare of the whole Catholic Church.

AT THE SECRETA.

MERCIFULLY grant Thy Church, O Lord, we beseech Thee, the gifts of unity and peace, which are mystically represented in these offerings, through Jesus Christ our Lord.

AT THE PREFACE.

IT is truly meet and just, right and salutary, that we should always and in all places give thanks to Thee, O Lord, Father almighty, eternal God, since by the mystery of the Word made flesh a new ray of Thy glory has appeared to the eyes of our souls; that, while we behold God visibly, we may be carried by Him to the love of things invisible; and therefore, with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing our everlasting hymn to Thy glory, saying:

AT THE SANCTUS.

HOLY, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory. Hosanna in the highest!

AT THE BENEDICTUS.

BLESSED is He that cometh in the name of the Lord. Hosanna in the highest!

At the Canon.

COMMEMORATION OF THE LIVING.

AT this solemn part of the Mass, let the consideration of the love which the Almighty has this day manifested toward you, animate you not only with gratitude toward your divine Benefactor, but also with a lively interest in the temporal and eternal welfare of all your fellow creatures. Pray fervently for all, whether friends or enemies: since Jesus

Christ loves all, and did not refuse to lay down His life for them.

O DIVINE Jesus! the Redeemer of all mankind! Who art come to save even those who were lost! Whose adorable blood was shed for many to the remission of sins! deign to listen to the prayers I now offer, not for myself alone, but for all mankind, Whose Creator, Lord, and Sovereign Master Thou art:—permit me to offer my supplications for the peace and prosperity of that Holy, Catholic, and Apostolic Church, which was founded on Thy unerring word, established by Thy miracles, enriched by Thy merits, and made illustrious by Thy saints; of that Church, whose unworthy child I am, in whose bosom, through Thy grace, I resolve to live and die; that Church, which has this day imparted to me her most precious treasure, in giving me the adorable body and blood of her heavenly Spouse.

O my God! bless, sanctify, and protect the Pope, Thy representative on earth; have mercy on the bishops, priests, Religious, and all who labor in Thy vineyard; animate them with zeal for the salvation of souls, who are the purchase of Thy blood; give them humility, purity, prudence, patience, and perseverance; inflame their hearts with that ardent zeal which consumed Thy holy apostles. Render their lives as holy as the law they inculcate; make them all according to Thine own divine Heart, and let their light so shine before men, that they, seeing their good works, may "glorify their Father Who is in heaven" (Matt. v. 16). Bless our Holy Institute; bless our friends, our relatives, our benefactors, all those who have asked us to pray for them, and for whom we have promised to pray. Bless in particular those who, by prayer and good works, are fostering and propagating devotion to the Blessed Sacrament.

O SWEETEST Jesus, Redeemer of mankind, behold me humbly prostrate before Thine altar. I

belong to Thee; I wish to be Thine; I dedicate myself to Thy most Sacred Heart. O my Lord, I seek not that which is profitable to myself, but to many; that they may be saved (1 Cor. x. 33). Many have never known Thee. Many, despising Thy commands, have rejected Thee. Have pity on them, most merciful Jesus, and draw all men to Thy Sacred Heart. Rule, O Lord, not only over the faithful who never have gone away from Thee, but also over the prodigal sons who have forsaken Thee; and make them return quickly to their Father's house, lest they perish of misery and hunger. Rule over those who have been misled by error, or separated by schism; and call them back to the haven of truth and the unity of faith, so that there may soon be one fold and one Shepherd. Lastly, rule over all who are sunk in the old superstition of the Gentiles, and vouchsafe to bring them out of darkness into the light and kingdom of God.

Give to Thy Church, O Lord, safety and liberty; give to all nations peace and order; and grant that, over the whole earth, from pole to pole, may resound the words: Praise be to the divine Heart, through which was brought to us salvation; glory and honor be to it for ever. Amen.

AT THE ELEVATION.

Adoration.

ADORO Te devote, latens Deitas,
Quæ sub his figuris vere latitas;
Tibi se cor meum totum subjicit,
Quia Te contemplans totum deficit.

O HIDDEN God, devoutly unto Thee
Bends my adoring knee;
With lowly semblances from sight concealed,
To faith alone revealed.
Fain would my heart transpierce the mystery,
But fails and faints away, and yields itself to Thee

Laudamus Te; benedicimus Te; adoramus Te; glorificamus Te; . . . Domine Fili unigenite, Jesu Christe.	We praise Thee; we bless Thee; we adore Thee; we glorify Thee; . . . O Lord Jesus Christ, the only begotten Son.
Tu Rex Gloriæ, Christe.	Thou art the King of glory, O Christ.
Tu Patris sempiternus es Filius.	Thou art the everlasting Son of the Father.
Ave verum Corpus, natum	Hail to thee, true body! sprung
Ex Maria Virgine,	From the Virgin Mary's womb;
Vere passum, immolatum	The same that on the cross was hung,
In cruce pro homine.	And bore for man the bitter doom.
O clemens, O pie,	O kind, O loving One!
O dulcis Jesu, Fili Mariæ.	O sweet Jesus, Mary's Son.

AFTER THE ELEVATION.

I ADORE you, O soul of Christ, Holy of holies, holy with the holiness of God. I adore you, and annihilate myself before you in my emptiness, my nothingness, my baseness. Soul of Christ, sanctify me.

I adore you, body of Christ—my ransom on the cross, my food in the Eucharist. O divine head, O sacred face, O compassionate eyes, O blessed hands and feet, O loving Heart, I adore you, I love and praise you, I put my trust in you. Body of Christ, save me!

I adore you, most precious blood—life and healing, redemption, intercession—all in all to me. O blood of my Saviour, by your profuse generosity—under the olive trees, at the column of the scourging, on the altar of the cross—take away my languor and my apathy, take me out of myself, fire me with your generosity, let me return you love for love. Blood of Christ, inebriate me!

Thanksgiving.

"COME, let us praise the Lord with joy, let us joyfully sing to God our Saviour." (Ps. xciv.)

"Who hath loved us and washed us from our sins in His own blood." (Apoc. i.)

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." (Luke i.)

"Salvation to Our God, Who sitteth upon the throne. . . . Alleluia. Salvation and glory and power to Our God. Alleluia." (Apoc. v. 11–13.)

"Give glory to the Lord for He is good: for His mercy endureth forever." (Ps. cvi.)

"For He is our peace" (Eph. ii.), "making peace through the blood of His cross." (Coloss. i.)

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

"Thanks be to God for His unspeakable gift." (2 Cor. ix.)

Love.

"LO, this is Our God; we have waited for Him, and He will save us. This is the Lord; we have patiently waited for Him; we shall rejoice and be joyful in His salvation." (Is. xxv.)

"My God and my Saviour!" (Ps. lxi.)

"Say to my soul: I am thy salvation." (Ps. xxxiv.)

"This day is salvation come to this house." (Luke xix.)

"Behold, God is my Saviour: I will deal confidently." (Is. xii.)

"The Lord is my rock, and my strength, and my Saviour." (2 Kings xxii.)

"He loved me and delivered Himself for me." (Gal. ii.)

Recordare, Jesu pie,	Sweet Jesus, think—my debt to pay,
Quod sum causa Tuæ viæ,	Thou wouldst tread the mournful way;
Ne me perdas illa die.	Forsake me not in that dread day.
Quærens me, sedisti lassus,	In quest of me Thy feet were worn,
Redemisti, crucem passus,	To ransom me Thy cross was borne;
Tantus labor non sit cassus.	Let not such love reap only scorn.
O bone Jesu, exaudi me,	O good Jesus, hear me;
Intra Tua vulnera absconde me,	Within Thy wounds hide me;
Ne permittas me separari a Te.	Never let me be separated from Thee.

Petitions.

COMMEMORATION OF THE DEAD.

O ALMIGHTY God! the resurrection and the life! he that believeth in Thee, even though he were dead, shall certainly live, and enjoy in Thy kingdom the true liberty of the children of God. Look then, I beseech Thee, with compassion and mercy on those suffering souls who have always believed and confessed Thy name. O sovereign Lord, remember that they are "the work of Thine own hands" (Job x. 3); created in Thy power, redeemed in Thy mercy, preserved in Thy goodness, and formed to Thine adorable image. Ah! why then hidest Thou Thine adorable face from those who have been dear to Thy Sacred Heart, and who long to behold and enjoy Thee, their sovereign Beatitude? Accept, O eternal God! in their favor, the adorable Victim, Who now offers Himself to Thee on this altar, and Whom I likewise possess in the center of my soul. Apply to them also, O Lord, the indulgence which Thy Church this day holds forth in Thy name to worthy

communicants, and let not my imperfect dispositions be an obstacle to the exercise of Thy mercy on their behalf. In consideration of Thy beloved Son, cease to remember their iniquities, and take no further revenge of their sins. I particularly implore Thy mercy, O Lord! for my parents, friends, and benefactors; for all those who are most abandoned; for those to whose sufferings I may have been accessory; for all who, during life, were most devoted to the Adorable Sacrament of Thy love, and also for those who were the fervent clients of Thy blessed Mother, for priests and Religious, and in particular for the deceased members of our Order. O almighty Lord! transport them into Thy bosom, where they shall be replenished with the goods of Thy house; confirm them in Thy sight forever, that they may "joyfully sing a hymn to Thee in Sion, and pay to Thee a vow in Jerusalem" (Ps. lxiv. 1).

AT THE PATER NOSTER.

After repeating with the priest the *Pater Noster*, call to mind the indulgence which the prodigal son experienced from his father on his sincere return, and acknowledge with gratitude that the tenderness of his good parent has been infinitely surpassed in your favor by your heavenly Father.

FATHER in heaven, I am not worthy to be called Thy child, but I entreat Thee once more, in the name of Thy beloved Son, to receive me among the last of those whose happiness it is to serve Thee under the sweet yoke of poverty, chastity, and obedience.

From the Communion to the End of Mass.

SPIRITUAL COMMUNION.

RENEW your desire to receive Our Lord frequently during the day.

The Blessed Margaret Mary once said to her divine Spouse:

"My most loving Jesus, I wish to be consumed with the desire of Thee and since I can not receive Thee now I will not cease to desire Thee." To which Our Lord answered: "I take so much pleasure in being desired, that as many times as the heart forms this desire, so often do I look upon it lovingly to attract it to Myself." Let us often give this pleasure to our merciful Saviour, that we may reap from it the sweet fruit that He promises.

MY Jesus, I most firmly believe that Thou art really present in the Blessed Sacrament. I place in Thee my whole confidence, and I love Thee above all things. Oh! that I had never offended Thee! I ardently desire to be united to Thee, my loving Saviour, and never to be separated from Thee. What have I in heaven, and besides Thee what do I desire upon earth! *Veni, Domine Jesu.*

Act of Atonement.

MY Father in heaven, I offer unto Thee Thy Son Jesus Christ in atonement for my sins, and for the sins of the world.

Look on Him, O my Father; He raises His hands to Thee; He is pleading for us all.

Listen to Him, Father in heaven. He asks Thee for pity and for pardon. He is Thine own beloved Son, in Whom Thou art well pleased. Thou canst not refuse Him anything. Do not let Him ask in vain.

He has paid dearly for us, O God. Remember His sighs, His tears, His sweat of blood, His scourging and the cruel pangs He suffered for us on Calvary. For His sake, pity and pardon us.

Through Him, and with Him, and in Him, I offer Thee, O eternal Father, humblest adoration and thanks. Through Him, and with Him, and in Him, I make atonement for the sins of the world, and I implore Thy

mercy and grace for myself and for all poor sinners, through the same Jesus Christ Thy Son. Amen.

O wondrous Love! would that men knew Thee. How sweet Thou art, O Lord, how good to those who love Thee! Bless me, that I may love Thee more, and serve Thee faithfully to the end.

Act of Consecration.

TO Thee, O Jesus, I consecrate my heart. In Thy Sacred Heart I wish to live. In Thy Sacred Heart I wish to die.

Inflame my heart with the fire of Thy love, and enlighten me with Thy wisdom and Thy knowledge.

Oh, let Thy loving Heart be to me my strength in temptation and my consolation in the day of tribulation and sorrow. Grant me grace, dear Jesus, ever to taste the sweetness of Thy Sacred Heart, not only during my lifetime, but, above all, at the hour of my death. Amen.

Will You be True?

WHEN you go to your holy communion, think that you see the divine Child looking through and through you with His clear, pellucid gaze, and asking you the question, "Will you be true?" Are you resolved to combat resolutely the visible faults all can see and be scandalized by, instead of the half-dozen imaginary ones with which you love so much to torture yourselves? And I should love, I should dearly love you to return His glance with one as limpid and as true, saying, "O Lord, no one knows better than I how blind and weak I am, but I wish to know, I wish to see, what Thou desirest of me, and will try with all my heart, regardless of all obstacles, to accomplish it." He wishes you to be real. Be real.

Final Petitions.

"ONE is your Master, Christ" (Matt. xxiii.). In two ways, Lord, You are my Master. You are not Teacher only, You are owner. I am not merely

Your disciple, I am Your indisputable property. Thanks be to God that it is so. All that I have and am belongs to You—time, talents, labor, health, life, all the senses of my body, all the faculties of my soul. Take them, O Lord, they are Yours, to You I restore them. See that I do not misuse any one of them. See that I use them all with a pure intention for Your glory, for Your greater glory—choosing the means which *most* tend to the end for which I was created, by which I may love and follow You more closely.

Have pity, O Lord and Master, on the poor, the suffering, the tempted, the uncared-for little ones; on the teeming races of the poor heathen all the world over; on all those who are in their agony. Let me make use of Your visits of mercy in this *acceptable time* in these *days of salvation*—my communion days. I desire nothing so much as to love You. Give me Your love and Your grace, and this is enough for me. Increase and invigorate my faith, that it may be productive of great things to Your glory.

Stay with me, Lord, that from communion to communion I may ascend from virtue to virtue, and become more pleasing in Your sight.

Have pity, Lord, on the multitudes who never think of You as Judge, on those outside the Church who have but a dim belief in the judgment to come, and on those children of the Church who, believing firmly that it is coming and coming fast, think of it and prepare for it no more than if they did not believe. Remember, O Lord, that You "will have all men to be saved" (1 Tim. ii.), and that You died for all, and since the "whole earth is made desolate because there is none that considereth in his heart" (Jer. xii.), stir up faith in the hearts of all men. Give to all a living and practical faith in the judgment to come, that they may prepare for it while there is yet time.

Indulgenced Prayer.

DEAR Jesus, in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day.—Pius IX., Jan. 1, 1866.

Meditations after Communion.

FIRST MEDITATION.

On the Sentiments which the Holy Communion should produce in our Souls.

1. CONSIDER with astonishment the excessive liberality with which Jesus Christ has treated you; by this one communion you are infinitely elevated above all that the world calls great—you are happier than if you enjoyed all the delights of the universe—richer than if you possessed all its treasures—and more privileged than if you were its sole sovereign. Ah! if you understood the gift of God, if you had a just idea of your own dignity, how soon would you despise everything in this world! Penetrated with gratitude for the greatness of the benefit you have received, you would exclaim with the Royal Prophet: What shall I render

to the Lord for all He has done for me? how shall I testify my gratitude? Do not on this important matter deceive yourself as many do. Do not imagine that so great a benefit as a communion is worthily acknowledged by the most fervent expressions of thanksgiving. It is not those who say: "Lord, Lord," that shall enter into the kingdom of heaven. "Sincere gratitude for any benefit," says St. Thomas, "consists chiefly in esteeming the benefit as it deserves, and in endeavoring to make our benefactor an adequate return."

Give glory to Him Who has given you His precious body and blood, His soul and divinity, and has thus rendered you, in a way, an object of envy to the angels themselves. Beg of God most earnestly to enlighten your mind, that you may understand the greatness of the favor conferred on you; and also to touch your heart, that you may feel your obligation of acknowledging it by every means in your power, especially by a greater love of the Blessed Sacrament, and a more self-sacrificing devotedness to your duties as a Religious.

2. Cast yourself in spirit at the feet of your Creator, and present to Him the sacrifice of thanksgiving which He deserves: A voluntary, unreserved oblation of your whole being. Can that be too much for Him Who has created you to His image and likeness, and redeemed you with His precious blood? or rather, what can be enough for Him Who has loved you so much as to give Himself to you? If you would really and entirely belong to God, you should make a twofold sacrifice: A sacrifice of your body with all its senses, and of your heart and soul with all their powers and affections. First, you should consecrate your body to God; that is, you should in future bear in mind the union you have contracted with God, and respect in yourself the temple of the divinity—a temple of which He has so lately taken possession; consecrated by His presence, purified by His blood, and enriched with the most precious gifts

of His holy spirit. This is the sacrifice to which St. Paul exhorts all Christians, but particularly communicants, when he says: "I beseech you, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God" (Rom. xii. 1). Reflect also, that as a material temple is not alone consecrated to God internally but is known before it is entered to be a house of God by its external appearance; so should your modesty and Christian deportment manifest to every one that you are really consecrated to God, and become the living temple of Jesus Christ. St. Chrysostom says: "It is not just that those eyes which have beheld the divine and sacred Host should afterwards delight in the vanity and idle follies of the world—that those lips, which received and touched the God of heaven, should ever be profaned by frivolous discourses—that your tongue, on which the body of Jesus Christ reposed, should ever become instrumental in lessening the reputation of others, or in wounding charity." Present your resolutions to God through the glorious Queen of virgins. Set before your eyes, and resolve in every action of your life, to imitate this incomparable model whom St. Anselm describes as having "nothing disagreeable in her looks, nothing inconsistent in her words, nothing imprudent in her actions; whose deportment was not assuming; whose voice was not loud or arrogant; and whose exterior modesty was a finished portrait of her interior purity." O most blessed Virgin, take me under thy protection, and preserve me from defiling by sin the temple of thy beloved Son.

3. Consider that your immortal soul was created by God for Himself, stamped with His own sacred image, redeemed with His blood, adorned with His graces, enriched with His merits, and often strengthened with that Sacrament of life which you have so lately received. Great then must be its value, since God Himself did not think it too dearly purchased by the blood of His

only Son. Yes, you can not be too deeply convinced that your immortal soul is your great and only treasure; to save your soul no pains can be excessive, no security too great; if *that* be lost, all is lost; and if you be so happy as to save your soul, though you lose all the rest, all is well; the kingdom of heaven is gained. "What will it profit a man, if he gain the whole world, and lose his own soul?" (Matt. xvi. 26). What does it now avail any of the damned, to have been on earth honored, loved, respected, endowed with beauty, talents, wit, or accomplishments, or to have been the idols or envy of all around them? Alas! what does all that avail them now, since they burn and will burn in hell for all eternity? Oh! let their irreparable misfortune animate you to struggle against your passions, and to lead a virtuous life. O my Jesus, deign to enlighten me that I may see the vanity of all worldly goods. Thou hast given Thyself entirely to me; I now give myself entirely to Thee. I desire that my whole soul may be Thine; my body, my powers, my senses, that all may be employed in serving and pleasing Thee. To Thee I consecrate all my thoughts, my desires, my affections, and my whole life. Grant me the gift of holy perseverance in Thy service, and the grace of a happy death. O eternal Father, Thy beloved Son Jesus has promised that Thou wilt give me whatsoever I ask of Thee in His name: "If you ask the Father anything in My name, He will give it you" (John xvi. 23). In the name therefore, and through the merits of this Thy Son, I ask Thee for Thy love and for holy perseverance, that I may one day come to love Thee in heaven with all my powers, and to sing for ever Thy mercies, safe from all danger of being ever again separated from Thee.

O most holy Mary, my Mother, obtain for me these graces which I so much desire.

SECOND MEDITATION.

On the Imitation of Jesus Christ.

1. CONSIDER attentively that one of the chief ends for which Jesus gives Himself to us in the holy communion is to unite us to Himself, and to make us one with Him: "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in Him" (John vi. 57). St. Thomas teaches that in the Holy Eucharist Jesus Christ applies His most sacred body like a seal on the heart of man, to revive that image of the divinity to which we were created, that He transforms us into Himself, by imprinting on our soul the image of His adorable perfections and by infusing into our heart abundant graces to imitate His virtues. To become a perfect imitation of Jesus Christ, you should conform your judgment, your opinions, your ideas, your heart, feelings, and all your affections, to those of your divine Lord. The thoughts of Jesus were always directed to God, or bent on something relative to the glory of God. How do you act in this respect? Be convinced that a frequent recollection of God would be the best guard you could have against those thoughts of vanity or pride which are so common, and so sinful when indulged in. Jesus Christ judged all things as God judges them: His adorable Heart, inflamed with love for God and desire for His glory, was incapable of a single sentiment of joy, of sorrow, of fear, of hope, of consolation, or sadness, except as the interests, the glory, the worship of His heavenly Father were concerned. Be ashamed of the trifles with which you have hitherto been delighted, or the insignificant incidents at which you have been grieved. O my divine and adorable Master, instead of looking on all things as Thou seest them, and as I myself shall see them after death, I have consulted my interests, my passions, my imagination, and the corrupt maxims of the world,

in forming my opinions and ideas. I have unfortunately sought after those very things which Thou didst shun—I loved what Thou didst hate—I have hated what Thou didst love. Thou didst pronounce those blessed and happy who suffer, and I have been so impatient under sufferings; Thou didst despise and flee from the honors of this world, and I have desired and esteemed them as great advantages. O my God, enlighten me to see and detest my folly.

2. Consider the example which Jesus Christ gives you in His sacred childhood. "Jesus advanced in wisdom and age, and grace with God and men" (Luke ii. 52). Our divine Redeemer, from the first moment of His Incarnation, had indeed the plenitude of grace, of wisdom, and of virtue, incapable of any increase; but outwardly He, as it were, progressed, conforming His sacred actions and discourses suitably to His age. Learn from this that, as every day, every hour, the Almighty adds to your life, so should every grace, every instruction you receive, advance you in the road of solid virtue. In particular, every time you have the happiness of receiving holy communion, you should grow, like Jesus, in grace and wisdom before God and men: that is, God should discern in your heart, and those with whom you associate should witness in your conduct, an increase of the fear and love of God. Those faults and failings which were excusable some years ago, before you were admitted into a Religious Community, become more serious now. Examine whether you may not unfortunately have lost much of the fervor with which you first approached the Adorable Eucharist, and never forget that not to go forward in virtue is to go back.

Jesus Christ, while yet a child, is found among the Doctors in the Temple, asking them questions and listening to the word of God with profound veneration. Did the eternal Son of God, the Fountain of all knowl-

edge, require instruction? Was there anything for Him to learn, or any person on earth who could teach Him? Certainly not; but on this occasion He would teach you with what ardor you should seek after instruction—how thankfully and respectfully you should receive it—how highly you should value an opportunity of hearing the word of God. The chief virtue which characterized the youth of Jesus Christ was obedience. He has scarcely permitted any other account of His early years to reach us, than: that He was subject to His blessed Mother and His reputed father, St. Joseph. He obeyed them in all things, at all times, with cheerfulness and exactness. To imitate your adorable Model in this important point, you must resolve to respect and love your Superiors; to submit to their authority with docility and with confidence, because they are deputed by God to command you, and have received light to direct your inexperience. Remember that Jesus Christ was not less submissive to the orders of Herod, one of the most wicked of men, than He was to those of His blessed Mother, the most perfect of creatures; because it was God alone Whom He obeyed in all superiors. Impress this lesson on your mind, and guard against a fault so common to worldlings: of obeying only those who may please you, and totally forgetting that duty with regard to others. If you do not respect the authority of God in all your Superiors; if you do not love God in them all you can never acquire the virtue of obedience. O Jesus, my God, infuse into my heart the virtues of Thy divine childhood—Thy purity, simplicity, obedience, and docility; penetrate my soul with the horror Thou hadst of sin, that I may dread it as the only real evil, the only obstacle to my resembling Thee.

3. Consider the hidden life of Jesus Christ during thirty years of subjection and labor. Contemplate the Incarnate Word at Nazareth, and consider with

astonishment that He Who has descended from heaven to instruct, convert, and save the whole universe, passes the greater part of His life in seclusion; showing not otherwise the perfection of the divinity which resides in Him than by obeying His parents, serving and assisting them, and fulfilling in all things the will of His heavenly Father. The accomplishment of that adorable will is the only object of His desires: it is so necessary to His happiness that He Himself declares it to be His food, the support of His existence, the end of His mission on earth. Learn from the hidden life of Jesus, that lesson of perfect conformity to the will of God, by which alone you can resemble Him, and attain true sanctity. Resolve, in every stage of your life, to place all your perfection in being about the *business of your heavenly Father;* that is, in faithfully discharging the duties which Providence has allotted you, whatever they may be.

The public life of our divine Lord was a series of miracles and wonders, and the lessons which He never ceased to preach to the world by word and example were those of humility, patience, mortification, meekness, and charity. St. Francis de Sales calls charity the peculiar fruit of a good communion. Charity was a favorite virtue of Jesus—the virtue to which He sacrificed His life—the virtue by which He would have His real followers distinguished. Resolve, then, that the fruits of your having been so lately united to the God of charity should appear evident by your gentleness, patience, forbearance, silence on the defects of others, and endeavors to serve and oblige all, particularly those who may appear to you least amiable or deserving. Conclude this meditation by fervently and humbly begging of God to impress the truths it contains so deeply on your heart that your ideas and conduct may, in future, be happily regulated by them.

A Paraphrase of the "Anima Christi."

After Holy Communion or at Visits to the Blessed Sacrament.

ANIMA CHRISTI, SANCTIFICA ME.

SOUL of Christ, ever subject to the will of thy heavenly Father, infuse into my soul the spirit of holy subjection.

Soul of Christ, ever yearning after the salvation of men, infuse into my soul the spirit of holy zeal.

Soul of Christ, ever most closely knit to thy Mother's soul, infuse into mine the holy love of that Mother.

Soul of Christ, sorrowful in the Garden of Olives, fill my soul with a holy and abiding sorrow:

Sorrow for my past sins;

Sorrow for my present unworthiness;

Sorrow for the sins of other men;

Sorrow for thy sacred Passion;

Sorrow for thy Mother's dolors;

The sorrow of compassion for others' griefs and sufferings.

CORPUS CHRISTI, SALVA ME.

BODY of Christ, born in littleness that thou mightest attract all to thee, make me also feel that saving attraction.

Lord Jesus, by Thy body, by which in Thy youth Thou wert a model of modesty, give me that saving grace.

By Thy body, wearied out with fasting, with labors, and with watchings, grant me that grace of unwearying charity and zeal which, by covering many sins, may save my soul as well as the souls of others from death.

By Thy body, bathed in blood in the Garden of Gethsemane, give me the saving grace of diligence in prayer.

By Thy body, dragged without resistance through the streets of Jerusalem, give me the saving grace of obedience.

By Thy body, flayed with the cruel scourges, give me the saving grace of holy purity.

By Thy body, hanging, stripped of all, upon the cross, give me the saving grace of detachment and self-sacrifice, and of courage to treat my body hardly.

By Thy body, taken down from the cross, and laid in the arms of Thy blessed Mother, give me the saving grace of a tender devotion to her.

By Thy body, embalmed and laid in the sepulcher, give me the grace to embalm Thy wounds by a constant remembrance of them, and to lay up the thought of Thy Passion in my heart.

By Thy body, which saw no corruption, save me from the corruption of sin.

SANGUIS CHRISTI, INEBRIA ME.

BLOOD of Christ, inebriating chalice, inflame my heart with love of my Creator, my Father, my Redeemer, the divine Spouse of my soul.

Blood of Christ, inebriating chalice, may thy charm deaden in me the intoxicating charms of this world.

Blood of Christ, wine that makest virgins, penetrate me, body and soul, with the gift of holy purity.

O my Lord Jesus, may Thy precious blood, which Thou didst shed for me, inflame my soul with a true and generous desire to suffer for Thee, and may it at least strengthen me to bear those sufferings which it shall please Thee to send me.

My Lord, I ask these graces:

By the blood which Thou didst hasten to shed for me in Thy circumcision.

By the blood which Thou didst suffer to break forth from Thy body in Thine agony.

By the blood which flowed slowly and painfully during the buffeting.

By the blood which flowed in streams under the burning smart of the scourging.

By the blood pressed from Thy head with racking pain in Thy crowning.

By the blood which flowed to be profaned and trampled on through the streets of Jerusalem.

By the blood which gushed from Thy gentle, holy, and venerable hands.

By the blood which bathed Thy adorable feet.

By the blood which flowed from Thy side at the opening of Thy Sacred Heart.

AQUA LATERIS CHRISTI, LAVA ME.

MY Lord Jesus Christ, may the water which flowed from Thy wounded side and Heart wash me from all my sins.

May it wash me yet more from those sins the guilt of which has been forgiven but for which I have not yet done penance.

May it cleanse me from my hidden sins;
From sins of thought;
From sins caused in others;
From sins of omission;
From the stain of daily faults:
Faults of pride,
Faults of self-indulgence,
Faults of worldliness.

And may it cleanse the souls of all that are in sin, and especially of those now in their agony.

PASSIO CHRISTI, CONFORTA ME.

MY Lord Jesus Christ, may Thy holy Passion strengthen me against the assaults of the enemy of my soul.

May the thought of Thy holy Passion, so terrible and so sorrowful, fortify me against the bewitchment of worldly trifles.

May the thought of Thy holy Passion fortify and arm me against myself; may the depth of Thy abasement arm me against the pride of my nature, and the fearfulness of Thy pain against my self-indulgence.

Lord Jesus, Who in Thy suffering didst deign to receive strength at the hands of an angel, may the thought of Thy Passion be my strength through life, and the strength of all who are in sorrow or temptation.

O BONE JESU, EXAUDI ME.

O MY Lord Jesus, hear me for the sake of my exceeding need of Thy assistance.

Hear me for Thy name's sake.

Hear me that thus Thy mercy may be glorified.

Hear me for the sake of Thy holy Mother.

Hear me for the sake of all Thy saints.

Hear me in this petition, that all men may be brought to Thy holy love and may daily grow therein and in sorrow for all past offences against Thee.

Hear me, good Jesus, I pray Thee:

By Thy prayer at the Last Supper for all Thy followers.

By Thy prayer for all sinners.

By Thy prayer from the cross for those especially who were Thy persecutors.

INTRA TUA VULNERA ABSCONDE ME.

O MY Lord Jesus, give to me and to all souls that are in need, a safe refuge in Thy adorable wounds.

Suffer us to take refuge in the wounds of Thy feet from the demon of despondency, who strives to trample in the dust souls redeemed by Thy precious blood.

In the wound of Thy left hand suffer us to take refuge from those who may bear ill-will or enmity against us.

In the wound of Thy right hand afford us a refuge from the flatteries of false friends and from the praise of men.

In the wound of Thy Sacred Heart hide us from all that can tend to draw us away from Thee.

NE PERMITTAS ME SEPARARI A TE.

Let me not be separated from Thee by sin.

Let me not be separated from Thee by tepidity.

Let me not be separated from Thee in will and in intention.

Let me not be separated from Thee in memory and thought.

Let me not be separated from Thee in prosperity:
By pleasure;
By pride;
By dissipation;
By inordinate affections.

Let me not be separated from Thee in adversity:
By sorrow;
By discouragement;
By my daily faults.

AB HOSTE MALIGNO DEFENDE ME.

DEFEND me, Lord Jesus, for I am too weak to stand against my enemies without Thy help; protect me:

From the open snares of the devil;
From his hidden snares;
From the bewitchment of worldly trifles;
From the flatteries of men;
From the incitements of the flesh.

"In hora mortis meæ voca me,
Et jube me venire ad Te,
Ut cum Sanctis tuis laudem Te,
In sæcula sæculorum."

Dearest Lord Jesus, that this may be so, I beg of Thee that in this life Thou wilt not spare me, but wilt give me strength and patience to bear afflictions, and voluntarily also to afflict myself for my many offences against Thee. I ask of Thee specially the grace to make some reparation by works of charity and zeal for the many injuries I have done to Thy honor.

I ask this:

By the death of St. Joseph in Thy arms;
By the death of Thy holy and immaculate Mother;
By Thy own desolate death on the cross.

Various Exercises of Devotion for Holy Communion.

METHOD OF PREPARATION.

Before receiving, endeavor to excite in yourself the proper dispositions.

LIVELY FAITH. Ask yourself, Whom am I going to receive? The divine Master answers: "This is My body, My blood." It is Our Lord Jesus Christ, immolated on the cross, triumphant in heaven. . . . It is the eternal Word, the sovereign Lord and Creator, my supreme Judge. Continue repeating: "Yes, my God, it is Thou indeed, it is Thou; I believe it more firmly on Thy word, Thy infallible word, than if, with my own eyes, I beheld Thy resplendent Majesty."

Adoration. Acknowledge Him with all your heart to be your absolute Master, from Whom you hold everything and to Whom you entirely belong.

Humble compunction. "Who am I that am about to receive Him?". . . Lord, Thou art the Holy of holies . . . before Thee Thy very angels are not sufficiently pure . . . and I am the last of sinners. . . .

My heart has been defiled with many and many a sin . . . it is so ungrateful, so unworthy . . . so tepid and inclined to fall again. Lord, I am not worthy. . . . And yet Thou desirest me to come to Thee with filial confidence, as to my kind Saviour, my charitable Physician!

Endeavor to strengthen your soul more and more by exciting yourself to hearty contrition at the sight of so much goodness and love.—"Forgive me, O my good Master! I detest all my sins . . . may I rather die than ever again wound Thy loving Heart!"

Generous love. Like that of Jesus—He gives you all . . . all . . . in an ineffable union . . . His flesh to purify yours, His soul to impregnate yours with His spirit of abnegation and contempt of the world . . . His Heart to inflame yours with His generous devotedness . . . His divinity to transform you . . . His treasures of merit to enrich you . . . and His graces to strengthen you. Love Him then in return *generously*, *nobly*, *practically*, that is to say, give yourself to Him without reserve, by the flight of all sin, the fulfilment of every duty, the struggle against pride, sensuality, cowardice. . . . What sacrifice did Jesus refuse to make for you? Can you then deny Him anything? . . . Desire Him earnestly. . . . Call upon Him ardently: "Come, Lord Jesus, come!"

Prayers before Communion.

ACTS OF FAITH AND ADORATION.

MY sweet Jesus, I believe with a firm and lively faith, that in this Adorable Sacrament are Thy body and blood, soul and divinity. I believe that in this consecrated Host I shall receive that same body which was born of the most pure Virgin Mary, which suffered so many pains and torments for love of me on the cross, and which rose gloriously the third day from the dead. I believe that I shall receive that most holy soul which is enriched with all the treasures of the Divinity; that I shall receive God Himself.

I adore Thee, O my God, as my Creator, Preserver, Redeemer, and my Judge, truly present in the Holy Eucharist. But do Thou strengthen my faith, and animate it with deeper sentiments of adoration and love.

ACT OF CONTRITION.

O MY God, I detest all the sins of my whole life because they displease Thee, and especially I am heartily sorry for those which I have committed against this Divine Sacrament, by the irreverence and the little profit I have drawn from so many communions, by my negligence in guarding my senses, particularly my tongue, which has been so often consecrated by Thy divine presence, and has been sullied by so many sins.

O divine Jesus, what confusion I feel at beholding myself so unworthy to approach Thy holy table. Suffer me, dear Jesus, to seek the remedy for my evils in the wound of Thy Sacred Heart, that this adorable Heart, which can not endure the slightest stain, may imprint on mine a horror and fear of the smallest offence. Let Thy Sacred Heart be to me as the burning coal which purified the lips of Isaias; place it, all inflamed with charity, I beseech Thee, dear Lord, on my heart, my tongue, my senses, and all the powers of my soul, so that it may burn and annihilate all that is displeasing to Thee.

ACTS OF HUMILITY AND CONFIDENCE.

O HOW utterly unworthy I am to receive Thee, my God. Who art Thou, great Lord? and who am I that durst approach Thee? Thou art the Son of the living God, equal to Thy Father, infinitely good, powerful, wise, and holy, and I am nothing but misery and sin. O cast me not away on account of my innumerable infidelities. I come before Thee, poor and altogether destitute of merit. Forgive my ingratitude; take pity on me, Thy poor weak child, who places all her trust in Thee. Thou art my loving Father, Who will watch over and protect me in all my trials and temptations. I know, my dear Lord, I do not deserve

that Thou shouldst honor me with this visit; but I know, also, that in spite of all my miseries, Thou dost tenderly love me, and earnestly invitest me to receive Thee.

Grant me, O Lord, the grace of beginning a new, a fervent life, and deign to give me in this Holy Sacrament the pledge of eternal life promised to those who receive Thee worthily. Amen.

ACTS OF LOVE AND DESIRE.

O SWEET Jesus, the happy moment has at last arrived when I shall receive Thee. I give Thee my heart, I desire to live only for Thee, O Lord, and to spend myself in Thy love and service. Dispose of me as Thou pleasest, for from henceforth I am entirely Thine. Come, O my Jesus, and with Thy nails fasten my heart to Thy cross, with the lance wound my heart through and through with the most perfect charity; and with the thorns of Thy crown surround it, as with an impregnable wall, that so this miserable, weak heart of mine may withstand all the assaults of its enemies. Come, dear Jesus, come, and be Thou all mine, as I desire to be all Thine.

ACT OF OBLATION.

TO make amends for my great unworthiness and negligences, I offer Thee, O my Jesus, all the love and fervor with which those chosen souls, who are dearest to Thy Heart, have ever received Thee, especially Thy blessed Mother; I offer Thee her profound humility, her spotless purity; her burning charity and her most loving heart itself. Above all, dear Jesus, I offer Thee that ineffable sanctity with which Thou didst institute the Blessed Sacrament. I offer Thee likewise all the sorrows, sufferings, and torments which Thou didst endure upon the cross, in virtue of which I

hope Thou wilt grant me the grace which Thou seest is most necessary for me to keep faithful to Thee, and to bind me closer to Thy Sacred Heart.

PETITION TO THE BLESSED VIRGIN AND THE SAINTS.

O BLESSED Virgin, my tender Mother, who didst obtain from thy divine Son a wonderful miracle at the wedding-feast at Cana, behold my misery and the need I have of thy assistance; obtain for me of Jesus a prodigy of His almighty power, that my coldness and tepidity may be changed into ardent charity.

My holy angel guardian, and all ye heavenly spirits and my dear patrons N.N. obtain for me a spark of that heavenly fire with which you are consumed with love for my dear Lord. Jesus comes to me, His spouse. O Jesus! I humbly adore Thee, and with my whole heart I love Thee!

METHOD OF THANKSGIVING.

LOOK upon Our Lord as a treasure you carry away and have all to yourself. God is looking upon this treasure in your heart, wondering what you will do with it, to whom you will give it. This treasure is the One Whom His Heart loves—His only Son! You are no longer a poor, miserable petitioner, you are now rich and can offer a gift infinite in value. For what will you offer it? Know what you are about, and do not spend the time in doing nothing for want of a method. Realize Who is within you—and as soon as your devotion flags use a book, if only for two minutes, until you collect your thoughts again.

Adoration. Jesus is in the most inner recess of your soul, seated as a king on His throne, expecting your homage. Prostrate at His feet, tell Him again that He is your Lord, your all . . . that you wish to belong entirely to Him . . . to obey Him in everything . . . to live only for His glory. "O Godhead hid devoutly, I adore Thee."

Retribution (or Thanksgiving). What return can you make for this infinite gift? You are so poor. . . . Offer at least your love . . . your transports of gratitude.

"Praised, loved, and adored for ever be Jesus, in the Most Blessed Sacrament of the Altar." Beg Mary and the seraphim to supply for your inability by their ardor.

Petition. Jesus wishes to give you everything . . . and He can. . . . Ask earnestly, with immense confidence, for all necessary graces for yourself, for your dear ones, for the Church, sinners, the souls in purgatory.

Offering (or oblation). Jesus has just given you all, the Infinite. . . . Will *you* keep anything back? . . . He has a right to all. . . . Offer then all to Him, that He may govern it according to His good pleasure. "Take, O Lord, and receive all that I am and have."

Resolutions. Renew, with strong determination, the promises of your retreat: Exercises of piety, combats of self-love . . . Purity . . . Duties of your state. Charity . . . Zeal . . . your particular examen.

You carry God away with you. . . . Let every one see it by your recollection, your devotedness, your spiritual progress.

"In all places and times I will never depart
From the Heart of my God and the God of my heart."

Prayers after Communion.

ACTS OF ADORATION, PRAISE, AND THANKSGIVING.

BEHOLD, Jesus is within me! The God of heaven has taken up His abode in my wretched, unworthy heart. Welcome, my dear heavenly Spouse! I bless Thee for having come to me! I bow down before Thee here really and truly present in my heart, with Thy body and blood, soul and divinity, and with all the powers of my soul I adore Thee.

I love Thee, my dear Jesus, with all my heart. I have found my treasure, my joy, my delight! Thy adorable Heart is all mine; Thou Thyself hast given it to me! I praise and bless Thee a thousand times for coming to me.

My dear Lord, as I am wholly unworthy of this inestimable favor, and altogether unable to thank Thee as I ought, I beg Thy most holy Mother and all the heavenly

spirits to unite with me in praising, adoring, and thanking Thee, my generous Benefactor. But as even this falls immeasurably short of the thanks due to God, what can I do but offer Thy own loving Heart itself in thanksgiving. O supreme Good, to Thee alone be praise, adoration, and glory from all creatures through endless ages. Amen.

ACT OF OBLATION.

WHAT return, dear Jesus, can I make Thee for Thy wondrous love in condescending to visit me, a poor, worthless creature? I give Thee all I possess: my heart to Thy love, my will to Thy law, my memory to the perpetual remembrance of Thy love, Thy bitter Passion and death, and the profusion of Thy divine liberality to me. "Take and receive, O Lord, my entire liberty."

Reign over my senses and all the powers of my soul. Do with me as Thou wilt: "My heart is ready, O Lord, my heart is ready!"

Prostrate at Thy sacred feet, dear Jesus, I sacrifice to Thee my attachment to my own will, I sacrifice those eager desires to be esteemed and loved by others, my impetuous and hasty temper, that human respect which has so often been the mainspring of my actions, and those warm attachments and natural friendships which have occupied my mind and heart. I resolve henceforth to act only for Thee, to seek only to please Thee, that my mind, my heart, and my soul may acknowledge Thee forever as their only King and sovereign Master.

ACT OF PETITION.

I BESEECH Thee most earnestly, dear Jesus, to destroy in me all that is displeasing to Thee. Help me to overcome my passions; make me strong against temptation; give me grace to correct *that special fault* N.N. which I know *most* grieves Thy Sacred Heart.

O holy head of my Jesus, crowned with sharp thorns, purify all the thoughts of my mind, that they may be centered in Thee. Sacred eyes of my Jesus, restrain my curiosity. Sacred tongue of my Jesus, curb my evil tongue, and teach me to be fervent in Thy praise. Oh! sanctify all my senses, that they may become instruments of Thy glory.*

ACT OF TRUST.

O MY Jesus! Thou art infinitely rich, and all the treasures of grace are locked up in Thee! These treasures Thou hast brought to me this day. Thou art now in my heart, ready and willing to open Thy hands and fill me with Thy gifts. Wretched though I am, I come full of confidence to Thee, my tender Father, sure that by the merits of Thy precious blood Thou wilt enrich my poverty. Oh! most bountiful Jesus, give me purity of soul and body, profound contrition and humility, fortitude, patience, charity, and fervent zeal and unbounded confidence in Thee. Direct me in all my undertakings, enlighten my mind, strengthen my resolutions, and confirm my will: give me, dear Jesus, the spirit of my state, and grant me grace to observe with fidelity my holy vows, which I here renew. . . .

PRAYER FOR OTHERS.

O LORD Jesus, at this happy moment I must not pray for myself alone, but for the whole Catholic Church, for the Pope and clergy; also for all Christian governments; and, O Lord, in Thy mercy look down on all unhappy infidels and heretics.

Cast an eye of love and pity on my friends and relatives, as also on those for whom I am bound to pray. I beseech Thee to strengthen and console all who are in pain of mind or body; and by Thy compassionate

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* See Petitions and Offerings after Holy Communion, on page 421.

Heart, grant the grace of conversion to all poor sinners. Support those who are in their last agony, and grant relief to the suffering souls in purgatory.

Dear Jesus, I most earnestly implore Thee to watch with tender love and care over our Congregation, its head, its Superiors, and all its charitable works; in particular I recommend to Thy Sacred Heart this Community, its Superior and its special work N.N. Grant, O Lord, that peace, union, and charity may reign among us, and may we all attain to the end of our holy vocation, laboring efficaciously for "Thy greater honor and glory."

Say the Indulgenced Prayer before a Crucifix, as on page 213, *and renew your vows.*

PRAYER TO OUR LADY AFTER HOLY COMMUNION.

MOTHER of Jesus, entertain now thy divine Son for me! O my dear Mother Mary, raise up thy pure hands in my behalf. Through thee, O Mary, I consecrate to Jesus my soul with all its powers, my body with all its senses, my heart with all its affections. O Mary, obtain for me a true devotion to the most Sacred Heart of Jesus, a great devotion to His most sacred Passion, and a tender love for Jesus in the Blessed Sacrament of the Altar; great confidence in thy holy intercession, and that I may ever serve and love thee as thy devoted child. O my dear Jesus, for the sake of Thy most precious blood, and through the merits of Thy most holy Mother, do not permit me to betray Thee. I pray Thee to grant me a holy death, give me grace to receive Thee worthily in my last illness, with a heart full of confidence in Thy great love and mercy, and a soul flooded with true and lively contrition for my many sins, that united with Thee and burning with an ardent desire of seeing Thee, I may depart from this life to behold Thee face to face for all eternity. Amen.

ZEAL FOR THE INTERESTS OF THE HEART OF JESUS.

O LORD Jesus! do Thou henceforth alone live in my heart. May the tongue on which Thou hast rested never more utter words but such as would proceed from Thy meek and humble Heart. May my thoughts be ever in unison with Thine. May that mind that was in Thee be likewise in me; may I be consumed with the same desires. May I be one heart and one soul with Thee.

O Jesus, Whom I bear within me, let this union of my heart with Thine shed its influence over my whole life, and guide me at all times and in all events, that so I may be able to draw hearts to love Thee, and devote themselves to Thy interests. This is the desire, O my Jesus, with which Thou dost inspire me, that Thy kingdom may come, reign, and triumph over all hearts and nations, and that Thy will may be perfectly accomplished. Amen.

O holy Mother, keep and guard our hearts, which Jesus has this day chosen for His dwelling. Defend us by thy ceaseless prayer, that we may seek in all things the glory of God and the interests of His Sacred Heart. Amen.

THANKSGIVING.

JESUS, gentle Saviour,
God of might and power,
Thou Thyself art dwelling
In me at this hour.

Multiply Thy graces,
Chiefly love and fear,
And, dear Lord, the chiefest,
Grace to persevere.

When my heart Thou leavest,
Lord, worthless though it be,
Give it to Thy Mother
To be kept for Thee.

Simple Prayers for Holy Communion.

BEFORE HOLY COMMUNION.

PRAYER FOR HELP.—O my God, help me to make a good communion. Mary, my dearest Mother, pray to Jesus for me. My dear angel guardian, lead me to the altar of God.

Act of Faith.—O my God, because Thou hast said it, I believe that I shall receive in holy communion the sacred body of Jesus Christ, and His most precious blood. I believe this with all my heart.

Act of Hope.—O my God, relying on Thy infinite power and goodness, and on Thy promises, I hope to obtain, through Jesus Christ, the salvation of my soul.

Act of Humility.—My God, I confess that I am a poor sinner; I am not worthy to receive the body and blood of Jesus on account of my sins. Lord, I am not worthy that Thou shouldest enter under my roof; say but the word, and my soul shall be healed.

Act of Sorrow.—My God, I detest all the sins of my life. I am sorry for them, because they have offended Thee, my God, Who art so good. I am resolved never more to commit sin. My good God, have mercy on me, forgive me. Amen.

Act of Adoration.—O Jesus, great God, present on the altar, I bow down before Thee, I adore Thee.

Act of Love and Desire.—Sweet Jesus, I love Thee. I desire with all my heart to receive Thee. Come to me and let me never again be separated from Thee.

AFTER HOLY COMMUNION.

ACT OF FAITH.—O Jesus, I believe that I have received Thy sacred body and Thy most precious blood in holy communion; I believe, O Saviour, that Thou art really present within my breast. Thou art the same Jesus Who was born in Bethlehem and dwelt in Nazareth, Who suffered and died for my salvation; the

same Lord Who now sitteth in heaven at the right hand of God, and Who is there the joy of the saints and angels.

Act of Adoration.—O Jesus, my God, I adore Thee present in my heart and soul. I am penetrated with Thy substance; I am Thy living ciborium; I unite myself with my holy guardian angel, and offer Thee my tribute of honor and praise.

Act of Hope.—O Jesus, I place all my hope in Thee, because Thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness.

Act of Humility.—O Jesus, I am but dust and ashes, and yet Thou hast come to me, and now my poor heart may speak to Thee as to a friend and brother.

Act of Love.—Sweet Jesus, I love Thee; I love Thee with all my heart. Thou knowest that I love Thee, and that I wish to love Thee daily more and more.

Act of Thanksgiving.—My good Jesus, I thank Thee with all my heart. How good, how kind Thou art to me, sweet Jesus. Blessed be Jesus in the Most Holy Sacrament of the Altar.

Act of Offering.—O Jesus, receive my poor offering. Jesus, Thou hast given Thyself to me, and now let me give myself to Thee:

I give Thee my body, that it may be chaste and pure.

I give Thee my soul, that it may be free from sin.

I give Thee my heart, that it may always love Thee.

I give Thee every breath that I shall breathe, and especially my last; I give Thee myself in life and in death, that I may be Thine for ever and ever.

Remember the words of Jesus: "Ask and you shall receive," and

Pray for Yourself.

O JESUS, wash away my sins with Thy precious blood.

O Jesus, the struggle against temptation is not yet finished. My Jesus, when temptation comes near me, make me strong against it. In the moment of temptation may I always say, "Jesus, mercy! Mary, help!"

O Jesus, may I lead a good life; may I die a happy death. May I receive Thee before I die. May I say when I am dying, "Jesus, Mary, Joseph, I give you my heart and my soul."

Listen now for a moment to Jesus Christ; perhaps He has something to say to you. There may be some promise you have made and broken, which He wishes you to make again and keep.

Answer Jesus in your heart, and tell Him all your troubles. Then

Pray for Others.

O JESUS, have mercy on Thy holy Church; take care of it.

O Jesus, have pity on poor sinners, and save them from hell.

O Jesus, bless my father, my mother, my brothers and sisters, and all I ought to pray for, as Thy Heart knows how to bless them.

O Jesus, have pity on the poor souls in purgatory, and give them eternal rest.

Sweet Jesus, I am going away for a time, but I trust not without Thee. Thou art with me by Thy grace. I will never leave Thee by mortal sin. I do not fear to do so, though I am so weak, because I have such hope in Thee. Give me grace to persevere. Amen.

PRAYER OF VEN. FATHER OLIER.

O JESUS, living in Mary,
Come and live in Thy servants,
In the spirit of Thy holiness,
In the fulness of Thy might,
In the truth of Thy virtues,
In the perfection of Thy ways,
In the communion of Thy mysteries.
Subdue every hostile power,
In Thy Spirit, for the glory of the Father. Amen.

Indulgence of 300 days, once a day.—Pius IX. Oct. 14,, 1859

Ejaculation.

ETERNAL Father! I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of Thy holy Church.

Indulgence of 100 days each time.—Pius VII., Sept. 22, 1817.

OFFERING BEFORE A PICTURE OF THE SACRED HEART.

MY loving Jesus, I N.N. give Thee my heart; and I consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thine aid I purpose never to sin again.

Indulgence of 100 days, once a day; plenary once a month if said daily.—Pius VII., June 9, 1807.

TO BE SAID AFTER THE HAIL MARY.

MY Queen! My Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession.

With one Hail Mary, morning and evening, an indulgence of 100 days, once a day. Plenary indulgence on usual conditions.—Pius IX., Aug. 5, 1851.

Litany for Holy Communion.*

(*Before or after.*)

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

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* This litany is for private devotion only. The Litany of the Holy Name of Jesus, and the Litany of the Sacred Heart, when recited *slowly* after holy communion, are apt to excite happy inspirations and devout reflections.

God the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity one God,
Jesus, Living Bread which came down from heaven,
Jesus, Bread from heaven giving life to the world,
Hidden God and Saviour,
My Lord and my God,
Who hast loved us with an everlasting love,
Whose delights are to be with the children of men,
Who hast given Thy flesh for the life of the world,
Who dost invite all to come to Thee,
Who dost promise eternal life to those who receive Thee,
Who with desire dost desire to eat this Pasch with us,
Who art ever ready to receive and welcome us,
Who dost stand at our door knocking,
Who hast said that if we will open to Thee the door, Thou wilt come in and sup with us,
Who dost receive us into Thy arms and bless us with the little children,
Who dost suffer us to sit at Thy feet with Magdalen,
Who dost invite us to lean on Thy bosom with the beloved disciple,
Who hast not left us orphans,
Most dear Sacrament,
Sacrament of love,
Sacrament of sweetness,
Life-giving Sacrament,
Sacrament of strength,
My God and my All,
That our hearts may pant after Thee as the hart after the fountains of water,
That Thou wouldst manifest Thyself to us as to the two disciples in the breaking of bread,
That we may know Thy voice like Magdalen,
That with a lively faith we may confess with the beloved disciple—"It is the Lord,"
That Thou wouldst bless us who have not seen and have believed,
That we may love Thee in the Blessed Sacrament with

Have mercy on us.

We beseech Thee, hear us.

our whole heart, with our whole soul, with all our mind, and with all our strength,
That the fruit of each communion may be fresh love,
That our one desire may be to love Thee and to do Thy will,
That we may ever remain in Thy love,
That Thou wouldst teach us how to receive and welcome Thee,
That Thou wouldst teach us to pray and Thyself pray within us,
That with Thee every virtue may come into our souls,
That through this day Thou wouldst keep us closely united to Thee,
That Thou wouldst give us grace to persevere to the end,
That Thou wouldst then be our support and Viaticum,
That with Thee and leaning on Thee we may safely pass through all dangers,
That our last act may be one of perfect love, and our last breath a long deep sigh to be in Our Father's house,
That Thy sweet face may smile upon us when we appear before Thee,
That our banishment from Thee, dearest Lord, may not be very long,
That when the time is come, we may fly up from our prison to Thee and in Thy Sacred Heart find our rest forever,

We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

V. Stay with us, Lord, because it is toward evening.

R. And the day is now far spent.

Let us pray.

WE come to Thee, dear Lord, with the apostles, saying, "Increase our faith." Give us a strong and lively faith in the mystery of Thy real presence in the midst of us. Give us the splendid faith of the centurion, which drew from Thee such praise. Give us the faith of the beloved

disciple to know Thee in the dark and say, "It is the Lord!" Give us the faith of Peter to confess, "Thou art Christ, the Son of the living God." Give us the faith of Magdalen to fall at Thy feet crying, "Rabboni, Master." Give us the faith of all Thy saints, to whom the Blessed Sacrament has been heaven begun on earth. In every communion increase our faith; for with faith—love and humility, and reverence, and docility, and all good, will come into our souls.

Dearest Lord, increase our faith.

Short Acts for Holy Communion.

ACT OF FAITH.

O JESUS, I believe that Thou art present in the Blessed Sacrament, as truly as Thou art in heaven. I believe that, under the appearance of bread, I shall receive, in holy communion, Thy sacred body and blood. I adore Thee as my Lord and my God.

ACT OF HOPE.

O JESUS, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through Thy mercy I hope to obtain the pardon of my sins, and the grace of final perseverance.

ACT OF CHARITY.

O JESUS, I love Thee with my whole heart and above all things, because Thou art the one supremely good and infinitely perfect Being. My desire is to love Thee more, and in all things to please Thee.

ACT OF DESIRE.

O JESUS, my heart yearns for Thee in holy communion. Come, Thou Food of angels and Bread of heaven, to nourish my soul. Come, most amiable Spouse of my soul, to inflame me with such love of Thee that I may never again be separated from Thee. Come, do not delay, sweet Master, Thou Joy of the angels and Bliss of the saints.

ACT OF SORROW AND HUMILITY.

O JESUS, I am a poor sinner. But Thou wilt not despise a contrite and humble heart. I am truly sorry for having sinned, because Thou art so good and sin displeases Thee. O Lord! I am not worthy that Thou shouldst enter under my roof, but say only the word, and my soul shall be healed.

After Holy Communion.

ACT OF ADORATION.

O JESUS, my Beloved, Thou art with me now. Thou art my God, and yet Thou hast come to me, a poor sinner. I adore Thee in union with the saints and angels. Thou art my King; reign Thou alone over my heart and my whole being. Let me never be separated from Thee by sin, that I may adore Thee and love Thee for ever, in heaven.

ACT OF THANKSGIVING.

O JESUS, I thank Thee for coming to me, and nourishing my soul with Thy sacred body and most precious blood. "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12). Unworthy as I am I will offer to God the merits of the Sacred Heart of Jesus, the Beloved of my soul. I offer the merits of His most blessed Mother, and of all the saints. O saints and angels, praise the Lord in my name, and give thanks to Him for His goodness and mercy to me. With the grace of God, I mean to manifest my gratitude for His graces and blessings by obedience to His holy commandments, by my devotedness to my duties, and by my fidelity to His inspirations. Thanks be to God. Blessed be His holy name!

ACT OF REPARATION AND LOVE.

O JESUS, how great is Thy love for my poor soul. Thou hast died for me on the cross, and Thou hast given me, in this Blessed Sacrament, the pledge of eternal life. I love Thee, my Lord, with all my heart. I am sorry for the insults and injuries that I and others have inflicted on Thy Sacred Heart; for Thou art infinitely good and worthy of all my love. I would rather lose my life and all my possessions than lose Thee again through mortal sin, O my sovereign Good! Help me to love Thee more and more. I wish to avoid everything that is displeasing to Thee. I give Thee my soul and my body. I consecrate to Thee my thoughts, words, actions, and sufferings. I place myself entirely in Thy hands; do with me according to Thy pleasure. With St. Ignatius, I pray: "Give me but Thy love and Thy grace; more than this I do not ask;" and with the seraphic Francis, I cry to Thee: "My Lord and my God! Thou hast died for love of me, let me also die to self for love of Thee."

PETITION.

JESUS, my Lord, since Thou hast come to me to grant me graces, bidding me to ask with confidence, I now pray Thee not for earthly riches, honors, and transitory pleasures, but for the greatest spiritual treasures, namely, a supernatural horror of sin, and intense sorrow for past offences, freedom from inordinate affections, a meek and humble heart like Thine, the most perfect submission and even abandonment to Thy will, a holy life and a happy death. Help me to live daily more perfectly in accordance with the spirit of my vows, and that I may persevere as a true and zealous Religious to the end of my days.

I have also some particular graces to ask for (mention them). O heavenly Father! since our dear Lord and

Saviour Himself has said: "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you," I beseech Thee, for the love of Thy Son, Jesus Christ, Who now dwells within me, and Whose infinite merits I offer up to Thee, do Thou graciously hear my prayers and grant all my petitions.

MEMENTO OF THE LIVING.

1. O LORD, my God! I recommend to Thee the Sovereign Pontiff, and all prelates, bishops, and priests, all Superiors and Religious; in particular those of our own Congregation; grant them, O Lord, zeal and the spirit of their state, that they may give themselves to the salvation of souls.

2. My relatives, friends, and enemies; the dying who are on the point of leaving this world; and all the faithful who are in Thy grace; give them, O Lord, perseverance and fervor in Thy love.

3. All infidels, heretics, and sinners; give them light and strength that they may all know and love Thee.

MEMENTO OF THE DEAD.

1. I RECOMMEND to Thee the souls of my parents, benefactors, friends, and enemies; and of those who are in purgatory through my fault.

2. The souls of priests, and those who labored for souls—especially of Superiors and Religious.

3. The souls of those who were most devout to the Passion of Jesus Christ, to the Most Holy Sacrament, to the Sacred Heart of Jesus and to His Blessed Mother; the souls who are the most forgotten; those who are suffering the most; and those who are nearest to the gates of paradise.

FINAL REFLECTIONS, ACTS, AND PETITIONS.

SWEET Heart of Jesus, be my love. Sweet heart of Mary, be my salvation. May I suffer for you, may I die for you; may I be all yours, and in

nothing my own! May the Most Holy Sacrament be evermore thanked and praised! Blessed be the holy and immaculate conception of the Blessed Virgin Mary.

"My son, give Me thy heart" (Prov. xiii. 26). O my soul, behold this is all that thy Lord asks of thee; when He comes to visit thee, He would have thy heart and thy will. He gives Himself to thee without reserve; it is but reasonable that thou shouldst also give Him all thyself without reserve, taking care to follow His will in all things: "For the Lord will return, to rejoice over thee in all good things" (Deut. xxx. 9). Act in such a manner that Jesus, when He comes to thee again, may find that thou hast executed all His designs. My Jesus! I wish to please Thee; help Thou my desire. Give me strength, and do with me whatsoever Thou pleasest.

"When life is o'er to me He'll say,
Arise, my love, the winter's past;
The rains have ceased, come haste away,
Heaven's endless day has dawned at last.

"In rapturous love, then, face to face,
My Jesus all unveiled I'll see—
Upon His Heart, in His embrace,
I'll sweetly rest eternally."

A PETITION TO OVERCOME YOUR FAULTS.

DEAR Jesus, Thou knowest my special weaknesses, and how earnestly I have asked Thee to strengthen me.

But there are other failings, and these I petition Thee to help me in a particular manner to overcome.

I wince and chafe when I am found fault with, even when the reproach is just.

It is like a lancet cutting me to be misunderstood, and to have my intentions and actions misrepresented.

But to be accused falsely and before many, to be branded with motives and deeds which I would spurn.

well-nigh paralyzes me, and tempts me to bitterness of heart and revenge.

While seeing others preferred before me, being derided and held up to scorn rouses all the worst feelings and passions of my nature with such force that I am well-nigh carried away by their violence.

I feel it so hard, sometimes almost impossible, to be kind to those who have treated me treacherously and with ingratitude, and my thoughts, words, and gestures are poisoned with dislike when they come across me.

I strive to cast the injury they have done me from my mind, and to treat them with more kindness than before, but the struggle seems hopeless.

And in this way I am so utterly unlike Thee, Whom I have received in holy communion, Whose disciple I am, and Whose follower I pretend to be, that I entreat Thee to change me, that I may imitate closely Thy beautiful example.

Jesus, meek and humble of Heart, make my heart like Thine!

When I am misunderstood and misrepresented, make me as calm, patient, resigned, and joyful as Thou wert, when Thyself, Thy divine mission, and Thy actions were misunderstood and grossly misrepresented.

When I am falsely accused, make me as unruffled as Thou wert when Thy enemies accused Thee publicly of having a devil, of casting out devils by Beelzebub, and when Thou stoodst before Pilate, arraigned as a rebel. plotting to take away the kingdom of Judea from the rule of Cæsar.

When I am spoken of contemptuously, when others are preferred before me, whether it be through injustice or by Thy permissive providence to cure me of my deep pride and morbid self-love, make me silent and resigned, as Thou wert when Barabbas, the murderer and the robber, was preferred before Thee, and when,

hanging on the cross, the Jews cried out, "Vah! Thou that destroyest the Temple of God, and in three days dost rebuild it, save Thy own self: if Thou be the Son of God, come down from the cross" (Matt. xxvii. 40).

In like manner also the chief priests, with the scribes and ancients, mocking, said, "He saved others; Himself He can not save. If He be the King of Israel, let Him come down from the cross, and we will believe Him" (Matt. xxvii. 42).

Make me act toward those who have offended me as Thou didst to Magdalen, whom Thou didst love most of others after Thy Mother; as Thou didst to Peter, whom Thou didst not only fully forgive, but didst make him prince of the apostles.

These are some of the weak parts of my moral nature, and I beseech Thee to invigorate and strengthen them.

These are the points where my resolutions so often fail, and the enemy too frequently triumphs.

Give me such fortitude that I may never be defeated again.

Leave the impress of Thy example on my soul to-day, that it may stimulate me to walk in Thy footsteps, and so become like Thee in my thoughts, words, and actions, but especially in my conduct toward others.

Oh! dear Jesus, I desire most earnestly to be Thy real disciple, Thy true and faithful follower. Help me with Thy grace.

It is my resolve ever to try to learn the golden truth and to act upon it, that all real goodness must depend upon the practice of the love of God and my neighbor, as Our Saviour says: "On these two commandments dependeth the whole law and the prophets" (Matt. xxii. 40).

It is my firm purpose to learn and practice humility, which consists in acting on the plain truth, that we have nothing of our own, and that whatever we possess belongs to God, according to the teaching of St. Paul:

"By the grace of God, I am what I am" (1 Cor. xv. 10).

And if I am ever tempted to deny or to forget this primary truth, I will always say: "What hast thou that thou hast not received, and if thou hast received, why dost thou glory as if thou hadst not received it?" (1 Cor. iv. 7).

And when self-love or others tempt me to glory in what is not mine, my answers shall be in the words of David: "Not to us, O Lord, but to Thy name, give glory" (Ps. cxiii. 1).

Neither will I put myself before others unfairly or unjustly, but will follow the advice of Our Saviour: "But when thou art invited, go sit down in the lowest place: that when he who inviteth thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee" (Luke xiv. 10).

And when pride and vanity are trying to enter my heart and mind, I will always remember my nothingness and say: "Why is earth and ashes proud?" (Ecclus. x. 9).

If ever I have authority, or am in an honorable position, I will never treat those under me as my inferiors, but I will carry out the spirit of Our Saviour's instructions, where He says: "Whoever shall be the greater among you, let him be your minister, and he that shall be first among you shall be your servant" (Matt. xx. 26, 27).

Thus I shall avoid the punishment of the proud, and receive the reward of the humble: "And whosoever shall exalt himself shall be humbled; and he that humbleth himself shall be exalted" (Matt. xxiii. 12).

I am determined to be fully resigned to God's will, and in all that happens to say from my heart in every sorrow and misfortune, "Not my will, but Thine, be done" (Luke xxii. 42).

I promise to leave myself and my future with child-

like trust and confidence in God's hands, and to banish all fear, anxiety, and restlessness about what may happen.

I firmly resolve, with God's grace, never wilfully to commit any venial sin, whether of pride, vanity, anger, jealousy, revenge, uncharitableness, or untruthfulness, and if I fail, I am determined at once to ask God's forgiveness by an act of sorrow.

It is my unshaken intention to correspond with the inspirations of grace; and never to forget the injunction of St. Paul: "And we exhort you not to receive the grace of God in vain" (2 Cor. vi. 1).

This is the way to lead good lives, to prepare for a happy death, and to save our souls. Then we shall be so pleasing to God that He will guard us as the apple of His eye, and protect us under the shadow of His wings, and whenever we die a crown of eternal glory will await us, for "He that shall persevere unto the end, he shall be saved" (Matt. x. 22).

JESUS, MASTER, TEACH ME.

TEACH me, teach me, dearest Jesus,
In Thine own sweet loving way,
All the lessons of perfection
I must practice day by day.

Teach me *meekness*, dearest Jesus,
Of Thine own the counterpart;
Not in words and actions only,
But the meekness of the heart.

Teach *Humility*, sweet Jesus,
To this poor, proud heart of mine,
Which yet wishes, O my Jesus,
To be modelled after Thine.

Teach me *Fervor*, dearest Jesus,
To comply with every grace,
So as never to look backwards,
Never slacken in the race.

Teach me *Poverty*, sweet Jesus,
  That my heart may never cling,
To whate'er its love might sever,
  From my Saviour, Spouse, and King.

Teach me *Chastity*, sweet Jesus,
  That my every day may see
Something added to the likeness
  That my soul should bear to Thee.

Teach *Obedience*, dearest Jesus,
  Such as was Thy daily food
In Thy toilsome earthly journey
  From the cradle to the rood.

Teach *Thy Heart*, to me, dear Jesus,
  Is my fervent, final prayer.
For all beauties and perfections
  Are in full perfection there.

A SPECIAL REQUEST.

DEAREST Lord, whilst Thou art with me I have one great favor to ask, which I am sure Thou wilt grant, because it is for Thy greater glory and for my good.

From to-day, and for the rest of my life, I want to love Thee with an unselfish, perfect love.

I do not want to love Thee only for what gifts or rewards I shall receive, or for the punishments I shall avoid.

I do not desire to love Thee merely because I shall thereby obtain heaven and avoid hell.

But I ardently wish to love Thee for Thine own dear sake, because Thou art so infinitely good, beautiful, powerful, rich, tender, compassionate, and loving.

Because there is no king or emperor can compare with Thee, and imagination can not conceive any being that can dimly approach Thee.

This, loving Jesus, is the request I now make with all the fervor of my soul.

Give me, I beseech Thee, this generous and unselfish love. Intensify and deepen it day by day, and then indeed my life will be happy and peaceful.

ST. FRANCIS XAVIER'S HYMN OF LOVE.

O DEUS, ego amo Te!	O GOD, I love Thee for Thyself
Nec amo Te ut salves me,	And not that I may heaven gain,
Aut quia non amantes Te,	Nor yet that they, who love Thee not,
Æterno punis igne:	Must suffer hell's eternal pain.
Tu, Tu, mi Jesu, totum me	Thou, O my Jesus! Thou didst me
Amplexus es in cruce.	Upon the cross embrace;
Tulisti clavos, lanceam	For me didst bear the nails and spear
Multamque ignominiam,	And manifold disgrace;
Innumeros dolores,	And griefs and torments numberless,
Sudores et angores,	And sweat of agony;
Ac mortem: et hæc propter me,	E'en death itself—and all for one
Ac pro me peccatore!	Who was Thine enemy.
Cur igitur non amem Te,	Then why, O blessed Jesus Christ,
O Jesu amantissime?	Should I not love Thee well:
Non ut in cœlo salves me,	Not for the sake of winning heaven,
Aut ne æternum damnes me,	Or of escaping hell;
Nec præmii ullius spe;	Not with the hope of gaining aught,
	Not seeking a reward;
Sed sicut Tu amasti me,	But, as Thyself hast loved me, O ever-loving Lord?
Sic amo et amabo Te,	E'en so I love Thee, and will love,
	And in Thy praise will sing;
Solum quia Rex meus es,	Solely because Thou art my God
Et solum quia Deus es.	And my eternal King

AN ACT OF PRAISE.

DEAREST Lord, praise is the outcome of a heart filled with perfect love, gratitude, and admiration.

Oh, I love and praise Thee for all Thy wondrous deeds, Thy infinite love and goodness, and particularly for giving Thyself to me in holy communion this day, to be the food and nourishment of my soul!

Oh, that I could make all creatures and all creation love and praise Thee as Thou deservest!

Oh, that, like the four-and-twenty ancients, I could ever continually repeat their prayer of praise: "Thou art worthy, O Lord our God, to receive glory, and honor, and power!"

That as the angels sang over Bethlehem, I might keep singing in my heart, "Glory to God in the highest."

That I might love to cry out like David, "Ye sun, moon, and stars, ye young men and women, magnify and glorify God for ever."

That with the three children in the burning furnace, who walked in the midst of the flames, praising God and blessing the Lord, in tribulation and adversity, I might ever praise and bless Thee.

That, after the example of the Blessed Virgin, who cried out, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour," my soul might be full of Thy praises.

That, imitating St. Francis and the saints in every age, I might call on everything to praise the Lord, as they used to cry out, "Praise the Lord, ye birds and swallows and all living things!"

This is the way I will try to praise Thee, dear Lord, for all Thy gifts, and especially for giving Thyself to me in the holy communion.

PRAYER OF SAINT MARGARET MARY.

O MY God, I disavow with all my heart whatever passes within me contrary to Thy holy love. I cheerfully accept all the painful dispositions in which it is Thy pleasure to place me, and my wish is in all things to conform myself to Thy holy will. Whenever I kiss Thy cross, it is to show that I submit to mine.

A PRAYER TO BECOME A FERVENT RELIGIOUS.

IN calling me to the religious life, O God of my heart! Thou hast called me to perfection; Thou wishest that I should daily aspire to it, and Thou affordest me the most abundant means for that purpose. But, alas! how remote am I from that solid and perfect virtue which should characterize Thy faithful spouse! What a long journey still remains for me to arrive at that happy term! Notwithstanding the many years I have passed in religion, I find myself still subject to the same defects, and I make no progress in virtue. Instead of advancing, I very often fall back; instead of correcting myself, of becoming more holy, of being more faithful to my duties, of being more detached from the world and myself, more mild and charitable, more exact and fervent, more docile, submissive, more poor in spirit and heart, I continue to be tepid and negligent; averse to trouble and contradiction; hostile to mortification, silence, and recollection; seeking in all things my satisfaction, the gratification of my humor and natural inclinations. O my God! shall I be always an unfaithful soul, an imperfect Religious, a spouse unworthy of Thee? How great a misfortune for me, were death to take me by surprise! Vouchsafe, O Spouse of my soul! to lend me Thy all-powerful hand; draw me from my tepidity, inspire me with a holy zeal for my perfection; and, in order to repair the lost time, conduct me by rapid steps to the term of my vocation.

I implore this favor of Thee through the intercession of Mary and Joseph.

Pater, Ave.

MARKS OF A FERVENT RELIGIOUS.*

THE perfection of a Religious does not consist, as is sometimes imagined, in undertaking great things, in reciting long prayers, or in sublime contemplation, in practicing excessive austerities and mortifications, in performing heroic acts of virtue; in a word, it does not consist in walking in an extraordinary way and distinguishing one's self by a singular mode of life, or by making one's self prominent before the world. We are to seek perfection only in the faithful keeping of our vows and in the strict observance of our rules and constitutions. The following points are to be remarked in the conduct of a fervent Religious:

1. In regard to God the fervent Religious punctually performs all his exercises of piety in accordance with the spirit of God and of his holy Institute. Or, to enter more into details, he recites all his vocal prayers with attention, makes his meditations with fervor and his spiritual reading considerately, receives holy communion with due preparation, and performs all his actions with a pure intention, solely to please and serve God, with inviolable fidelity to grace, with perfect conformity to the divine will, with the most intimate union of his heart with the Sacred Heart of Jesus Christ, Who deigned to call him to so holy and exalted a state.

2. In regard to his neighbor he is full of respect and esteem in accordance with the divine law and his own conscience; he is charitable and obliging, meek, patient, and indulgent toward others; bears their ill-humor with composure, excuses their faults, sympathizes with them in their sufferings and trials, forestalls their desires and wishes, most carefully shuns all cutting remarks, bitter complaints, unpleasant retorts, all kinds of dissatisfaction, all coldness and unfeelingness. He seeks occasions to oblige them, to render them service, and this without exacting gratitude in return-

* By Rev. Jos. Schneider, S.J.

He is never more pleased than when he can befriend them. He gives to all a good example, helps and consoles them, and does all he can to contribute to the happiness of those with whom he lives.

3. In regard to himself he is all humility, retirement, and watchfulness. In him reigns a constant equanimity with a cheerful peace of mind. He is always perfectly composed and devoid of obstinacy, uneasiness, confusion, pride, and arrogance. Without hypocrisy or duplicity he considers himself as the servant of all, and sees in his neighbor Jesus Christ Himself. He neither seeks human applause, nor yields to the cravings of vanity, self-love, and self-complacency, and cheerfully devotes himself to promoting the glory of God in whatever place, employment, or rank, obedience and divine Providence may place him.

In short, a fervent Religious shows in his whole conduct and in his actions nothing singular or extraordinary, but he imparts a sublime elevation and value to all his actions and to his whole conduct by his exalted motives, by the wholly divine exercise of an interior and recollected life, of walking in the presence of God, of desire for perfection, and by his consideration and expectation of heavenly bliss.

Thus have many Religious lived, e.g., a St. Aloysius Gonzaga, in whose life there was seen nothing grand or extraordinary, and who, by the exercises of an apparently ordinary life, raised himself to a very high degree of holiness. St. Mary Magdalen de Pazzi once beheld him in a vision clothed with brightest glory, at which sight she was so full of astonishment and wonder that she fell into an ecstasy. How did St. Aloysius reach such a height of virtue and glory? By constant fidelity to grace, by the faithful performance of all his duties, by his "inner and hidden life," so full of treasures of merits, so unknown to the world, but so pleasing to God and richly rewarded by Him.

This grand model urges us to lead a perfect life, and corrects our many former errors concerning piety. It is very consoling to timorous souls, who do not feel strong enough to take a lofty flight like the eagle, but who can gather therefrom the hope of attaining, even step by step, that degree of perfection to which they are called by their state and the grace of God.

Let us also keep in view this exalted model, that he may serve us as a mirror wherein to contemplate how we may trace in us all his traits and adapt to them our heart, our sentiments, and our conduct.

The Picture of a Good Novice,

AND THE MARKS BY WHICH IT MAY BE KNOWN WHETHER HE WILL BECOME A GOOD AND FAITHFUL MEMBER OF HIS ORDER.*

A PERFECT novice, who in time will become a true Religious, may be known by the following signs:

1. He never commits a venial sin with full deliberation.

2. He conceals nothing from his Superiors, nor does he wish that they should remain in ignorance of anything about him whatever.

3. He bears it without bitterness if his faults are shown to him.

4. He cheerfully does penance for failings which scarcely deserve a punishment.

5. He takes advantage of every chance to deny and mortify himself.

6. He always speaks of matters that are in keeping with his vocation.

7. He keeps so close a guard over his external conduct that a searching eye finds hardly anything to blame.

8. Books that excite virtuous resolutions he reads with greater fervor and relish than those which merely satisfy curiosity and engage the mind.

9. He entertains no special friendship that rests on purely natural grounds.

10. He steadily combats self-love by undertaking, with the consent of his Superiors, whatever he dislikes.

11. He struggles with success against weariness at prayer, reading, and other spiritual exercises.

12. He estimates the practical value of meditation, not by the consolation he experiences, but by the amount of love he acquires for virtue and the care he takes to avoid wilful imperfections.

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* According to P. Dirkink, S.J.

13. He longs for perfection, not to benefit self, but to please God.

14. He avoids the smallest violation against the Rule and holds nothing unimportant that bears on perfection.

15. He frequently consults his novice-master and submits to his guidance to the intent:

(*a*) That he may be protected against the danger of mortally offending God, and lessen the number of venial sins and imperfections.

(*b*) That he may practice virtue with safety.

(*c*) That he may learn to perform his interior and exterior actions more perfectly from day to day.

16. Of several good works he aims to choose the more perfect.

17. He shows no preference for any occupation, office, or place, but simply accommodates himself to every situation and circumstance

18. He is always satisfied and cheerful, never ill-humored or self-willed.

19. He is not easily worried about anything, and construes matters in the best light; but things that may injure the community, a wrong-doer, or a neighbor, he does not fail to report.

20. A novice fashioned in this mould and rooted in solid virtue, leaves the novitiate with such a dread of sin and imperfection, and such a love of virtue and perfection, that all alone and without fear of reproof he will lead a life as virtuous, pure, and guarded as if he were constantly under the observing eye of a most venerated Superior.

I conclude with the short advice, "Do this and thou shalt live." Yes, you will live in your Community with pleasure, your life will be blameless, godly, and perfect, as becomes a true follower of Christ. I entreat you, only make a brave start; for "well begun is half done." "When you begin," ays St. Bernard, "begin well; if you do, you will soon reach the end." And when, like the angels ascending, you have mounted, as up a Jacob's ladder, the rounds of virtue, you will find the Lord leaning upon the topmost round, and you will be clasped in the blessed, outstretched arms of God.

Reflections and Prayers before and after Communion for Religious.*

Christ Our Lord as King.

BEFORE COMMUNION.

I. Who comes?

"HE, Who is King of kings, and Lord of lords" (Apoc. xix.); "the King of glory" (Ps. xxiii.); "a powerful King and greatly to be feared, Who sitteth upon His throne and is the God of dominion" (Ecclus. i.); He of Whom it is written: "On His head were many diadems" (Apoc. xix.); "Thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him" (Dan. vii.); "And the armies that are in heaven followed Him" (Apoc. xix.); "And the four-and-twenty ancients fell down before Him and adored Him—and cast their crowns before the throne" (Apoc. iv.).

"Afterwards He was seen upon earth, and conversed with men" (Baruch iii.).

"Art Thou a King then? . . . I am a King. For this was I born and for this came I into the world" (John xviii.); "I am appointed King over Sion" (Ps. ii.).

Yet how little He parades His royalty. Among the things that are so sweet in the character of Our King, is the absence of condescension about Him. He says so little about Himself. He comes so silently into our midst. He drops so quietly into our ways that we have to be continually reminding ourselves Who He is. Kings never succeed in putting those around them quite at their ease. They betray themselves unconsciously by the attentions they exact. "Do you forget," said one,

* By Mother Mary Loyola.

"that I am your king?" With the King of kings it is not so. He does not show us that He is stooping to come among us, that He feels our companionship trying after what He has been used to, that our ways and our rudeness jar on His infinite refinement. No, He leaves St. Paul to speak about the annihilation of His Incarnation: "Taking the form of a servant, being made in the likeness of men, and in habit found as a man" (Phil. ii.). He Himself seems to be, if we might venture to say so, proud of what He gained by His coming. He loves to call Himself the Son of man. And once among us, He tries to be like us as far as He can. What we have to do and bear, He will do and bear, and as we take our daily privations and troubles as a matter of course, so will He. He speaks so seldom of Who He is, that some have said, He has never told us plainly that He is God. If He works miracles all day long during the three years of the public ministry, it is for our sakes, and He only speaks of them when our good requires that He should speak. Of His frightful sufferings He scarcely makes any mention—two or three times, that is all—and so calmly, quite as a thing to be looked for. When they were over, He said they were only what we ought to have expected our Messias to do for us. Ought not Christ to have suffered these things? "These things" (Luke xxiv.), as if the mocking, and the scourging, and the crucifixion, which had completely staggered the faith of His disciples, were nothing so very wonderful after all.

"Cur igitur non amem Te
O Jesu amantissime!"

O dearest King, who will give me a single reason in the wide world why I should not love You, why I should not dedicate to You every fiber of my being, why I should not strive with all my heart and soul and mind and strength to return You love for love?

Faith.

"IT is a great glory to follow the Lord." I know it, O Lord, I know it. And I know how utterly unworthy I am to be ranked among Your followers, Your personal attendants, Your friends. I can not understand in the very least how You can have chosen me. But I make my act of faith, without understanding, and so come to Your feet, that by union with You I may become a little less unworthy.

Love.

"THOU also wast with Jesus of Nazareth" (Matt. xxvi.). My King and my Leader, put into my heart so strong a love of You, that I may be eager to follow You everywhere, even to pain and shame. Let the reproach which was flung at Peter be my glory. Let my highest ambition here, let my happiness hereafter be, "Thou also wast with Jesus of Nazareth."

II. To whom does He come?

I SEE the King standing on a grassy plain near Jerusalem, surrounded by those who believe in Him and love Him. He is fair and beautiful, and the hearts of His servants go out to Him as He stands there in their midst, on the green grass with the wild flowers at His feet. I see Him calling a certain number, a *few* to be His personal followers, His intimate companions, His friends. He chooses them here and there; He calls them by their names one by one. Shall I say to my infinite surprise—shall I say to my extreme confusion—shall I say to my intense joy, I hear my own name called?

I see these so called stepping forth from the ranks and forming a little inner circle round Him—His personal companions, His friends. "I will not now call you servants, but friends" (John xv.). Such a call is His free gift. He is Master of His gifts and He dispenses them as He chooses. He binds all men by the

law of His commandments. He invites a few to the following of His counsels—*I am of that few.* Some souls He designs for great gifts, others for greater, others again for greatest—*I am elected to the greatest.*

Well may I cast down my eyes; well may I thank Him that He does not go by goodness or by fitness, but by His own glorious freedom of choice.

O GIFT of gifts, O gracious call,
My God, how can it be,
That Thou Who hast discerning love
Shouldst give that gift to *me!*

How many hearts Thou might'st have had
More innocent than mine,
How many souls more worthy far
Of that sweet touch of Thine.

Ah, grace! into unlikeliest hearts
It is Thy boast to come,
The glory of Thy light to find
In darkest spots a home.

Thy choice, O God of goodness! then
I lovingly adore;
O give me grace to keep Thy grace
And grace to merit more.

QUID RETRIBUAM? What shall I give Him? Surely that for which He is looking—the correspondence befitting such a vocation. By my profession I am called to the *special* praise, reverence, and service of God. I must see that He gets this from me. Like a courtier living in the palace, always in the immediate presence of royalty, there must be in my praise, reverence, and service, a delicacy, an assiduity, an exactitude, a generosity not called for from those outside. Mine is a service *more nearly observed* and to be more gloriously requited.

God looks to Religious as to those with whom He

may solace Himself. Repelled by the generality of men, He turns to them—*to open Himself* to them. Therefore no minimizing for me, no paring down of a service, which when I have done my best, He must use all His condescension to accept.

But there are degrees of devotedness even in the *corps d'élite.* There are those who are content to fulfil their engagements, to do their own work, to keep in view the movements of their own division. But as to the whole army, to the general interests, to following the King closely—this has no attraction for them—they are not *eminent.*

And there are those whose one desire is to follow their King as closely as possible. Where the battle is thickest—where the blows are hardest—where the marches are longest—and the burdens heaviest—there *they* will be *because He is there.* Mortifications that are not necessary, pain, and injuries, and ignominy are their choice because they were His.

"Always to do *my very best* for Him—all that I can possibly do I will do for Him." This is the cry of their hearts. It shall be my cry. He is a King to live for—a King to die for—a King to Whom it should be a joy to sacrifice personal interest, convenience, comfort, health, strength, time, talents, life itself.

Let me do all that lies in me, to make my Congregation a stronghold in His cause. This it will be if His principles reign supreme, if His service is the thought paramount in every heart—not those around me, certainly not *me,* for the first and foremost consideration, but everywhere and always the *King*—His interests, His glory, His greater service.

"For oh, what is the single end
Of this life's mortal span,
Except to glorify the God
Who for our sakes was man?"

THY KINGDOM COME!—in my own heart first, and then in every heart that I can influence, in those near and dear to me, in those entrusted to me more than all.

My own heart first. Yes, for all strong, lasting influence for good must spring from the interior spirit. It must come of personal devotion to you, of close union with Your Sacred Heart. That Heart must win me to detachment from comforts and convenience, to detachment from honor and reputation, to detachment from self in all its forms if I am to follow my Lord closely, and win souls for Him.

I see Him holding out His hands and saying to me: *Will you come?* Asking for help, asking for personal service, personal devotedness, personal sacrifice—such as He has given to me. *Will you come?* Will you be content with My food, with My cup, with My clothing, content to share My labors and privations, content this coming year with My food—the will of My Father, with My cup—suffering, with My livery,—humiliations and reproaches. *Will you come?* Can I hesitate?

O Sovereign and true Leader, I fall on my knees before You. I am not worthy, I am most unworthy of Your call. But take me as I am. I give myself up into Your hands. "I will follow Thee whithersoever Thou goest" (Luke ix.). "In what place soever Thou shalt be, my Lord King, either in death or in life, there will Thy servant be" (2 Kings).

Humility.

HOW St. Francis Borgia prized his vocation! Perhaps the humility and gratitude of that humble heart may find its way into mine, if I use his words and ask to feel as he felt:

"O my Lord, in Whom alone I put my trust, what is there in me that Thou shouldst look upon me? What hast Thou found in me, that Thou shouldst call me to

form one of the company of Thy chosen servants! For they ought to be valiant, and I am a coward; they ought to be despisers of the world, and I am a slave to its opinion; they ought to be haters of themselves, and I am full of self-love. What then didst Thou find in me? Perhaps Thou didst perceive me to be bolder than others in disobeying Thy commands, more indifferent to Thy glory, more wedded to my own interests. Surely, if Thou didst seek these things, Thou didst find them in me."

> "Thy choice, O God of goodness! then
> I lovingly adore,
> Oh, give me grace to keep Thy grace,
> And grace to merit more."

Contrition.

IN return for all Your favor, my God, You do not ask much, but You do ask for faithfulness. And I have been so unfaithful. There has been so little alacrity in Your service, so much self-seeking, so many shortcomings every way.

Yet I know You will not have me to be discouraged. I know You are ready to take us up at any time. Forgive me all there is to forgive—You know, my God, what that means. Could I ask it of any other than You?

III. Why does He come?

HE comes to fire my heart with the loyal love of Him, with the devotion to His person, on which the fervor of my service depends. He comes to be near me, to put Himself within my reach, to unite Himself intimately to me, that so I may be able to appreciate His character, to learn His ways, *to know Him.* Not to know Him is darkness and death. To know Him is light and life eternal. "This is eternal life, to know Thee, the only true God and Jesus Christ, Whom Thou hast sent" (John xvii.). He is the Model on the

Mount, upon which all the elect are to be formed. The knowledge of Him is the condition in the order of God's providence for carrying out His mission in the world.

What God required in the apostles was not that they should be learned men or able men, but that they should know His Son. St. Peter, too, required it when he proposed another to fill the place of Judas. "Of these men who have companied with us, all the time that the Lord Jesus came in and went out amongst us, . . . one of these must be made a witness with us" (Acts i.). The same personal knowledge was given to St. Paul, revealed to him by Our Lord Himself. The same is required in all those who by their vocation are chosen to carry on the work of Jesus Christ. It is the condition necessary to success. It is the training the soldiers must go through before they can be let loose upon the enemy. An instrument, to be efficient, must be united to the main agent; we must be united to Our Lord, we must study Him, we must be like Him in His character, in His ways, in His likings and dislikings, in His methods, in His principles, if we are to influence others as He did. He drew all to Him, that He might draw all to God. We must draw all to God by giving them Jesus Christ.

Personal devotion to Him, familiarity with Him, is then an obligation for us. It must be the fruit of study and of prayer. We say of those whom we love, and with whom we are familiarly acquainted, "He would say this, he would act in this way, this reminds me of him, this is like him." So must we come to know Christ our Lord, that we may conform ourselves to Him and bring out His characteristics, some in one way, some in another. This is the secret of finding an easy way into the hearts of all. Those who have this strong, personal devotion to Our Lord, have a tact, an address, a facility of approach denied to others. For those who know Him best love Him most, and are

most blessed by Him. They are most near Him and like Him here, and are to be most near Him and like Him by-and-by.

This personal devotion to Our Lord is the one thing needed by many souls to make them all that God wants, and all that they require to be most useful in His service.

If this be true, O Lord, and I know that it is true, then it is plain why You are coming to me. I shall have much to talk to You about, much to ask, and much to obtain from Your Heart.

Hope and Desire.

WHO COMES?
The Word made flesh for me,
The Lord Who died for me,
The Love made food for me,
He comes!

TO WHOM DOES HE COME?
To one redeemed by Him,
To one allied with Him,
To one who longs for Him,
He comes!

WHY DOES HE COME?
To reign upon His throne,
To reign *supreme alone*,
To make me all His own,
He comes!

AFTER COMMUNION.

Adoration.

"NOW therefore your King is here, Whom you have chosen and desired." (1 Kings xii.)

"O KING, live forever!" (Dan. vi.)

"I will extol Thee, O God, my King." (Ps. cxliv.)

Thou alone art my King and my God "the blessed

and only mighty, the King of kings, and Lord of lords" (1 Tim. vi.), "my King Who is in His sanctuary" (Ps. lxvii.).

"Sing praises to Our God, sing ye, sing praises to Our King, sing ye." (Ps. xlvi.)

"For this is God, Our God unto eternity, and for ever and ever; He shall rule for evermore." (Ps. xlvii.)

Thanksgiving.

"O BLESS Our God and make the voice of His praise to be heard." (Ps. lxv.)

"I will cry to God, the most High, to God Who hath done good to me." (Ps. lvi.)

"Bless the Lord, all ye servants of the Lord, who stand in the house of the Lord, in the courts of the house of Our God." (Ps. cxxxiii.)

"Oh, magnify the Lord with me, and let us extol His name together." (Ps. xxxiii.)

"Blessed be the Lord, for He hath shown His wonderful mercy to me." (Ps. xxx.)

"Let them say so that have been redeemed by the Lord, whom He hath redeemed from the hand of the enemy and gathered out of the countries." (Ps. cvi.)

"Oh, how hast Thou magnified Thy mercy, O God." (Ps. xxxv.)

"What shall I render to the Lord for all that He hath rendered to me?" (Ps. cxv.)

"Offer to God the sacrifice of praise and pay thy vows to the Most High." (Ps. xlix.)

"I will pay my vows to the Lord in the courts of the house of the Lord, in the midst of thee, O Jerusalem." (Ps. cxv.)

"Let all Thy works, O Lord, praise Thee, and let all Thy saints bless Thee." (Ps. cxliv.)

"Praise the Lord, O my soul, in my life I will praise the Lord, I will sing to my God as long as I shall be." (Ps. clxv.)

"What have I in heaven but Thee, and besides Thee what do I desire upon earth? Thou art the God of my heart, and the God that is my portion for ever." (Ps. lxxii.)

"O Lord, my God, I will give praise to Thee for ever and ever." (Ps. xxix.)

Love.

"FEAR not, for I have redeemed thee and called thee by thy name: thou art Mine" (Is. xliii.). Yes, I am Yours, my God, Yours wholly, Yours only. I know that if it depended on Your will alone, my perseverance and salvation would be assured. But there is my own treacherous, inconstant will, ever ready to play me false. On what rock can I anchor it, what is there that will secure it against its own instability? One thing only, a strong personal love of Him Whom You have given me for my Redeemer and Saviour.

Of all motives a personal love of Jesus is the strongest and lasts the longest. Others lose their force. The love of God in a vague sort of a way will not stand the test of time and trial; temptation comes, and those who have relied on it fall away. But those who cling to Our Lord with a deep, personal love remain steadfast to the end.

That this love may be possible, I must believe firmly in His personal love of me. I am not to say, "Of course Our Lord can love this one or that, but I can not see what He can find to love in me." My seeing has nothing to do with it. I am to believe it heartily, like all other mysteries. He does love me and He wants my love.

Nor must I say, "My heart is cold and hard. He can not care for love such as mine." Our Lord wants *my* love, such as it is, such as I can give Him. No two hearts give Him the same kind of love. He does not ask me to give Him any one else's love, but my own.

He wants of each what each can give. And so He asks of me a love which only my heart can give, a love which if I refuse Him He will never have.

O Lord and Master, how can I refuse what is Yours by every conceivable claim? How can I help bringing to You with joy the little I have to give? Take, O Lord, take all.

O Sovereign and true Leader, O Christ my King, I kneel before You here like a vassal in the old feudal times to take my oath of fealty. I place my joined hands within the wounded hands and renew the dear vows of my Profession. And I bring up to You all that depend on me to show You homage and allegiance. All the powers of my soul, all the senses of my body, all the affections of my heart—I offer them all to You.

Sume et suscipe—Take, take all, O Lord!

O ye angels, archangels, thrones and dominations, principalities and powers, virtues of heaven, cherubim and seraphim, adore Our God for me; thank Him, and love Him with me. Patriarchs and prophets, apostles, all ye martyrs of Christ, holy confessors, virgins of the Lord, and all ye saints, adore Him, thank Him, love Him with me.

Mother of God, adore your Son for me, thank Him, and love Him for me.

O Heart of Jesus, be my adoration and my thanksgiving to the three divine persons now dwelling within me.

Eternal Father, look upon the face of Your Christ. Through Him and with Him and in Him be to You in the unity of the Holy Spirit all honor and glory. Amen.

Petition.

WHAT a joy it is, my God, to lay down my soul at Your feet, and feel that You read it through and through. I know what You see there. I know I ought to fear Your all-holy glance. And yet I love to

think of You as my inward Witness. It is a joy to know that "Thou hast understood my thoughts" (Ps. cxxxviii.), that there is nothing I can hide from You, even if I would. Bad as I am, I am content that You know all. I have no secrets from You, my God.

And so I lay my heart here at Your feet, and open it out before You. All its needs, all its miseries, all its longings are known to You—what it is, what it ought to be, what You want it to be. Take it into Your hands. Put it right for me. You can, and You have the will. You are its Maker; You know exactly what is wrong. What springs to touch You know, and what to cleanse, and what to renew.

> "For Thou hast made this wondrous soul
> All for Thyself alone;
> Ah! send Thy sweet transforming grace
> To make it more Thine own."

Your interest and Your intentions are mine, my God, because they are Yours. I love and care for them all, I pray for them every one. The interests of Your greater glory; the accomplishment of Your will; the extension of Your kingdom—for all this I pray. For the Church suffering, the holy, waiting souls; for the Church militant, and her almost infinite needs; for the Holy See above all. I think of the weight of solicitude that day and night presses on the anxious head of the Vicar of Christ, . . . and I pray for him. I pray for all rulers in Church and State; for all who can much advance or hinder the good of souls. I pray for all laborers in Your vineyard, for all who are now bearing the burden and heat of the day. And I beg for all Your pity, Your blessing, and Your help.

Special Petition for Perseverance.

"HE sent from on high and took me and drew me out of many waters. He delivered me from my most mighty enemy, and from them that hated me, for they

were too strong for me. And He brought me forth into a large place, He delivered me because I pleased Him." (2 Kings xxii.)

"Therefore will I give thanks to Thee, O Lord, and will sing to Thy name." (2 Kings xxii.)

My God, keep ever fresh in my heart the thanksgiving with which it gave itself to You on the day You called me from the world into Religion, on the day You clothed me with Your livery, on the day You received my vows. As long as that thanksgiving is there, my vocation is safe. At least I was in earnest then. At my Profession I chose You, I forsook all things for You. It was not much, but like Peter I could say it was *all things;* it was all I had, and if it had been a thousand times more I would gladly have left it to follow You, O Lord. All I had I gave You—body and soul, and mind, and heart, and will, that I might be all Yours and live only for You and for Your service. Has there been rapine in the holocaust? Have I broken my faith with You, my God? Oh, give me grace to be always what I was then, in my desires, in self-surrender, in the sincerity of my oblation. "Confirm, O Lord, what Thou hast wrought in us" (Ps. lxvii.). "Renew our days as from the beginning" (Lament. v.).

O God, Who called me then and gave me grace to begin, give me now more abundant grace to perfect my offering and make my election sure.

I commend to You all whom You have loved with me and sought out and gathered together with me into the same religious family, all who are under the same roof with me. You have Your designs on all and on each. I offer them each and all to You. Because of their merits, because of their company, in which I hope to be found at my death, have mercy on me. You have numbered me with Your chosen ones in this life, number me with them in the life to come. Say to me at judgment: "Thou art one of them" (Mark xiv.).

Let it be said to each of our Superiors as to St. Paul: "God hath given thee all them that sail with thee. . . . And so it came to pass that every soul got safe to land" (Acts xxvii.).

Oblation.

MY God, what can I give to You in return for all You have given to me? I give You my heart, I give You my love, I give You my body with all its senses, my soul with all its powers, my heart with all its affections. I give You my vows. I give You all I have and am, now and always in time and eternity. I bring to You all I love, all my treasures, all who are dear to me, all who are in any way entrusted to me, and I give them all into Your keeping.

I trust to You my temptations, my graces, my responsibilities, my opportunities. I trust to You my progress in the way of perfection, my desire of a closer, more uninterrupted union with You. Bring me up to the ideal You had in Your divine mind when You created my soul. I could not bear, my God, to fall short of Your designs after all You have done for me; I could not bear to be a disappointment to You throughout eternity.

"Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio,
Ut, Te revelata cernens facie,
Visu sim beatus Tuæ gloriæ."

"O Jesu, Whom by faith I now descry,
Shrouded from mortal eye,
When wilt Thou slake the thirsting of my heart
To see Thee as Thou art,
Face unto face in all Thy glad array,
Tranced with the glory of that everlasting day?"

Say the prayer before a crucifix, "Look down upon me, good and gentle Jesus," as on p. 213.

A Very Commendable Exercise for Holy Communion: Mostly from the Prayers of St. Gertrude and Other Saints.

Preparation for Communion.

CONTRITION, HOPE, CONFIDENCE, DESIRE.

O JESUS, most sweet and loving Spouse of my soul, behold, the longed-for moment draws near: the rapturous moment, in which I, Thy unworthy creature, shall receive the Most Holy Sacrament of Thy body and blood, as the most effectual remedy for all my miseries. For the love of Thee I grieve most bitterly for every one of my sins and my negligences, whereby I have offended Thy tender goodness, and defiled my soul, which Thou didst ransom with Thine own most precious blood. How shall I presume to receive Thee into a heart all set around with briars and thorns, reeking with foul and unwholesome vapors of worldliness and vain desires! But, my merciful Jesus, though I am sick of soul, I remember the words which fell from Thine own gracious lips—that they who are whole need not the physician, but they who are sick—and this gives me confidence. Good Jesus, Who didst invite the blind and the lame, the poor and the needy, to Thy supper, behold, as one of them, yea, even as the poorest and most wretched of them all, I will draw near to the most sacred feast of Thy body and blood, the Banquet of the angels, not in presumption, but with a contrite and humble heart, with lowly confidence, with hope in Thy goodness and mercy, with love for all the love that Thou hast shown to me, with vehement desire to please Thee, to be all Thine, and to live henceforth for Thee alone.

TO OUR LORD JESUS CHRIST.

Prayer of St. Gertrude before communion, the efficacy of which Our Lord revealed to her.

O MOST loving Lord Jesus Christ, I beseech Thee, by all the love of Thy sweetest Heart, that Thou wouldst vouchsafe to offer for me all that perfection wherewith Thou didst stand arrayed in the presence of God the Father when Thou didst ascend on high to enter into Thy glory; and through Thy sinless and unspotted manhood to render my polluted soul pure and free from every sin, and through Thy most glorious divinity to endow and adorn it with every virtue, and through the virtue of that love, which has forever united Thy supreme divinity to Thine immaculate humanity, to furnish it befittingly with Thy best gifts. Amen.

TO THE BLESSED VIRGIN MARY.

Prayer, which the Blessed Virgin herself taught St. Gertrude.

O MOST chaste Virgin Mary, I beseech thee by that unspotted purity wherewith thou didst prepare for the Son of God a dwelling of delights in thy virginal womb, that by thy intercession I may be cleansed from every stain.

O most humble Virgin Mary, I beseech thee by that most profound humility whereby thou didst merit to be raised high above all the choirs of angels and of saints, that by thy intercession all my negligences may be expiated.

O most amiable Virgin Mary I beseech thee, by that ineffable love which united thee so closely and so inseparably to God, that by thy intercession I may obtain an abundance of all merits. Amen.

INVITATION TO JESUS.*

Love and Desire.

O JESUS, surpassingly sweet, Who hast said with Thine own gracious lips that Thy delights are to be with the children of men, my soul longeth for Thee, my heart yearneth now toward Thee. Wherefore I invite Thee to come unto me with all that devotion and that love wherewith any loving soul hath ever invited Thee to itself. Come, then, O most beloved Spouse of my soul; come, my only love; come and turn aside awhile into the poor and wretched hovel of my heart. Come, Thou heavenly Physician, come and heal my stricken soul. Come, O Friend, a thousandfold above all others beloved, come and enrich my utter poverty.

Come, Thou bright and genial Sun, and scatter the thick darkness which hangs upon my heart. Come, Thou sweetest Manna, and satisfy my soul's exceeding hunger. Come, O Jesus, incomparable in Thy loveliness; come, Thou beloved of my heart's vows; come and sup with me in the chamber of my heart. And although I have made ready nothing that is worthy of Thy dazzling magnificence, yet wilt Thou find therein one dish of savory meat such as Thou lovest, a will which tends to Thee alone, and affections wholly Thine.

O Thou my only Love, I long for Thy coming with most eager desire, I await Thy coming with yearning love. O Thou fairest of the sons of men, O spring of inexhaustible sweetness, O Thou sweeter than all sweetest delights, come, oh, come unto me, and disdain not Thy poor and needy servant. Amen.

Invocations.

O MARY, my sweet Mother! Jesus is coming to me; hasten to my assistance; do thou prepare my heart as thou didst prepare thine own for the recep-

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* St. Gertrude.

tion of thy beloved Son in the Holy Eucharist. Adorn the sanctuary of my soul with all those dispositions which thou knowest will make it a pleasure for Jesus to take up His abode therein.

Dear St. Joseph, beloved father mine! prepare my heart as thou didst prepare so lovingly the crib of Bethlehem; for the same divine Infant will soon repose there.

My holy guardian angel, blessed patron saints—and all ye blessed spirits who surround the altar-throne of Our Lord in profound adoration, pray for me with St. Thomas Aquinas, "that I may receive the body of the only-begotten Son of God, Our Saviour Jesus Christ—the very body which He took of the Virgin Mary—in such a manner, that I may be truly incorporated into His mystical body and so numbered among its members."

May the prayer of the angelic doctor be fulfilled in me: "Most gracious God, grant that I may receive the Bread of angels, the King of kings, and Lord of lords with such contrition and devotion, such purity and faith, such good-will and intention, as may avail to the welfare and salvation of my soul. O most loving Father, grant that I may at last behold with open face and for evermore this same beloved Son of Thine, Whom I now purpose to receive in my pilgrimage, beneath the sacramental veils."

VENI, DOMINE JESU!

O JESUS, hidden God, I cry to Thee;
O Jesus, hidden Light, I turn to Thee;
O Jesus, hidden Love, I run to Thee;
With all the strength I have I worship Thee;
With all the love I have I cling to Thee;
With all my soul I long to be with Thee,
And fear no more to fail, or fall from Thee.

O Jesus, deathless Love, Who seekest me,
Thou Who didst die for longing love of me,

Thou King, in all Thy beauty, come to me,
White-robed, blood-sprinkled, Jesus, come to me,
And go no more, dear Lord, away from me.

My soul is dark away from Thee, my own;
My eyes are dim in seeking Thee, my own;
My flesh doth pine away for Thee, my own;
My heart leaps up with joy to Thee, my own;
My spirit faints receiving Thee, my own.

Where in the height of heaven is light like Thee?
Where in the breadth of heaven is bliss like Thee?
Where in the depth of heaven is peace like Thee?
Where in the home of love is love like Thee?
With all my heart I give myself to Thee,
And waiting wait, O King and Spouse, for Thee,
Till I am one forevermore with Thee.

O sweetest Jesus, bring me home to Thee,
Free me, O dearest God, from all but Thee,
And all the chains that keep me back from Thee;
Call me, O thrilling Love, I follow Thee;
Thou art my All, and I love nought but Thee.

O hidden Love, Who now art loving me;
O wounded Love, Who once wast dead for me,
O patient Love, Who weariest not of me—
O bear with me till I am lost in Thee;
O bear with me till I am found in Thee.*

"DEAR LORD, HAVE MERCY." †

DEAR Lord, have mercy on me; take pity on me, and do not let me disappoint any longer the desires of Thy Sacred Heart. Give me the grace to be at last what Thou hast a right to expect me to be, favored as I have been in such unspeakable ways. May I receive Thee into the poor dwelling of my heart in this morning's communion, and in every communion that

* By Father Rawes.
† By Father Russell.

may still be before me, and especially in my last communion—may I receive Thee, O my Lord, with such dispositions that that last communion may place me in safety before Thy judgment-seat. Thou wilt be my Judge then; now Thou comest as my Saviour. O merciful Jesus, come now and possess my heart, that then Thou mayest be able to say to me: "Come and possess My kingdom." Thy kingdom come, O King of my heart! Come, Lord Jesus.

After Communion.

FAITH, ADORATION, PRAISE, THANKSGIVING, PETITION.

O JESUS, my Lord my God, and my All! Jesus, my life, my love, Thou art really mine! Thou art truly within me, Thou art all mine! With the angels and saints I adore Thee. In union with the most blessed Virgin on the day of Thy Incarnation, and when later she received Thee in the Most Holy Sacrament, I adore Thee with the liveliest faith, the most ardent devotion, and the most profound respect. "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour, for He hath regarded the humility of His handmaid" (Luke i.).

I praise Thee, I thank Thee, I will glorify Thee for evermore.

"That He Who lay on Mary's knee,
Who still'd the waves of Galilee,
Was the dear Guest at Bethany,
And bled and died on Calvary,
That He in truth abides with me
I hold with faith's sure certainty.
O God, O hidden Deity,
Profoundly I here worship Thee,
Rabboni!

"O God, most wonderful in all Thy ways,
Most in this mystery of love, upraise
My heart to Thee in canticles of praise.
Rabboni!

"And since my hungry soul this day is fed
With 'meat indeed,' with Thee the living Bread,
Give me to live by Thee as Thou hast said,
Rabboni!"

"JESUS, MY LORD." *

JESUS, my Lord, fill my heart now with all the virtues which ought to have been there to welcome Thee. Give me more faith and love, more hope and more contrition, more humility and patience and piety, a stronger will and a purer heart. I believe all that Thou hast in any way revealed to us; but, dearest Lord, make my faith more living, more loving, more vivid, more strong. I grieve for all my sins, offences, and negligences, from my first sin long ago down to the faults and shortcomings of yesterday and to-day. I grieve, too, over the dulness, coldness, and ingratitude of this heart which is now Thy tabernacle. I hope in Thee, O Lord, Who wilt never let me be confounded. I thank Thee for this supreme gift, and for all the gifts of Thy goodness, particularly for all the graces which, in spite of my miserable unworthiness, I have received in this Sacrament so often since the happy day of my first communion; and I beg of Thee, O Lord, the grace never more to abuse Thy graces.

And now, adoring Thee in this deepest mystery of Thy condescension, and loving Thee above all in this Sacrament of Thy love, I lay all the wounds and wants of my soul before Thee, O my merciful and loving Redeemer! See the wretched plight to which I am reduced: faith so dull, hope so dim, love so cold. Look upon me, and pity me, and heal me, and I shall be healed. I ask Thy loving Heart, now so close to mine, for all that I need and desire. But I need only Thyself, O Lord; I desire none but Thee. I do not dare to ask for more grace, but I ask for more courage and

* By Father Russell.

generosity in making use of all Thy graces. During all the hours that follow of this day, my thoughts, my words, and my deeds must be the thoughts and words and deeds that are fitting one on whom so many graces are showered hour by hour, the latest being this sacramental communion. And so from day to day, from communion to communion, may I sanctify my soul and serve Thee, my almighty and all-merciful God, my Creator, my Redeemer, my Judge—from day to day, and from communion to communion, on to the last communion which I hope to receive as my Viaticum. May that Viaticum conduct my soul, pure from sin, safe to the feet of my Jesus, Who has just now come to me as my Saviour, but then must be my Judge. O Jesus, my Saviour, be to me indeed a Saviour then and now and for ever. Amen.*

Love.

IN Thy excess of love, O divine Lord! Thou hast given Thyself to me. Tell me, O Jesus! what Thou desirest of me. Is there any sacrifice Thy love demands of me? Speak, Lord! for Thy child, Thy servant, listeneth, and, with Thy gracious assistance, will accomplish Thy divine pleasure. I love Thee, O my God! I love Thee, and love Thee alone: I love all Thy creatures for Thee and in Thee; and, with St. Paul, I will labor to become all to all, in order to gain all to Thee, O sweetest Jesus, O most amiable, most loving Lord Jesus. Strengthen me with Thy grace, hide me within Thine adorable Heart, and there let me live and die as a victim of Thy pure and perfect love.

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* The "Acts of Faith, Hope, and Charity before the Blessed Sacrament" (respectively by Father Ramière, Father de la Colombière, and Saint Margaret Mary) which will be found among the prayers in honor of the Blessed Sacrament in the latter part of this book, may be appropriately recited here. Attention is also called to the Acts of Consecration and other prayers among the same devotions, many of which are most serviceable after holy communion.

*Self-immolation.**

O GOD of my heart! behold this heart which is Thine; behold, I offer Thee all my love through the hands of Thy tender Mother. O Mary, my Mother, accept this offering; guard my heart; obtain that it may never be ruled by any other love than that of Thy divine Son. "*All in Him and Him in all.*" Sacred fire of the Heart of Jesus, consume in me all that is contrary to the pure love of Thee!

A PRAYER FOR THE FULFILLING OF THE WILL OF GOD.

GRANT me Thy grace, most merciful Jesus, that it may be with me, and labor with me, and continue with me to the end.

Grant me always to desire and will that which is most acceptable to Thee and which pleaseth Thee best.

Let Thy will be mine, and let my will always follow Thine, and agree perfectly with it.

Let me always will and not will the same with Thee; and let me not be able to will or not will anything except what Thou willest or willest not. Amen.

Indulgence of 200 days, once a day.—Leo XIII., Feb. 27, 1886.

OFFERINGS AND THANKSGIVINGS FROM THE PRAYERS OF ST. GERTRUDE.

Offering to God the Father, of Exceeding Efficacy.

O MOST holy Father, behold I, Thy most unworthy servant, trusting only in Thine ineffable compassion, have received Thy beloved Son, Our Lord Jesus Christ, and even now hold Him in my heart as my own possession, most intimately united with me. Wherefore, receiving this Thy Son into my arms, even as did holy Simeon, I offer Him to Thee with all that love and that fulness of intention wherewith He offered

* According to St. Francis de Sales.

Himself to Thee for Thine everlasting glory, while lying in the manger, and when He was hanging upon the cross. Look, O compassionate Father, on this offering, which I, Thine unworthy servant, make to Thee, my living and true God, to Thine everlasting praise and glory, for Thine infinite rejoicing and delight.

I offer to Thee the same, Thy Son, for myself, and for all those for whom I am accustomed or bound to pray, in thanksgiving for all the benefits Thou hast bestowed on us, and in supply of all those virtues and good works which, of our own mere negligence, we have failed to practice. I offer Him to Thee to obtain Thy grace and Thy mercy, that we may be preserved and delivered from all evil and sin, succored in every necessity of body or of soul, and brought forth through a happy death into everlasting joys. Finally, I offer Him to Thee for the remission of all my sins, and in satisfaction for that huge debt which I can not pay Thee, seeing that it far exceeds even ten thousand talents; and therefore, casting myself at Thy feet, O most merciful Father, I acknowledge and plead my utter poverty, in union with the bitterness of the Passion of Thy most sinless Son, in Whom Thou hast declared Thyself well pleased; and in and through Him I make Thee full reparation and satisfaction for my sins, offering Thee all His sorrows, griefs, and tears, and all that expiation which He made upon the cross for the sins of the whole world.

Remember also, O Lord, Thy servants who have gone before us with the sign of faith, and sleep the sleep of peace: for all and each of whom (and especially for N) I offer Thee that saving Victim Whom I have now received, the body and blood of Thy beloved Son; beseeching Thee, that through His infinite dignity and worth, and through the merits of all saints, Thou wouldst grant them pardon of all their sins, and merciful release from all their pains. Amen.

Offering to the Saints.

You may form an idea of the efficacy of this offering from the vision vouchsafed to St. Gertrude when she had offered this Sacrament in honor of the holy angels; she saw these blessed spirits entranced with joy and gladness and overflowing with abundant and thrilling delights, as though they had never known bliss before.

O MOST blessed Virgin Mary, behold, I most humbly and lovingly set before thee thy Son, Whom thou didst conceive in thy spotless womb, didst bring forth, and nourish at thy breasts, and press to thy heart with most tender and thrilling embraces; Him in Whose countenance Thou didst ever joy, and find ever fresh delights, and Who has this day given Himself to me in the ineffable condescension of His divine love. I offer Him to thee that thou mayest fold Him in thine arms, and kiss Him with the kisses of thy mouth, and love and worship Him for me and together with me, and offer Him, in deepest adoration, to the Most Holy Trinity for my sins and the sins of all the world; so that the prerogative of thy great dignity may obtain for me what I dare not presume to hope of myself.

O all ye saints of God, and ye especially, my most beloved patrons, behold Jesus Christ, your Lord and Spouse, Whom while ye lived in the flesh ye loved with all your heart and all your strength; for in and through Him Whom I have now received in the Most Holy Sacrament, I salute you all and each of you, and offer Him to you for the signal increase of your joy, your glory, and your blessedness, with all the love and the faithfulness which He showed you in time, and now showeth you evermore in eternity, beseeching you all to worship and adore Him for me, and to offer Him to the Most Holy Trinity with all your consummate devotion on behalf of my necessities and those of the whole Church, and in thanksgiving for all the benefits He has ever

bestowed upon me. And whatever I am unable to obtain of myself, do you impetrate for me, through your merits and intercessions. Amen.

Thanksgiving of St. Gertrude.

LET my heart and my soul, together with all my senses, and all my powers of mind and body, give praise and thanks to Thee, O sweetest Jesus, in union with all the creatures of Thy hand, for the condescending mercy which Thou, O most faithful Lover of our salvation, hast deigned to show me, most unworthy, in this sacred banquet of Thy body and blood. Acknowledging my utter insufficiency, I offer unto Thee, O Most Blessed Trinity, all the praises and thanksgivings which the most sacred humanity of Our Lord Jesus Christ rendered Thee throughout His whole earthly life, and especially when He instituted this Sacrament. Receive also, O compassionate Father, all those thanksgivings which the Blessed Virgin Mary and all Thy saints have ever rendered Thee with all their heart and all their soul, and especially when they have received this Sacrament; and mercifully grant that all my insufficiencies and my negligences may be supplied and satisfied for by their abundance and perfection. Amen.

OFFERING OF ALL ONE'S ACTIONS TO THE SACRED HEART OF JESUS.*

MOST Sacred Heart of Jesus, I offer thee my will, that thou mayest strengthen it; my understanding, that thou mayest enlighten it; my memory, that thou mayest occupy it; and all my desires and affections, that thou mayest purify them. I offer thee also all my projects, that they may be guided by thee; my toils and labors, that they may be blessed by thee;

* St. Mechtilde of the Blessed Sacrament.

and all my interior and exterior occupations, that they may be sanctified by Thee. Thy Divine Heart, O Jesus, shall possess all that I have and all that I am. In the love which Thou dost bear me, I place all my hope and confidence. O Jesus, hear my prayer and grant that I may never be separated from Thee. Amen.

ACT OF CONSECRATION BY SAINT MARGARET MARY ALACOQUE.

I, N. N., give and consecrate to the Sacred Heart of Our Lord Jesus Christ my person and my life, my actions, penances, and sufferings, not wishing to make use of any part of my being for the future except in honoring, loving, and glorifying that sacred Heart.

It is my irrevocable will to be entirely His, and to do everything for His love, renouncing with my whole heart whatever might displease Him.

I take Thee, then, O most sacred Heart, as the sole object of my love, as the protector of my life, as the pledge of my salvation, as the remedy of my frailty and inconstancy, as the repairer of all the defects of my life, and as my secure refuge in the hour of death.

Be then, O Heart of goodness, my justification before God the Father, and remove far from me the thunderbolts of His just wrath. O Heart of love, I place my whole confidence in Thee. While I fear all things from my malice and frailty, I hope all things from Thy goodness.

Consume, then, in me whatever can displease or be opposed to Thee, and may Thy pure love be so deeply impressed upon my heart that it may be impossible that I should ever be separated from Thee, or forget Thee.

I implore Thee, by all Thy goodness, that my name may be written in Thee, for in Thee I wish to place all my happiness and all my glory, living and dying in very bondage to Thee. Amen.

Indulgence of 300 days, once a day.—Leo XIII, Jan. 13, 1898; Pius X, May 30, 1908.

PETITIONS OF ST. AUGUSTINE.

O LORD Jesus, let me know myself, let me know Thee,
And desire nothing else but only Thee.
Let me hate myself and love Thee
And do all things for the sake of Thee.
Let me humble myself, and exalt Thee,
And think of nothing else but Thee.
Let me die to myself, and live in Thee,
And take whatever happens as coming from Thee.
Let me forsake myself and walk after Thee,
And ever desire to follow Thee.
Let me flee from myself, and turn to Thee,
That so I may merit to be defended by Thee.
Let me fear for myself, let me fear Thee,
And be amongst those who are chosen by Thee.
Let me distrust myself, and trust in Thee,
And ever obey for the love of Thee.
Let me cleave to nothing but only to Thee,
And ever be poor for the sake of Thee.
Look upon me, that I may love Thee;
Call me, that I may see Thee
And forever possess Thee. Amen.

Indulgence of 50 days, once a day.—Leo XIII., Sept. 25, 1883.

PETITIONS.

O GOD, Who out of Thy immense love hast given to the faithful the most Sacred Heart of Thy Son, Our Lord, as the object of Thy tender affection; grant, we beseech Thee, that we may so love and honor this pledge of Thy love on earth, as by it to merit the love both of Thee and Thy gift, and be eternally loved by Thee and this most blessed Heart in heaven. Through the same Jesus Christ our Lord, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

Through Thy Sacred Heart, O Jesus, overflowing with all sweetness, we recommend to Thee ourselves and all our concerns; we recommend to Thy tender

mercy and protection the whole Catholic Church, our Holy Father, N.N., our bishop, our priests, our confessor, and in particular our Superiors N.N.; bless our friends and enemies, our relatives and benefactors, and all those for whom we have promised to pray; take under Thy protection our Community, this house, city, and country; extend this Thy care to all such as are under any affliction, and to those who labor in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory, as also on those who are engaged and united with us in honoring and worshipping Thy Sacred Heart in the Blessed Sacrament. Bless these in particular, O bountiful Jesus, and bless them according to the extent of Thy infinite love. Amen.

PRAYER TO OUR LADY, MOTHER OF CONFIDENCE.

O IMMACULATE Mary, when we venerate thee under the gracious title of Mother of Confidence, how our hearts overflow with the sweetest consolation, how we are moved to hope for every good gift from thee! That such a name should have been given to thee is a sign that none have recourse to thee in vain. Receive, then, with a mother's compassion these acts of homage, with which we earnestly pray thee to be propitious to us in every necessity. Above all we ask thee to make us live ever united to thee and thy divine Son, Jesus. Under thy escort we shall safely walk along the straight road; and so shall it be our lot to hear on the last day of our lives those consoling words: Come, O faithful servant, enter into the joy of thy Lord. Amen.

Indulgence of 200 days, once a day.—Leo XIII, Jan. 26, 1901.

Indulgenced Prayers and Ejaculations.

PRAYER TO THE MOST HOLY TRINITY.

I ADORE Thee, O my God—one God in three Persons; I annihilate myself before Thy majesty. Thou alone art being, life, truth, beauty, and goodness. I glorify Thee, I praise Thee, I thank Thee, and I love Thee, all incapable and unworthy as I am, in union with Thy dear Son, Jesus Christ, our Saviour and our Father, in the mercifulness of His Heart and through His infinite merits. I wish to serve Thee, to please Thee, to obey Thee, and to love Thee always, in union with Mary Immaculate, Mother of God and our mother, loving also and serving my neighbor for Thy sake. Therefore, give me Thy holy Spirit to enlighten, correct, and guide me in the way of Thy commandments, and in all perfection, until we come to the happiness of heaven, where we shall glorify Thee for ever. Amen.

300 days, every time.—Pius X, April 18, 1906.

EJACULATION OF SAINT MARGARET MARY

O HEART of love, I place all my trust in Thee: for though I fear all things from my weakness, I hope all things from Thy mercies.

Indulgence of 300 days, every time.—Pius X, June 3, 1908.

EJACULATION TO THE BLESSED SACRAMENT.

O JESUS in the most holy Sacrament, have mercy on us.

Indulgence of 100 days.—Pius X, July 6, 1909.

EJACULATORY PRAYER TO OUR LORD.

O JESUS CHRIST, Son of the living God, light of the world, I adore Thee, for Thee I live, for Thee I die.

Indulgence of 100 days, once a day.—Pius X, July 1, 1909.

ACT OF CONSECRATION TO THE HOLY SPIRIT.

O HOLY Spirit, divine spirit of light and love, I consecrate to Thee my understanding, heart and will, my whole

being for time and eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of the Catholic Church, of which Thou art the infallible guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of Our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory for ever. Amen.

Indulgence of 300 days, once a day.—Pius X, June 5, 1908.

EJACULATION.

JESUS, Mary, and good Joseph, bless us, now and in the agony of death.

Indulgence of 50 days.—Pius X, June 9, 1906.

PRAYER: "O DULCISSIME JESU."

For the Increase of Daily Communion.

O SWEETEST JESUS, Who camest into this world to enrich the souls of all with Thy grace, and Who, in order to preserve and increase it in them, didst in the most august sacrament of the Eucharist give Thyself to be a salutary remedy for our infirmities and divine food to sustain our weakness; we humbly beg of Thee mercifully to pour out upon all men Thy holy Spirit, which may enable them, if stained with any mortal guilt, to recover the life of grace lost by sin, and return to Thee; while those who through Thy great mercy are still united with Thee may daily, so far as each may be able, approach Thy heavenly Table, where they may find strength, and an antidote for their daily faults, may nourish the life of grace within them, and, being more and more purified, may attain to everlasting happiness in heaven. Amen.

An indulgence of 300 days, once a day, for the recital of the above prayer.—Pius X, June 3, 1905.

PRAYER TO OUR LADY OF THE BLESSED SACRAMENT.

O VIRGIN MARY, our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, sal-

vation of the world, pray for us and awaken in all the faithful devotion to the Holy Eucharist in order that they may render themselves worthy to receive it daily.

Indulgence of 300 days, each time.—Pius X, Jan. 23, 1907.

PRAYER FOR THE CONVERSION OF SINNERS.

O Lord Jesus, most merciful Saviour of the world, we beg and beseech Thee, through Thy most sacred Heart, that all wandering sheep may now return to Thee, the shepherd and bishop of their souls, Who livest and reignest with God the Father and the Holy Spirit, God for ever and ever. Amen.

Indulgence of 300 days, every time.—Pius X, Nov. 22, 1905.

ACTS OF CONSECRATION TO THE BLESSED VIRGIN MARY FOR THE MEMBERS OF THE BLESSED VIRGIN MARY SODALITY.

By St. John Berchmans.

Holy Mary, Mother of God, and virgin, I choose thee this day for my queen, patron, and advocate, and firmly resolve and purpose never to abandon thee, never to say or do anything against thee, nor to permit that aught be done by others to dishonor thee. Receive me, then, I conjure thee, as thy perpetual servant; assist me in all my actions and do not abandon me at the hour of my death. Amen.

Indulgence of 300 days, for each recitation.—Pius X, Nov. 17, 1906.

By St. Francis de Sales.

Most holy Mary, virgin Mother of God, I (*full name*), most unworthy though I am to be thy servant, yet touched by thy motherly care for me and longing to serve thee, do, in the presence of my guardian angel, and all the court of heaven choose thee this day to be my queen, my advocate, and my mother, and I firmly purpose to serve thee evermore myself and to do what I can that all may render faithful service to thee.

Therefore, most devoted mother, through the precious blood thy Son poured out for me, I beg thee and beseech thee, deign

to take me among thy clients and receive me as thy servant for ever.

Aid me in my every action, and beg for me the grace never, by word or deed or thought to be displeasing in thy sight and that of thy most holy Son.

Think of me, my dearest mother, and desert me not at the hour of death. Amen.

Indulgence of 300 days, for each recitation.—Pius X, Nov. 17, 1906.

PRAYER TO OUR LADY OF THE ROSARY.

O VIRGIN MARY, grant that the recitation of thy Rosary may be for me each day, in the midst of my manifold duties, a bond of unity in my actions, a tribute of filial piety, a sweet refreshment, an encouragement to walk joyfully along the path of duty. Grant, above all, O Virgin Mary, that the study of thy fifteen mysteries may form in my soul, little by little, a luminous atmosphere, pure, strengthening, and fragrant, which may penetrate my understanding, my will, my heart, my memory, my imagination, my whole being. So shall I acquire the habit of praying while I work, without the aid of formal prayers, by interior acts of admiration and of supplication, or by aspirations of love. I ask this of thee, O Queen of the Holy Rosary, through St. Dominic, thy son of predilection, the renowned preacher of thy mysteries, and the faithful imitator of thy virtues. Amen.

Indulgence of 300 days, once a day.—Pius X, March 15, 1907.

INDULGENCED PRAYERS IN HONOR OF OUR LADY OF THE MOST BLESSED SACRAMENT.

1. OUR Lady of the Most Blessed Sacrament, pray for us!

Indulgence of 300 days to those who recite this invocation before the Blessed Sacrament exposed.—Pius X, Dec. 30, 1905.

2. O Virgin Mary, our Lady of the Most Blessed Sacrament, who art the glory of Christians, the joy of the universal Church, and the hope of the world, pray for us! Stir up in all the faithful devotion to the most holy Eucharist, that they may render themselves worthy to communicate every day.

Indulgence of 300 days, each time.—Pius X, Dec. 9, 1906.

3. Let us with Mary immaculate adore, thank, supplicate, and console the most sacred and beloved eucharistic Heart of Jesus!

Indulgence of 200 days for each recital.—Pius X, Dec. 19, 1904.

PRAYER TO OUR LORD IN THE BLESSED SACRAMENT.

OUR sins, O Lord, darken our minds, and we lose the benefit of loving Thee as Thou deservest. Enlighten us with a ray of Thy bright light. Thou art friend, redeemer, father of all who turn repentant to Thy Heart; and we return to Thee sorrowing. Save us, O Jesus; provide out of Thy infinite bounty for our miseries. O Jesus, we hope in Thee because we know that our salvation cost Thee Thy life, sacrificed upon the cross, and induced Thee to dwell continuously in the Blessed Sacrament, in order to be united with us as often as we desire. We, O Lord, to thank Thee for the great love Thou bearest us, promise with the help of Thy grace to receive Thee in the Blessed Sacrament as often as possible; to declare Thy praises in church and in every place, without human respect. O Lord, confiding in Thy sacred Heart, we beseech Thee, to preserve in Thy love those who love thee and to invite all to receive Thee daily at the altar in accordance with Thy burning desire.

Indulgence of 300 days, every time.—Pius X, July 6, 1906.

O DIVINE Heart of Jesus, grant, we beseech Thee, eternal rest to the souls in purgatory, the final grace to those who shall die to-day, true repentance to sinners, the light of the Faith to pagans, and Thy blessing to me and mine. To Thee, O most compassionate Heart of Jesus, I commend all these souls, and I offer to Thee on their behalf all Thy merits, together with the merits of Thy most holy Mother and of all the saints and angels, and all the sacrifices of the holy Mass, communions, prayers, and good works which shall be accomplished to-day throughout the Christian world.

Indulgence of 100 days, once a day.—Leo XIII, March 13, 1901.

INDULGENCED ACTS IN HONOR OF THE BLESSED SACRAMENT.

Reverent Genuflection and Devout Invocation Before the Blessed Sacrament.

1. FOR reciting in any language the invocation "Jesus, my God, I adore Thee here present in the sacrament of Thy love," whilst devoutly genuflecting before the Blessed Sacrament enclosed in the tabernacle, one hundred days' indulgence, each time.

2. For reciting the same invocation whilst adoring with a double genuflection the Blessed Sacrament solemnly exposed, three hundred days, each time.

3. For making an exterior act of reverence in passing by a church or oratory where the Blessed Sacrament is kept, one hundred days, each time.

Pius X (S. Cong. Indul., July 13, 1908).

Blessed be God!

Indulgence of fifty days, every time, if said devoutly hearing a blasphemy.—Pius X, Nov. 28, 1903.

CONSECRATION OF THE FAMILY TO THE SACRED HEART.

SACRED Heart of Jesus, Who didst manifest to Blessed Margaret Mary the desire of reigning in Christian families, we to-day wish to proclaim Thy most complete dominion over our own. We would live in future with Thy life, we would cause to flourish in our midst those virtues to which Thou hast promised peace here below, we would banish far from us the spirit of the world which Thou hast cursed: and Thou shalt reign over our minds in the simplicity of our faith, and over our hearts by the whole-hearted love with which they shall burn for Thee, the flame of which we shall keep alive by the frequent reception of Thy Holy Eucharist.

O divine Heart, deign to preside over our assemblings, to bless our enterprises, both spiritual and temporal, to dispel our cares, to sanctify our joys, to alleviate our sufferings. If ever one or other of us should have the misfortune to afflict Thee, remind him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the hour of separation strikes, when death shall come to cast mourning into our midst, we will all, both those who go and those who stay, be submissive to Thy eternal decrees. We shall console ourselves with the thought that a day will come when the entire family, reunited in heaven, can sing for ever Thy glories and Thy mercies.

May the immaculate heart of Mary and the glorious patriarch, St. Joseph, present this consecration to Thee, and keep it in our minds all the days of our life. All glory to the Heart of Jesus, our King and our Father.

Plenary indulgence on the day of consecration, and every year on the day of renewal (on the usual conditions).—Pius X, June 15, 1908.

PRAYER IN HONOR OF THE MOST HOLY NAME OF JESUS.

O GOOD Jesus! O most tender Jesus! O most sweet Jesus! O Jesus, Son of Mary the Virgin, full of mercy and kindness! O sweet Jesus, according to Thy great mercy, have pity on me! O most merciful Jesus, I entreat Thee by that precious blood of Thine which Thou didst will to pour forth for sinners, to wash away all my iniquities, and to look upon me, poor and unworthy as I am, asking humbly pardon of Thee, and invoking this holy name of Jesus. O name of Jesus, sweet name! Name of Jesus, name of joy! Name of Jesus, name of strength! Nay, what meaneth the name of Jesus but Saviour? Wherefore, O Jesus, by Thine own holy name, be to me Jesus, and save me. Suffer me not to be lost—me, whom Thou didst create out of nothing. O good Jesus, let not my iniquity destroy what Thy almighty goodness made. O sweet Jesus, recognize what is Thine own, and wipe away from me what is not of Thee! O most kind Jesus, have pity on me while it is the time of pity, and condemn me not when it is the time of judgment. The dead shall not praise Thee, Lord Jesus, nor all those who go down into hell. O most loving Jesus! O Jesus most longed for by Thine own! O most gentle Jesus! Jesus, Jesus, Jesus, let me enter into the number of Thine elect. O Jesus, salvation of those who believe in Thee; Jesus, consolation of those who fly to Thee. Jesus, Son of Mary the Virgin, pour into me grace, wisdom, charity, chastity, and humility, that I may be able perfectly to love Thee, to praise Thee, to enjoy Thee, to serve Thee, and to glory in Thee, together with all those who invoke Thy name, which is Jesus. Amen.

Indulgence of 100 days, once a day.—Pius IX, Nov. 26, 1876.

PRAYER, "DIVINE JESUS."

DIVINE JESUS, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death: *Father, forgive him;* say to Thy beloved mother: *Behold thy Son;* say to my soul: *This day thou shalt be with Me in paradise.* My God, My God, forsake me not in that hour. *I thirst;* yes, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour! from this moment, for

all eternity, *into Thy hands I commend my spirit.* Lord Jesus, receive my soul. Amen.

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, June 10, 1856, confirmed an *indulgence of three hundred days*, to be gained by all the faithful every time that they shall say this prayer with contrite heart and devotion.

EJACULATIONS TO THE SACRED HEART OF JESUS.

I.

EUCHARISTIC Heart of Jesus, have mercy on us!

Indulgence of 300 days, every time.—Pius X, July 26, 1907.

II.

SACRED Heart of Jesus, Thy kingdom come!

Indulgence of 300 days, every time.—Pius X, May 4, 1906.

III.

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence of 300 days, every time.—Pius X, Nov. 6, 1906.

PRAYER TO JESUS, LOVER OF CHILDREN.

O JESUS, friend of children, Who from Thy most tender years didst grow visibly in wisdom and in grace before God and men; Who at the age of twelve wast seated in the Temple, in the midst of the Doctors, listening to them attentively, humbly asking them questions, and exciting their admiration by the prudence and wisdom of Thy discourse; Who didst receive so willingly the children, blessing them and saying to Thy disciples: *Let them come to Me, for of such is the Kingdom of Heaven*, inspire me as Thou didst inspire the Blessed Peter Canisius, model and guide of the perfect catechist, with a profound respect and a holy affection for childhood, a taste and a marked devotion for instructing them in Christian doctrine, a special aptitude in making them understand its mysteries and love its beauties. I ask this of Thee, through the intercession of the Blessed Virgin Mary. Amen.

Indulgence of 300 days, once a day.—Pius X, March 15, 1906.

PRAYER TO JESUS DEAD.

O JESUS, Who in Thy bitter passion didst become the reproach of men and the man of sorrows, I venerate Thy sacred face, on which shone the grace and sweetness of the Divinity; now for my sake changed into the likeness of a leper. But under this deformity I perceive Thy infinite love, and I am overwhelmed with the desire of loving Thee and making Thee beloved by all men. The tears which stream from Thy eyes seem as precious pearls, which I love to gather up, in order to purchase with their infinite value the souls of poor sinners.

O Jesus, Thy face is the only beauty which ravishes my heart. I am content not to see here below the sweetness of Thy look, not to feel the ineffable delight of a kiss of Thy mouth; but oh! I beseech Thee, print on me Thy divine likeness, and inflame me with Thy love, so that it may rapidly consume me, and I may soon come to see Thy glorious face in heaven. Amen.

Indulgence of 300 days, every time.—Pius X, Feb. 16, 1906.

INDULGENCED PRAYERS IN HONOR OF ST. JOHN THE BAPTIST.

O GLORIOUS St. John the Baptist, of those born of women the greatest of prophets (*Luke* vii. 28); thou, though sanctified from thy mother's womb and most innocent, didst nevertheless will to retire into the desert, there to practise austerities and penance; obtain for us from Our Lord the grace to be detached, at least in the affections of our hearts, from all earthly treasure, and to practise Christian mortification with interior recollection and a spirit of holy prayer. Pater, Ave, and Gloria.

O MOST zealous apostle, who, without working any miracle on others, but solely by the example of thy life of penance and the power of thy words, didst draw after thee the crowds, in order to prepare them to worthily receive the Messias, and listen to His heavenly teaching; grant that it may be given to us also, by the example of a holy life and the practice of good works, to lead many souls to God, and above all, those who have been enveloped in the darkness of error and ignorance, and led astray by vice. Pater, Ave, Gloria.

O UNCONQUERED martyr, who for the honor of God, and the salvation of souls, didst, with heroic constancy, and at the cost of life itself, withstand the impious Herod, reproving him openly for his bad and dissolute life; obtain for us a brave and generous heart, so that, overcoming all human respect, we may boldly profess our faith, and follow the teaching of our divine Master, Jesus Christ. Pater, Ave, Gloria.

V. Pray for us, St. John the Baptist.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD, Who hast made this day worthy of honor in the nativity (commemoration) of St. John, grant to Thy people the grace of spiritual joys, and direct the minds of all the faithful into the way of eternal salvation; through Christ our Lord. Amen.

Indulgences: i. 200 days, once a day. ii. 300 days, once a day, during a triduum or novena. iii. Plenary, once during the triduum or novena, or within eight days, on the usual conditions. —Pius X, Jan. 11, 1904.

EJACULATIONS.

EUCHARISTIC Heart of Jesus, have mercy on us!

Indulgence of 300 days, every time.—Pius X, June 27, 1907.

SACRED Heart of Jesus, I trust in Thee!

Indulgence of 300 days, every time.—Pius X, June 27, 1906.

BLESSED be God!

Indulgence of fifty days, every time. (If said devoutly on hearing a blasphemy.)—Pius X, Nov. 28, 1903.

MY GOD, unite all minds in the truth and all hearts in charity.

Indulgence of 300 days, every time.—Pius X, Jan. 21, 1905; May 30, 1908.

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence of 300 days, every time.—Pius X, Nov. 6, 1906.

OUR Lady of Good Studies, pray for us!

Indulgence of 300 days.—Pius IX, May 22, 1906.

JESUS, meek and humble of heart, make my heart like unto Thine.

Indulgence of 300 days, every time.—Pius X, Sept. 15, 1905.

OUR Lady of the Sacred Heart, pray for us!

Indulgence of 100 days, every time.—Pius X, July 9, 1904.

JESUS, Mary, Joseph.

Indulgence of seven years and seven quarantines.—Pius X, June 16, 1906.

MARY, our hope, have pity on us.

Indulgence of 300 days, every time.—Pius X, Jan. 8, 1906.

MARY, most sorrowful mother of all Christians, pray for us.

Indulgence of 300 days, every time.—Pius X, June 27, 1906.

PRAYERS DURING A PROCESSION OF THE BLESSED SACRAMENT.

Our Father, *Hail Mary*, *Glory be to the Father*. Then say ten times:

V. Let us every moment praise the Most Holy Sacrament.

R. May our God, present in the Sacrament, be now and ever praised.

Repeat *Our Father*, *Hail Mary*, etc., while the procession is in progress.

Indulgence of 300 days.—Pius X, Aug. 11, 1906.

EJACULATIONS.

OUR Lady of Lourdes, pray for us.

Indulgence of 300 days, every time.—Pius X, Nov. 9, 1907.

MOTHER of love, of sorrow, and of mercy, pray for us.

Indulgence of 300 days, every time.—Pius X, May 30, 1908.

VENI SANCTE SPIRITUS.

COME, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Indulgence of 300 days, every time.—Pius X, May 8, 1907.

DEVOTION TO THE HOLY NAME.

For saying: *Glory be to the Father*, etc., and *May the Holy Name of Jesus be infinitely blessed*, five times, the following indulgences are granted on the usual conditions:

I. Three hundred days, each time.

II. Plenary, on the Sunday after the Epiphany, if said daily, all who visit a church where the Feast of the Holy Name being celebrated.

III. Plenary, to all who assist at the annual requiem for those who were devout to the Holy Name.—Pius X, Nov. 26, 1906.

TO BE SAID IN REPARATION FOR BLASPHEMIES.

ETERNAL FATHER, by the most precious blood of Jesus Christ, glorify His most holy name, according to the intention and the desires of His adorable Heart.

Indulgence of 300 days.—Pius X, Jan. 27, 1908.

PRAYER TO THE SACRED HEART.

For the Church and the Supreme Pontiff, for Friends, Relatives, and Benefactors; and for the Holy Souls in Purgatory.

O MOST sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church, upon the Supreme Pontiff, and upon all the clergy; give perseverance to the just, convert sinners, enlighten unbelievers, bless our parents, friends, and benefactors, help the dying, free the souls in purgatory, and extend over all hearts the sweet empire of Thy love. Amen.

Indulgence of 300 days, once a day.—Pius X, June 16, 1906.

EJACULATIONS.

JESUS, Mary, and good Joseph, bless us, now and in the agony of death.

Indulgence of fifty days.—Pius X, June 9, 1906.

JESUS! Mary!

Indulgence of 300 days, every time.—Pius X, Oct. 10, 1904.

PRAYER TO BE SAID AT THE BEGINNING OF MASS.

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing

Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Thou who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . , for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Indulgence of 300 days, every time; also a plenary indulgence once a month, if said on every Sunday and holyday of obligation, on the usual conditions.—Pius X, July 8, 1904.

EJACULATIONS.

JESUS, my God, I love Thee above all things.

Indulgence of 50 days, every time.—Pius IX, May 7, 1854.

JESUS, meek and humble of heart, make my heart like unto Thine.

Indulgence of 300 days, every time.—Pius X, Sept. 15, 1905.

MAY the Sacred Heart of Jesus be loved everywhere!

Indulgence of 100 days, once a day.—Pius IX, Sept. 23, 1860.

SWEETEST Jesus, grant me an increase of faith, hope, and charity, a contrite and humble heart.

Indulgence of 100 days, once a day.—Leo XIII, Sept. 13, 1893.

MAY the Heart of Jesus in the most blessed sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX, Feb. 29, 1868.

O SWEETEST Heart of Jesus! I implore
That I may ever love thee more and more.

Indulgence of 300 days, every time.—Pius IX, Nov. 26, 1876.

PRAYER TO ST. PAUL.

O GLORIOUS St. Paul, who from a persecutor of the Christian name, didst become an apostle of burning zeal, and who, in order that Jesus Christ might be known to the furthermost bounds of the earth, didst joyfully suffer imprisonment, scourging, stoning, shipwreck, and every kind of persecution, and who didst finally shed thy blood to the last drop; obtain for us the grace of accepting, as divine favors, the infirmities, torments, and calamities of this life, so that we may not be drawn from the service of God by the vicissitudes of this our exile, but on the contrary may prove ourselves more and more faithful and fervent. Amen.

Indulgence of 300 days, once a day.—Pius X, Jan. 18, 1905.

PRAYER TO OUR LADY.

MARY, mother of mercy, mother and daughter of Him Who is the Father of mercies and the God of all consolation,[1] dispenser of the treasures of thy Son,[2] handmaiden of God,[3] mother of the supreme High-priest, Christ, at once priest and altar,[4] immaculate treasure-house of the word of God,[5] mistress of all the apostles and disciples of Christ;[6] protect the Supreme Pontiff, intercede for us and for our priests, that the High-priest Jesus Christ may purify our consciences, so that we may worthily and piously approach His holy banquet.

O immaculate virgin, who not only gavest us Christ, to be our bread from heaven, for the remission of sins,[7] but art thyself a most acceptable victim offered to God,[8] and the glory of the priesthood,[9] who according to the testimony of thy most blessed servant St. Antoninus, although thou didst not receive the Sacrament of Order, art filled with whatever of dignity and grace is conferred by it; wherefore deservedly art thou proclaimed virgin priest;[10] look down upon us and on the priests of thy Son; purify, sanctify, save us, that receiving the ineffable gifts of the sacraments, we may deserve to obtain the eternal salvation of our souls. Amen.

Mother of mercy, pray for us.
Mother of the eternal priest, Christ Jesus, pray for us.
Queen of the clergy, pray for us.
Mary, virgin priest, pray for us.

Indulgence of 300 days, every time.—Pius X, Jan. 9, 1907.

[1] Richard of St. Laurence.
[2] St. Bernard.
[3] Bernard de Busto.
[4] St. Epiphanius.
[5] Blosius.
[6] St. Thomas of Villanova.
[7] St. Epiphanius.
[8] St. Andrew of Crete.
[9] St. Ephrem.
[10] Br. of Pius IX, August 25, 1873.

EJACULATIONS.

JESUS, my God, I adore Thee here present in the sacrament of Thy love.

Indulgence of 100 days, every time before the tabernacle; indulgence of 300 days, at exposition, every time.—Pius X, July 3, 1908.

O GOD, unite all *minds* in *truth* and all *hearts* in *charity.*

Indulgence of 300 days, every time.—Pius X, May 30, 1908.

ALL for Thee, most sacred Heart of Jesus!

Indulgence of 300 days, every time.—Pius X, Nov. 26, 1908.

EJACULATION.

ETERNAL FATHER! I offer Thee the precious blood of Jesus in satisfaction for my sins and for the wants of holy Church.

Indulgence of 100 days, every time.—Pius VII, Sept. 22, 1817.

PRAYER TO OUR LADY "REPARATRICE."

IMMACULATE Virgin, the refuge of sinners, thou who, to repair the outrages committed against God, and the evil inflicted on man by sin, didst resign thyself to the death of thy divine Son, be ever propitious to us, and carry on thy work of zeal and love for us in heaven, where thou reignest so gloriously. We wish to be thy children, do thou show thyself a Mother to us; obtain from the divine restorer, Jesus, that by applying to our souls the fruits of His passion and death He may free us from the bonds of our iniquities. May He be our light in the darkness, our strength in weakness, our help in danger, so that after He has consoled us by his grace and love in time, He may permit us to see, possess, and love Him in eternity. Amen.

Indulgence of 200 days, once a day.—Pius X, Aug. 24, 1904.

PRAYER OF ST. ALPHONSUS FOR PURITY.

Ave Maria *thrice, and after each:*

BY THY immaculate conception, O Mary, make my body pure and my soul holy.

Indulgence of 300 days, twice a day; *morning* and *evening*.—Pius X. Dec. 5, 1904.

PRAYER TO ST. JOSEPH.

O GLORIOUS St. Joseph! model of all those who are devoted to labor, obtain for me the grace to work in a spirit of penance for the expiation of my many sins; to work conscientiously, putting the call of duty above my inclinations; to work with thankfulness and joy, considering it an honor to employ and develop by means of labor the gifts received from God; to work with order, peace, moderation, and patience, never shrinking from weariness and trials; to work, above all, with purity of intention, and with detachment from self, keeping unceasingly before my eyes death and the account I must give of time lost, talents unused, good omitted, and vain complacency in success, so fatal to the work of God.

All for Jesus, all through Mary, all after thy example, O patriarch Joseph; such shall be my watchword in life and in death. Amen.

Indulgence of 300 days, once a day.—Pius X, Nov. 25, 1906.

PRAYER TO ST. JOSEPH.

O JOSEPH, virgin father of Jesus, most pure spouse of the Virgin Mary, pray for us daily to the Son of God, that, armed with the weapons of His grace, we may fight as we ought in life, and be crowned by Him in death.

Indulgence of 100 days, twice a day.—Pius X, Nov. 26, 1906.

EJACULATIONS.

DIVINE Heart of Jesus, convert sinners, save the dying, deliver the holy souls from purgatory!

Indulgence of 300 days, every time.—Pius X, Nov. 6, 1906.

Prayers for the Dead or Dying.

Indulgenced by Pope Pius Tenth

ALL SOULS' DAY.

A PLENARY indulgence, *toties quoties*. This indulgence, like that of the Portiuncula, may be gained as often as a person visits a church or public chapel of the Benedictines, whether monks or nuns, between first Vespers on Nov

1 and sunset on Nov. 2. Communities and those dwelling with them may use a semipublic chapel.

Those who wear a duly blessed medal of St. Benedict and are hindered from visiting a church or public chapel of the Benedictines by infirmity, enclosure, or distance (more than a mile), may gain the same indulgence by visiting any church or public chapel.—Pius X, Feb. 27, 1907; Sept. 2 and 11, 1907.

PLENARY INDULGENCE IN ARTICULO MORTIS.

To all who, on any day they may choose, will receive the sacraments of Penance and Holy Eucharist and make this act for the love of God.

O Lord, my God, I now, at this moment, readily and willingly accept at Thy hand whatever kind of death it may please Thee to send me, with all its pains, penalties, and sorrows.

—Pius X, March 9, 1904.

PRAYER TO OUR LORD ON THE CROSS.

My crucified Jesus, mercifully accept the prayer which I now make to Thee for help in the moment of my death when at its approach all my senses shall fail me.

Indulgence of 300 days, once a day.—Pius X, Sept. 4, 1903.

PRAYER FOR A HAPPY DEATH.

Blessed are the dead who die in the Lord. O my God, I have certainly to die, but I know not when, how, or where I shall die; this only I know: that if I die in mortal sin, I shall be lost forever. Amen.

Most blessed Virgin Mary, Holy Mother of God, pray for me, a sinner, now and at the hour of my death. Amen.

OFFERING OF MASSES FOR THE DYING.

My God, I offer Thee all the Masses which are being celebrated to-day throughout the whole world, for sinners who are in their agony and who are to die this day. May the precious blood of Jesus, their Redeemer, obtain mercy for them.

Indulgence of 300 days.—Pius X, December 18, 1907.

PRAYING FOR THE DYING

THIS may be gained by priests saying Mass, or the laity assisting thereat, who commend to God all the sinners of the world who are "at that moment in their agony, or who are to die that day."

Indulgence of 100 days.—Pius X, Dec. 10, 1907.

VERSICLES AND RESPONSES FOR THE DEAD.

ETERNAL rest give unto them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace.
R. Amen.

Indulgence of 300 days, each time, applicable only to the dead.—Pius X, Feb. 13, 1908.

Benediction of the Blessed Sacrament.

O SALUTARIS HOSTIA.

O SALUTARIS Hostia,
Quæ cœli pandis ostium:
Bella premunt hostilia:
Da robur fer auxilium:

Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino,
Nobis donet in patria.
Amen.

O SAVING Victim, opening wide
The gate of heav'n to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.

To Thy great name be endless praise,
Immortal Godhead, one in three.
Oh, grant us endless length of days
In our true native land with Thee. Amen.

TANTUM ERGO SACRAMENTUM.

TANTUM ergo sacramentum,
Veneremur cernui:

DOWN in adoration falling,
Lo! the sacred Host we hail;

Et antiquum documentum,
Novo cedat ritui;
Præstet fides supplementum,
Sensuum defectui.

Genitori, Genitoque,
Laus et jubilatio,
Salus, honor, virtus quoque,
Sit et benedictio:
Procedenti ab utroque,
Compar sit laudatio. Amen.

Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

V. Panem de cœlo præstiti eis.
R. Omne delectamentum se habentem.

V. Thou hast given them bread from heaven.
R. Replenished with all sweetness and delight.

Prayer.

DEUS, qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti, tribue quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

O GOD, Who hast left us in this wonderful Sacrament a perpetual memorial of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood that we may ever feel within us the fruit of Thy redemption: Who livest and reignest world without end. Amen.

AT THE BLESSING.

O SACRAMENT most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine.

Bless me, O Lord! ✠ in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEVOUT ACTS OF PRAISE.

BLESSED be God.
Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be His most Sacred Heart.
Blessed be Jesus in the Most Holy Sacrament of the Altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and immaculate conception.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste Spouse.
Blessed be God in His angels and in His saints.

Indulgence of 2 years for every public recital after Mass or Benediction.

TE DEUM LAUDAMUS.

TE Deum laudamus: Te Dominum confitemur.	WE praise Thee, O God! we acknowledge Thee to be Our Lord.
Te æternum Patrem, omnis terra veneratur.	All the earth worships Thee, the Father everlasting
Tibi omnes Angeli: tibi cœli, et universæ potestates:	To Thee all the angels cry aloud; the heavens, and all the heavenly powers:
Tibi cherubim et seraphim incessabili voce proclamant:	To Thee the cherubim and seraphim continually do cry:
Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.	Holy, holy, holy, Lord God of Sabaoth.
Pleni sunt cœli et terra majestatis gloriæ tuæ.	Heaven and earth are full of the majesty of Thy glory.
Te gloriosus apostolorum chorus:	The glorious choir of the apostles praise Thee.
Te prophetarum laudabilis numerus:	The admirable company of the prophets praise Thee.
Te martyrum candidatus laudat exercitus;	The noble army of the martyrs praise Thee.
Te per orbem terrarum sancta confitetur Ecclesia.	The holy Church throughout the world acknowledges Thee.
Patrem immensæ majestatis;	The Father of infinite majesty;
Venerandum tuum verum et unicum Filium.	Thy adorable, true, and only Son;
Sanctum quoque Paraclitum Spiritum.	Also, the Holy Ghost, the Comforter.
Tu Rex gloriæ, Christe.	Thou, O Christ, art the King of glory

Tu Patris sempiternus es Filius.	Thou art the everlasting Son of the Father.
Tu ad liberandum susceptu-rus hominem, non horruisti Virginis uterum.	When Thou tookest upon Thee to deliver man, Thou didst not disdain the Virgin's womb.
Tu devicto mortis aculeo, aperuisti credentibus regna cœlorum.	Having overcome the sting of death, Thou didst open the kingdom of heaven to all believers.
Tu ad dexteram Dei sedes in gloria Patris.	Thou sittest at the right hand of God, in the glory of the Father.
Judex crederis esse venturus.	We believe that Thou shalt come to be Our Judge.
* Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.	We therefore pray Thee to help Thy servants, whom Thou hast redeemed with Thy precious blood.
Æterna fac cum sanctis tuis in gloria numerari.	Make them to be numbered with Thy saints in glory everlasting.
Salvum fac populum tuum, Domine, et benedic hereditati tuæ.	Save Thy people, O Lord, and bless Thy inheritance.
Et rege eos, et extolle illos usque in æternum.	Govern them, and raise them up forever.
Per singulos dies, benedicimus Te.	Every day we bless Thee.
Et laudamus nomen tuum in sæculum, et in sæculum sæculi.	And we praise Thy name for ever and ever.
Dignare, Domine, die isto sine peccato nos custodire.	Vouchsafe, O Lord, this day, to keep us without sin.
Miserere nostri Domine, miserere nostri.	Have mercy on us, O Lord, have mercy on us.
Fiat misericordia tua, Domini, super nos: quemadmodum speravimus in Te.	Let Thy mercy, O Lord, be upon us, as we have hoped in Thee;
In Te, Domine speravi; non confundar in æternum.	In Thee, O Lord, I have hoped; let me never be confounded.

On occasions of solemn thanksgiving the following prayers are added:

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* During this petition it is usual to kneel.

V. BENEDICTUS es, Domine, Deus, Patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus Patrem et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus cum in sæcula.

V. Benedictus es, Domine Deus, in firmamento cœli.

R. Et laudabilis et gloriosus, et superexaltatus in sæcula.

V. Benedic, anima mea, Dominum.

R. Et noli oblivisci omnes retributiones ejus.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

DEUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

V. BLESSED art Thou, O Lord, the God of our fathers.

R. And worthy to be praised, and glorious forever.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and magnify Him for ever.

V. Blessed art Thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, glorified, and exalted for ever.

V. Bless the Lord, O my soul.

R. And forget not all His benefits.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD, Whose mercies are without number, and the treasure of Whose goodness is infinite; we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency: that as Thou grantest the petitions of those who ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

REFLECTIONS ON BENEDICTION.

RELIGIOUS, in particular, ought to be grateful for the many opportunities they have of assisting

at Benediction of the Blessed Sacrament, and they ought to show this gratitude by the fervor of their devotion, and by ever seeking to make this expression of their love of Jesus in the Holy Eucharist and this tribute of their praise and adoration as splendid as the circumstances will permit. Jesus must be pleased with this devotion. As though it were too long for His burning love to remain hidden all day in the tabernacle, He permits His priests to take Him out at evening and place Him aloft on His altar-throne, that He may look down upon us, love us with His Sacred Heart, and, loving us infinitely, bless us. O, how good is our gentle Jesus! How many tender inventions of love has He devised to show His love to us and win our love in return! When thus, in Benediction, He is raised on high before us amid starry lights and fragrant flowers and sweet-smelling incense, let us lift up our hearts to Him and ask Him very ardently to make us love Him. Let us tell Him all our wants, thank Him for all His love, ask Him that one day we may see His divine face in heaven, which is now veiled under the appearance of the little round white Host. Long ago, when on earth, having first embraced them, He blessed the little children who pressed around Him; so, too, He loves us, if we are innocent of heart, and will bless us at Benediction.

Ask the Blessed Virgin, St. Joseph, and your guardian angel to aid you in assisting worthily at Benediction.

PRAYERS AT BENEDICTION.

I.

O JESUS, Who art about to give Thy Benediction to me, and to all who are here present, I humbly beseech Thee that it may impart to each and all of us the special graces we need. Yet more than this I ask. Let Thy blessing go forth far and wide. Let it be felt

in the souls of the afflicted who can not come here to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence, arousing them to come to Thee. Grant to me, O Lord, and to all here present, a strong, personal love of Thee, a lively horror of sin, a higher esteem of grace, great zeal for Thy honor and glory, for the interest of Thy Sacred Heart, for the salvation of souls, for our sanctification and that of all those confided to our care, and grant that in our intercourse with others we may lead many souls to Thee. Amen.

II.

O DIVINE Redeemer of our souls, Who of Thy great goodness hast been pleased to leave us Thy precious body and blood in the Most Holy Sacrament of the Altar, we adore Thee with the most profound respect, and return Thee our most humble thanks for all the favors Thou hast bestowed upon us, especially for the institution of this Most Holy Sacrament. As Thou art the source of every blessing, we entreat Thee to pour down Thy benediction this day upon us, and upon all those for whom we offer our prayers. And that nothing may interrupt the course of Thy blessing, take from our hearts whatever is displeasing to Thee. Pardon our sins, O my God, which, for the love of Thee, we sincerely detest; purify our hearts, sanctify our souls, and bestow a blessing on us like that which Thou didst grant to Thy disciples at Thy Ascension into heaven; grant us a blessing that may change us, consecrate us, and unite us perfectly to Thee, and fill us with Thy spirit, and be to us in this life a foretaste of those blessings which Thou hast prepared for Thy elect in Thy heavenly kingdom. Amen.*

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* For Compline, see p. 157, after Evening Prayers.

III.

Acts of Adoration and Thanksgiving to the Blessed Trinity.

MOST holy Trinity, Father, Son, and Holy Ghost, behold us prostrate in Thy divine presence. We humble ourselves profoundly, and beg of Thee pardon for our sins.

We adore Thee, omnipotent Father, and with the outpouring of our hearts we thank Thee for having given us Thy divine Son Jesus to be our redeemer, and for having left Him with us to the consummation of the world in the most august sacrament of the Holy Eucharist, in which mystery of faith and love he reveals to us the wonders of His sacred Heart. Gloria Patri.

O DIVINE Word, most adorable Jesus, we adore Thee in Thy sacrament, and with the outpouring of our hearts we thank Thee for having taken human flesh and for having made Thyself, for our redemption, priest and victim in the sacrifice of the cross, a sacrifice which, by an excess of the love of Thy adorable Heart, Thou dost renew every moment on our altars throughout the world. O supreme priest, O divine victim, grant that we may honor the sacrifice of the most holy Eucharist with the united homage of most holy Mary and of all Thy Church, in triumph, in suffering, and in warfare. We offer ourselves wholly to Thee, and since Thou dost deign to have victims associated with Thee, accept our offering, and, uniting it with Thine, bless us. Gloria Patri.

O DIVINE Spirit and Paraclete, we adore Thee, and with the outpouring of our hearts we thank Thee for having with so much love for us wrought the ineffable blessing of the incarnation of the divine Word, a benefit which is continually being extended and increased in the most holy Eucharist. By this adorable mystery of the love of the Sacred Heart of Jesus, grant to us and to all sinners Thy grace; pour out upon us and upon all redeemed souls Thy holy gifts, but in a special manner bestow them upon the holy Church, the spouse of Jesus Christ and our Mother, upon its visible head the Supreme Pontiff, upon all the cardinals, the bishops, and pastors of souls, on all priests, and on all the other ministers of the sanctuary. Amen. Gloria Patri.

Indulgence of 300 days, once a day.—Pius X, March 22, 1905.

BOOK III.

Litanies, Novenas, Indulgenced Prayers, Offices, and Prayers for Particular Occasions.

The Week Sanctified.

A COMMENDABLE practice of piety consists in consecrating each day of the week to some particular devotion.

Besides honoring the mystery or the saint of each day, and reciting the prayers assigned for it, you should take as the object of your endeavors and prayers the correction of the principal fault of which you accused yourself in your last confession.

Select some prayers and ejaculations, from the following part of this book, appropriate to the devotions assigned to each particular day, and say them in connection with your daily visit to the Blessed Sacrament.*

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* In the following part we have endeavored, for the sake of method, to group and classify in seven sections, under the headings given for the sanctification of the week, namely, Sunday, the Holy Trinity: one God; Monday, the Holy Ghost and the Holy Souls; Tuesday, the Holy Angels; Wednesday, St. Joseph; Thursday, the Blessed Sacrament and the Sacred Heart; Friday, the Sacred Heart and the Passion of Our Lord and Saviour, and Saturday, the Blessed Virgin,—all the prayers and devotions appropriate to the various seasons of the whole year. The *Novenas*, however, will be found in a separate group. In regard to the devotions of the Sacred Heart and the Blessed Sacrament, given under Thursday, the Holy *Hour* and the *Hour of Adoration, i.e.*, the *former* in honor of the Suffering Heart of Jesus (to render Christ homage in the extreme anguish He suffered on the night of His Passion), and the *latter* in honor of the Blessed Sacrament, are kept by Communities mostly on Thursday afternoon or evening, and prayers to the Sacred Heart as well as to

I.

The Holy Trinity: One God.

THE SIGN OF THE CROSS.

Make the sign of the cross, ✠ saying:

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

This sacred sign may be regarded as a compendium of all the mysteries of our faith, as a homage rendered to the three Persons of the adorable Trinity, as an act of gratitude for all that the Godhead,—the Father, the Son, and the Holy Spirit,—has condescended to do in favor of man.

Indulgence of 100 days.—Pius IX., March 23, 1876.

PRAYERS TO THE MOST HOLY TRINITY TO BE SAID AT THE END AND AT THE BEGINNING OF THE YEAR.

Pope Pius IX., by a brief, December 5, 1876, granted to all the faithful, who, with at least contrite heart, during the last half hour of the year and the first half hour of the following year, shall pray to the Most Holy Trinity in thanksgiving for benefits received; beseeching the same Holy Trinity for peace among Christian nations, for concord among Christian princes, for the conversion of sinners, and for the triumph of holy Mother Church and its visible head, the Roman Pontiff, an indulgence of 7 years.

THE CANTICLE OF THE SERAPHIM.

HOLY, holy, holy, Lord God of hosts! the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

Indulgence of 100 days, once a day; three times every Sunday and during the Octave of the festival of the Most Holy Trinity.—Clement XIV., 1769 and 1770.

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the Blessed Sacrament are then used by the pious adorers before the Sacred Host exposed upon the altar. That is why both are included under Thursday. Adorers of the Blessed Sacrament generally unite prayers to the Sacred Heart of Jesus with devotions in honor of the sublime Mystery of the altar. Friday is given to the Sacred Heart as well as to the Passion, but the prayers for Sacred Heart devotions will be found, as we have said, under Thursday.

PRAYER FOR SUNDAY TO THE BLESSED TRINITY.

O BLESSED Trinity, Father, Son, and Holy Ghost, the Source and Fountain of all good, I most firmly believe in You, I most humbly adore You, and thank You with a grateful heart for all the blessings and benefits I have received from Your infinite goodness. I most fervently consecrate and offer to You an unreserved sacrifice of my whole being. O my God, Who hast a right to every day, hour, and moment of my existence, accept the thoughts, words, and actions of this day, which I offer Thee in testimony of my sincere desire to satisfy my obligation of keeping it holy and as the first-fruits of the week; mercifully assist me to spend it in such a manner as may draw down Thy blessing. Increase in my soul the heavenly virtues of faith, hope, and charity, which I received at baptism, and teach me to make faith the rule of my conduct, that thereby it may avail me to life everlasting. Eternal Father, take possession of my memory; efface from it all images of vanity, and engrave therein the recollection of Thy adorable presence. Eternal Son, enlighten my understanding, and conduct me in the path of salvation by the light of faith. Holy Spirit, sanctify my will by the most ardent love; render it submissive under the contradictions of this life, and never permit that by attachment to my own ideas or judgment, I should forfeit the blessings of peace offered to men of good-will and obedient minds. Holy, adorable, undivided Trinity, by Whose power, mercy, and providence I was created, redeemed, regenerated, and preserved to this moment, receive the oblation of my whole being, and take me out of the world rather than permit me to efface Your sacred image in my soul by mortal sin. I adore You, O Holy Trinity, I worship You, I most humbly give You thanks for having revealed to man this glorious, this incomprehensible mystery,

and for granting to those who persevere until death in the faithful profession of it, the reward of beholding and enjoying in heaven, what we now believe and adore upon earth, one God in three Persons, the Father, the Son, and the Holy Ghost. Amen.

Aspiration.

GLORY be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Litany of the Love of God.*

(*Composed by His Holiness Pope Pius VI.*)

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Thou Who art Infinite Love,
Thou Who didst first love me,
Thou Who commandest me to love Thee,
With all my heart,
With all my soul,
With all my mind,
With all my strength,
Above all possessions and honors,
Above all pleasures and enjoyments,
More than myself, and everything belonging to me,
More than all my relatives and friends,
More than all men and angels,
Above all created things in heaven or on earth,
Only for Thyself,
Because Thou art the sovereign Good,
Because Thou art infinitely worthy of being loved,

Have mercy on us.

I love Thee, O my God.

* For private devotion only.

Because Thou art infinitely perfect,
Even hadst Thou not promised me heaven,
Even hadst Thou not menaced me with hell,
Even shouldst Thou try me by want and misfortune
In wealth and in poverty,
In prosperity and in adversity,
In health and in sickness,
In life and in death,
In time and in eternity,
In union with that love wherewith all the saints and all the angels love Thee in heaven,
In union with that love wherewith the Blessed Virgin Mary loveth Thee,
In union with that infinite love wherewith Thou lovest Thyself eternally,

I love Thee, O my God.

Prayer.

MY God, Who dost possess in incomprehensible abundance all that is perfect and worthy of love! Annihilate in me all guilty, sensual, and undue love for creatures, kindle in my heart the pure fire of Thy love, so that I may love nothing but Thee or in Thee, until, being entirely consumed by holy love of Thee, I may go to love Thee eternally with the elect in heaven, the country of pure love. Amen.

II.

The Holy Ghost.

HYMN AND SEQUENCE OF THE HOLY GHOST.

Hymn

VENI Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

COME, Holy Ghost, Creator, come,
From Thy bright, heavenly throne;
Come, take possession of our souls,
And make them all Thine own.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Thou Who art called the Paraclete,
Best gift of God above;
The living spring, the living fire,
Sweet unction and true love.

Tu septiformis munere,
Digitus paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Thou Who art sevenfold in Thy grace,
Finger of God's right hand;
His promise, teaching little ones
To speak and understand.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Oh! guide our minds with Thy blest light,
With love our hearts inflame;
And with Thy strength which ne'er decays,
Confirm our mortal frame.

Hostem repellas longius,
Pacemque dones protinus:
Ductore sic Te prævio,
Vitemus omne noxium

Far from us drive our hellish foe,
True peace unto us bring;
And through all perils lead us safe
Beneath Thy sacred wing.

Per Te sciamus da Patrem
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Through Thee may we the Father know,
Through Thee, th' eternal Son,
And Thee, the Spirit of them both,—
Thrice-blessed Three in one.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.
Amen.

All glory to the Father be,
And to His risen Son,
The like to Thee, great Paraclete,
While endless ages run.
Amen.

Sequence.

VENI Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.

Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

In labore requies,
In æstu temperies,
In fletu solatium.

O lux beatissima,
Reple cordis intima
Tuorum fidelium.

Sine tuo numine
Nihil est in homine,
Nihil est innoxium.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.

Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

HOLY Spirit! Lord of light!
From Thy clear celestial height,
Thy pure, beaming radiance give:

Come, Thou Father of the poor!
Come, with treasures which endure!
Come, Thou light of all that live!

Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow:

Thou in toil art comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe

Light immortal! light divine!
Visit Thou these hearts of Thine,
And our inmost being fill:

If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turn'd to ill.

Heal our wounds — our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away:

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Da tuis fidelibus
In Te confitentibus
Sacrum septenarium.

Da virtutis meritum,

Da salutis exitum,

Da perenne gaudium.
Amen.

Thou, on those who evermore
Thee confess and Thee adore,
In Thy sevenfold gifts descend:

Give them comfort when they die;

Give them life with Thee on high;

Give them joys which never end. Amen.

Indulgence of 100 days each time for reciting either the hymn or the sequence.—Pius VI., May 26, 1796.

Versicle, Response, and Prayer to the Holy Ghost.

V. EMITTE Spiritum tuum et creabuntur.
R. Et renovabis faciem terræ.

V. SEND forth Thy Spirit, and they shall be created.
R. And Thou shalt renew the face of the earth.

Oremus.

DEUS, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum, etc.

R. Amen.

Let us pray.

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit; grant that, by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation. Through Christ our Lord.
R. Amen.

CHAPLET OF THE HOLY GHOST.

SIGN of the Cross. Short Act of Contrition. Solemn invocation (the hymn) "Come, Holy Ghost, Creator, come," V., R., and Prayer "O God, Who hast taught the hearts of the faithful."

1. *By the Holy Ghost is Jesus conceived of Mary.* (Luke i. 35.)

Our Father, once; Hail Mary, once; Glory be, seven times

Practice: Conformity to Jesus by the aid of the divine Spirit through Mary's intercession.

2. *The Spirit of the Lord rests upon Jesus.* (Matt. iii. 16.)

Our Father, once; Hail Mary, once; Glory be, seven times.

Practice: Esteem the gifts of the Holy Ghost and cultivate them assiduously; live as becomes a child of God, and practice the virtues of faith, hope, and charity.

3. *By the Spirit is Jesus led into the desert.* (Luke iv. 1, 2.)

Our Father, once; Hail Mary, once; Glory be, seven times.

Practice: Distrust self, and in all your ways yield yourself to the guidance of the Holy Spirit.

4. *The abiding presence of the Holy Ghost in the Church.* (Acts ii.)

Our Father, once; Hail Mary, once; Glory be, seven times.

Practice: Devotion to the Holy See, the mouthpiece of the Holy Ghost.

5. *The Holy Ghost within the soul of the just man.* (1 Cor. vi. 19.)

Our Father, once; Hail Mary, once; Glory be, seven times.

Practice: Interior recollection, purity of heart and constant devotion to the Holy Ghost. Be ever mindful of the personal presence of the Holy Ghost within you. Cultivate purity of soul and body, for you are the temple of the Holy Ghost. Correspond faithfully with the inspirations of the Holy Spirit, so that His twelve fruits may spring forth and flourish in your soul, namely: "Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity" (Gal. v. 22).

Our Father, Hail Mary, the Creed for the intention of the Pope.

Leo XIII., in a brief of approval, dated March 24, 1902, speaks of the "Chaplet of the Holy Ghost" as a "salutary exercise," and hopes that by it "devotion toward the Paraclete may be more widely diffused." The indulgence granted for its public as well as private recital are seven years and seven quarantines for each recitation.

THE PRACTICE OF THE SEVEN GLORIA PATRIS IN HONOR OF THE HOLY SPIRIT.

Indulgence of 7 days.—Pius IX., March 12, 1857.

INDULGENCES GRANTED FOR THIS NOVENA TO THE HOLY GHOST.

Pope Leo XIII., May 9, 1897, decreed that a novena to the Holy Ghost should be made every year in preparation for the Feast of Pentecost, and granted an indulgence of seven years and seven quarantines for each day of the novena, and plenary indulgence any one day of the novena on the usual conditions. The same indulgences may be gained any day of the week between Pentecost and Trinity Sunday.

Novena to the Holy Ghost in Preparation for the Feast of Pentecost.

(*Commencing on Ascension Day.*)

THE novena of the Holy Spirit is the chief of all the novenas, because it was the first that was ever celebrated, and that by the holy apostles and the most holy Mary in the supper-room, being distinguished by so many remarkable wonders and gifts; principally by the gift of the same Holy Spirit, a gift merited for us by the Passion of Jesus Christ Himself. Jesus Himself made this known to us when He said to His disciples that if He did not die He could not send us the Holy Ghost: "If I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (John xvi. 7). We know well by faith that the Holy Ghost is the love that the Father and the Eternal Word bear one to the other; and therefore the gift of love, which the Lord infuses into our souls, and which is the greatest of all gifts, is particularly attributed to the Holy Ghost. As St. Paul says, "The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us" (Rom. v. 5). In this novena, therefore, we must consider, above all, the great value of divine love, in order that we may desire to obtain it, and endeavor, by devout exercises, and especially by prayer, to be made partakers of it, since God has promised

it to him who asks for it with humility: "Your Father from heaven will give the good Spirit to them that ask Him" (Luke xi. 13).*

PRAYER TO THE HOLY SPIRIT FOR THE CHURCH.

O HOLY Spirit, Creator, propitiously help the Catholic Church, and by Thy supernal power strengthen and confirm it against the assaults of the enemy; by Thy charity and grace renew the spirit of Thy servants whom Thou hast anointed, that in Thee they may glorify the Father and His only-begotten Son, Jesus Christ our Lord. Amen.

Indulgence of 300 days, once a day.—Leo XIII., Aug. 26, 1889.

SHORT INDULGENCED PRAYER TO THE HOLY GHOST.

HOLY Spirit, Spirit of truth, come into our hearts; give to all peoples the brightness of Thy light, that they may be well-pleasing to Thee in unity of faith.

Indulgence of 100 days, once a day.—Leo XIII., July 31, 1897.

VARIOUS PRAYERS SUITABLE FOR A NOVENA TO THE HOLY GHOST.

Prayer for the Feast of Pentecost.

O HOLY Spirit, O my God, I adore Thee, and acknowledge, here in Thy divine presence, that I am nothing and can do nothing without Thee. Come, great Paraclete, Thou Father of the poor, Thou Comforter the best, fulfil the promise of our blessed Saviour, Who would not leave us orphans, and come into the mind and the heart of Thy poor, unworthy creature, as Thou didst descend on the sacred day of Pentecost on the holy Mother of Jesus and on His first disciples. Grant that I may participate in those gifts which Thou

* During this novena no particular form of prayer is of obligation. Any prayer to the Holy Ghost will suffice.

didst communicate to them so wonderfully, and with so much mercy and generosity. Take from my heart whatever is not pleasing to Thee, and make of it a worthy dwelling-place for Thyself. Illumine my mind, that I may see and understand the things that are for my eternal good. Inflame my heart with pure love of Thee, that it may be cleansed from the dross of all inordinate attachments, and that my whole life may be hidden with Jesus in God. Strengthen my will, that it may be made conformable to Thy divine will, and be guided by Thy holy inspirations. Aid me by Thy grace to practice the divine lessons of humility, poverty, obedience, and contempt of the world, which Jesus taught us in His mortal life.

Oh, rend the heavens, and come down, consoling Spirit! that inspired and encouraged by Thee, I may faithfully comply with the duties of my holy state, carry my daily cross most patiently, and endeavor to accomplish the divine will with the utmost perfection. Spirit of love! Spirit of purity! Spirit of peace! sanctify my soul more and more, and give me that heavenly peace which the world can not give. Bless our Holy Father, the Pope, bless the Church, bless our bishops, our priests, all Religious Orders, and all the faithful, that they may be filled with the spirit of Christ, and labor earnestly for the spread of His kingdom.

O Holy Spirit, Thou Giver of every good and perfect gift, grant me, I beseech Thee, the intentions of this novena. May Thy will be done in me and through me. Mayest Thou be praised and glorified for evermore! Amen.

ACT OF OBLATION TO THE HOLY GHOST.

O GOD the Holy Ghost, infinite love of the Father and of the Son, through the hands of Mary, Thy immaculate spouse, I offer myself this day, and all the days of my life, upon Thy chosen altar, the Divine Heart

of Jesus, as a holocaust to Thee, O Thou consuming fire, being firmly resolved, now more than ever, to hear Thy voice, and to do, in all things, Thy most holy and adorable will.

I am resolved to foster a special devotion to Thee, to love Thee more perfectly, to adore Thee more fervently, and to make Thee everywhere more known and loved.

OFFERING TO THE HOLY GHOST.

ON my knees, before the multitude of heavenly witnesses, I offer myself, soul and body, to Thee, Eternal Spirit of God! I adore Thee, great God, and acknowledge Thy dominion over me.

Thou art the light and the strength of my soul. In Thee I live and move and have my being. I desire never to grieve Thee by unfaithfulness to grace, and I pray with all my heart to be kept from the smallest sin against Thee. Make me faithful in every thought, and grant that I may always listen to Thy voice, watch for Thy light, and follow Thy gracious inspirations. I cling to Thee, and give myself to Thee, and ask Thee, by Thy compassion, to watch over me in my weakness. Holding the pierced feet of Jesus, and looking at His five wounds, and trusting to His precious blood, and adoring His open side and stricken Heart, I implore Thee, adorable Spirit, Helper of my infirmity, so to keep me in Thy grace that I may never sin against Thee with the sin which Thou canst not forgive. Give me grace, O Holy Ghost, Spirit of the Father and the Son, to say to Thee, always and everywhere, "Speak, Lord, for Thy servant heareth."

Prayer.

GRANT, we beseech Thee, almighty and merciful God, that Thy Holy Spirit may come to us, and make us to be a temple worthy of the habitation of His

glory, through Our Lord Jesus Christ, Thy Son; Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God, world without end. Amen.

Little Office of the Holy Ghost.

AT MATINS.

SPIRITUS Sancti gratia illuminet sensus et corda nostra.

R. Amen.

V. Domine labia mea aperies.

R. Et os meum annuntiabit laudem tuam.

V. Deus in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri. Alleluia.

MAY the grace of the Holy Spirit enlighten our minds and our hearts.

R. Amen.

V. O Lord, open Thou our lips.

R. And our mouths shall show forth Thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father. Alleluia.

From Septuagesima to Easter, instead of Alleluia, Laus tibi Domine, Rex æternæ gloriæ; Praise be to Thee, O Lord, King of everlasting glory, etc., is said:

Hymn.

NOBIS Sancti Spiritus gratia fit data
De qua Virgo virginum fuit obumbrata,
Cum per sanctum angelum fuit salutata.
Verbum caro factum est,
Virgo fecundata.

MAY the Spirit of glory His grace on us pour,
Whose presence o'ershadowed The Virgin of yore:
When she the archangel's Glad embassy heard,
And conceived in the flesh The ineffable Word.

Ant. Veni Sancte Spiritus reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Ant. Come, O Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Emitte, Spiritum tuum, et creabuntur.

V. Send forth Thy Spirit, and they shall be created.

R. Et renovabis faciem terræ.

R. And Thou shalt renew the face of the earth.

Oremus.

ADSIT nobis, quæsumus, Domine, virtus Spiri-

Let us pray.

WE beseech Thee, O Lord, that the

tus Sancti, quæ et corda nostra clementer expurget et ab omnibus tueatur adversis. Per Dominum, etc.

power of Thy Holy Spirit may be with us of His mercy, to cleanse our hearts, and defend us from all adversities. Through Our Lord, etc.

AT PRIME.

SPIRITUS Sancti gratia illuminet sensus et corda nostra. Amen.

V. Deus, in adjutorium meum intende.

R. Gloria Patri. Alleluia.

MAY the grace of the Holy Spirit enlighten our minds and our hearts. Amen.

V. O God, hasten to my aid.

R. Glory be to the Father. Alleluia.

Hymn.

DE Maria Virgine Christus fuit natus;
Crucifixus, mortuus atque tumulatus,
Resurgens Discipulis fuit demonstratus.
Et ipsis cernentibus in cœlos elevatus.

Ant. Veni, Sancte Spiritus, etc. *V.* et *R.* cum Oratione ut supra.

PURE offspring of Mary's Immaculate womb;
Lifted high on the cross—
Submerged in the tomb;
Lo! Christ from His bondage
Doth quickly arise,
And in sight of His brethren
Ascend to the skies!

Ant. Come, O Holy Spirit, etc. *V.* and *R.* with the Prayer as above.

AT TIERCE.

SPIRITUS Sancti gratia illuminet sensus et corda nostra. Amen.

V. Deus, in adjutorium meum intende.

R. Gloria Patri. Alleluia.

MAY the grace of the Holy Spirit enlighten our minds and our hearts. Amen.

V. O God, hasten to my aid.

R. Glory be to the Father. Alleluia.

Hymn.

SUUM Sanctum Spiritum Deus delegavit,
In die Pentecostes Apostolos confortavit,
Et de linguis igneis ipsos inflammavit,
Relinquere orphanos eos denegavit.

HIS brethren He wills
As orphans to leave,
And on Pentecost morn
His Spirit doth give.
Descending in power
Their hearts to inspire,
In semblance of tongues
Of miraculous fire.

Ant. Veni, Sancte Spiritus, etc. *V.* et *R.* cum Oratione, ut supra.

Ant. Come, O Holy Spirit, etc. *V.* and *R.* with the Prayer as above.

AT SEXT.

SPIRITUS Sancti gratia illuminet sensus et corda nostra. Amen.

V. Deus, in adjutorium meum intende, etc.

R. Gloria Patri. Alleluia.

MAY the grace of the Holy Spirit enlighten our minds and our hearts. Amen

V. O God, hasten to my aid, etc.

R. Glory be to the Father. Alleluia.

Hymn.

SEPTIFORMEM gratiam tunc acceptaverunt,
Quare idiomata cuncta cognoverunt,
Ad diversa climata mundi recesserunt,
Et Fidem Catholicam tunc prædicaverunt.

STRAIGHT, wholly replenished
From Wisdom's high throne,
Earth's languages all,
Are to them as their own;
And nothing accounting
Of danger, or death,
They spread through the nations
The Catholic faith.

Ant. Veni, Sancte Spiritus, etc. *V.* et *R.* cum Oratione, ut supra.

Ant. Come, O Holy Spirit, etc. *V.* and *R.* with the Prayer as above.

AT NONE.

SPIRITUS Sancti gratia illuminet sensus et corda nostra. Amen.

V. Deus, in adjutorium meum intende.

R. Gloria Patri. Alleluia.

MAY the grace of the Holy Spirit enlighten our minds and our hearts. Amen

V. O God, hasten to my aid.

R. Glory be to the Father Alleluia.

Hymn

SPIRITUS Paraclitus fuit appellatus,
Donum Dei, charitas, fons, vivificatus,
Spiritualis unctio, ignis inflammatus,

O SPIRIT of charity,
Virtue, and might!
Anointed by Whom
They fought the good fight
Our sevenfold Treasure!
And Lifespring divine!

Septiformis gratia, charisma vocatus.

Ant. Veni, Sancte Spiritus, etc. *V.* et *R.* cum Oratione, ut supra.

Dread finger of God!
All glory be Thine.

Ant. Come, O Holy Spirit, etc. *V.* and *R.* with the Prayer as above.

AT VESPERS.

SPIRITUS Sancti gratia illuminet sensus et corda nostra. Amen.

V. Deus, in adjutorium meum intende.

R. Gloria Patri. Alleluia.

MAY the grace of the Holy Spirit enlighten our minds and our hearts. Amen.

V. O God, hasten to my aid.

R. Glory be to the Father. Alleluia.

Hymn.

DEXTERÆ Dei Digitus, Virtus spiritalis,
Nos defendat, eruat ab omnibus malis,
Ut nobis non noceat dæmon infernalis:
Protegat et nutriat, foveatque, sub alis.

Ant. Veni, Sancte Spiritus, etc. *V.* et *R.* cum Oratione, ut supra.

SO lovingly named
By the lips of the Lord,
Our Comforter, Guide,
And Consoler adored,
From Satan, from sin,
And from all evil things,
Deliver us under
Thy fostering wings.

Ant. Come, O Holy Spirit, etc. *V.* and *R.* with the Prayer, as above.

AT COMPLINE.

SPIRITUS Sancti gratia illuminet sensus et corda nostra. Amen.

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Gloria Patri. Alleluia.

MAY the grace of the Holy Spirit enlighten our minds and our hearts. Amen.

V. Turn us, O God our Saviour.

R. And take away Thine anger that is towards us.

V. O God, hasten to my aid.

R. Glory be to the Father. Alleluia.

Hymn.

SPIRITUS Paraclitus nos velit juvare,

MAY Thy splendor enlighten
Our minds with its ray;

Gressus nostros regere et illuminare,
Ut cum Deus venerit omnes judicare,
Nos velit ad dexteram omnes appellare.
Ant. Veni, Sancte Spiritus, etc. *V.* et *R.* cum Oratione, ut supra.

Thy guidance direct us
Along the true way;
So when at the solemn
Tribunal we stand,
The Saviour may set us
Upon His right hand.
Ant. Come, O Holy Spirit, etc. *V.* and *R.* with the Prayer as above.

COMMENDATION.

HAS horas canonicas cum devotione,
Tibi, Sancte Spiritus, pia ratione
Dixi, ut nos visites inspiratione,
Et vivamus jugiter in cœli regione. Amen.

THIS holy devotion,
My Paraclete dear
I render to Thee
From a bosom sincere;
And in hope by Thy grace,
When I slumber to rest,
To merit a place
In the land of the blest!

Pious Aspirations for Obtaining the Seven Gifts of the Holy Ghost.

VENI Sancte Spiritus
Et emitte cœlitus,
Dona tuæ gratiæ, etc.

COME, Holy Ghost, send down those beams
Which sweetly flow in silent streams,
From Thy bright throne above, etc.

VENI, O Spiritus *Sapientiæ!* Instrue cor meum, ut sciam æstimare et amare, bona cœlestia eaque terrenis omnibus anteponere. Monstra insuper viam, qua illa consequi, æternumque possidere valeam.

COME, O Spirit of *Wisdom!* Dispose my heart, so that I may know how to value and love the good things of heaven, and prefer them before all earthly delights. Show me, moreover, the way whereby I may obtain and possess them for ever.

Pater noster, etc.
Veni, Sancte Spiritus, etc.

Our Father, etc.
Come, Holy Ghost, etc.

VENI, O Spiritus *Intellectus!* Illumina mentem, ut omnia salutis mysteria, percipiam et amplectar, careque tandem in lumine Tuo lumen æternum videre,

COME, O Spirit of *Understanding!* Enlighten my mind, that I may apprehend and embrace all the mysteries of salvation, and at length may deserve to be-

plenamque Tui, Patrisque ac Filii cognitionem obtinere merear.

Pater noster, etc.
Veni, Sancte Spiritus, etc.

VENI, O Spiritus *Consilii!* Assiste mihi in omnibus instabilis hujus vitæ negotiis, mentem in bonum inclina, et a mala absterre, meque per rectum mandatorum tuorum tramitem ad optatam salutis æternæ metam dirige.

Pater noster, etc.
Veni, Sancte Spiritus, etc.

VENI, O Spiritus *Fortitudinis!* Da robur cordi meo illudque in omni perturbatione, et adversis casibus confirma, virtutemque contra noxios inimicorum meorum conatus largire, ne umquam victus, a Te Deo summo bono meo separer.

Pater noster, etc.
Veni, Sancte Spiritus, etc.

VENI, O Spiritus *Scientiæ!* Fac, ut caduca hujus mundi bona eorumque vanitatem perspiciam, et contemnam, neque aliter iis utar, quam ad Tuam unius gloriam, meamque salutem; Tua vero æterna præmia omnibus rebus terrenis anteponam.

Pater noster, etc.
Veni, Sancte Spiritus, etc.

VENI, O Spiritus *Pietatis!* Cor meum ad veram pietatem, et sanctum Dohold the Light eternal in Thy light, and to attain the full knowledge of Thee, and the Father, and the Son.

Our Father, etc.
Come, Holy Ghost, etc.

COME, O Spirit of *Counsel!* Be Thou with me in all the affairs of this passing life, incline my soul unto good, withhold it from evil, and guide me through the straight path of Thy commandments to the wished-for goal of everlasting salvation.

Our Father, etc.
Come, Holy Ghost, etc.

COME, O Spirit of *Might!* Give strength to my heart, and establish it in every trouble and mishap; grant me power against the baneful efforts of mine enemies, lest being overcome, I be ever parted from Thee, O God, the sovereign Good.

Our Father, etc.
Come, Holy Ghost, etc.

COME, O Spirit of *Knowledge!* Grant I may see through the fragile goods of this world, and their emptiness, that so I may despise them, nor ever use them but for the glory of Thee alone, and mine own salvation, and may prize Thine everlasting treasures beyond all earthly things.

Our Father, etc.
Come, Holy Ghost, etc.

COME, O Spirit of *Godliness!* Stir up my heart to true godliness, and

mini Dei mei amorem impelle, ut hunc in omni devotione mea semper quæram et in vera dilectione inveniam.

Pater noster, etc.

Veni, Sancte Spiritus, etc.

VENI, O Spiritus *Timoris Domini!* Confige timore Tuo carnes meas, ut provideam Te Dominum Deum meum in conspectu meo semper, omniaque sollicite caveam quæ purissimis divinæ Majestatis Tuæ oculis displicere possunt.

Pater noster, etc.

V. Veni, Sancte Spiritus, reple Tuorum corda fidelium.

R. Et Tui amoris in eis ignem accende.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

MENTIBUS nostris, quæsumus, Domine, Spiritum Sanctum benignus infunde, cujus et sapientia conditi sumus, et providentia gubernamur. Per Dominum.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

to a holy love of the Lord my God, that I may ever seek Him in all my devotions, and may find Him in true love.

Our Father, etc.

Come, Holy Ghost, etc.

COME, O Spirit of the *Fear of the Lord!* Make my flesh to tremble with fear of Thee, that I may set the Lord before me always, and may carefully avoid whatever may displease the most pure eyes of Thy divine Majesty.

Our Father, etc.

V. Come, O Holy Ghost, fill the hearts of Thy faithful.

R. And kindle in them the fire of Thy love.

V. Lord, hear my prayer.

R And may my cry come unto Thee.

Let us pray.

DO Thou, of Thy loving kindness, we beseech Thee, O Lord, pour into our hearts the Holy Spirit, by Whose wisdom we have been fashioned, and by Whose providence we are guided. Through Christ, etc.

V. May the divine help abide ever with us.

R. Amen.

THE HOLY GHOST AND RELIGIOUS ORDERS.

RELIGIOUS should ever bear in mind that the great Orders and Congregations of the Church are the special work of the Holy Ghost, and that their personal call to the holy state of life in which they are living is a special grace of the Divine Spirit, to Whom, therefore, they

should have or cultivate a special devotion. To the soul of every Religious, these words of the Holy Ghost may be applied in a particular manner: "Behold, I will allure her, and I will lead her into the wilderness; and I will speak to her heart."

Father Marianus Fiege, O.M.Cap., writes on this subject in "The Paraclete":

You who are a Religious, tell me, who "allured" you away from the vanities of a deceitful world? Who "led" you to your abode of sweet seclusion and retirement? Who first "spoke to your heart" of the peaceful service of God in the cloister? Who encouraged and strengthened you to "leave all things and follow Christ?" Who enabled you to consummate the sacrifice, when by the three vows of poverty, chastity, and obedience, you made of yourself a whole burnt-offering, and fastened yourself, so to speak, with Jesus to the cross? Who has ever since that moment enabled you to be faithful to the solemn promises you then made, and to be diligent in the discharge of the sublime duties of your noble calling? Who still aids you to lead that life of prayer and recollection, so necessary to you? Who is the source and fount of the interior life you now lead—a life utterly unknown to the lovers of the world? Who gives you strength to practice the virtues befitting your exalted state? Who encourages and comforts you amidst the many trials and hardships incident to your mode of life? "I will speak, and do thou answer me." Is not all this the special work of the Holy Ghost, Who has singled you out from among the rest of mankind and called you to this blessed state of life?

Religious soul! How can you be conscious of all you owe to the Holy Ghost, without cultivating a special devotion to Him in yourself, and others under your influence? Let the Spirit of God reign entirely in your hearts; let the fire of His love purify your hearts; let His will dominate your energies; then you will live, labor, and suffer for Him; then you will be filled with zeal for the glory of God and the salvation of souls.

Make a daily act of consecration to the Holy Ghost; trust in Him; love Him; think of Him; pray to Him in every important undertaking; beseech Him for a more perfect

following of Christ, and being yourself filled with the Divine Spirit, make known His gracious attributes everywhere, so that all may come under the sweet empire of His love and mercy, thus finding rest to their soul's eternal salvation.

A PRAYER FOR THE CONVERSION OF UNBELIEVERS.

O HOLY Spirit of truth, we beseech Thee to enlighten the minds of unbelievers in the midst of us, to incline their hearts to receive Thy word, and to believe the teachings of Thy Church; give them courage to accept the faith and openly profess it; that they may come into union with Thee and the Father, through Christ our Lord, Who liveth and reigneth for ever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father.

THANKSGIVING, CONSECRATION, AND PRAYER TO THE HOLY GHOST.

HOLY Spirit, divine Consoler! I adore Thee as my true God. I bless Thee by uniting myself to the praises Thou dost receive from the angels and the saints. I offer Thee my whole heart, and I render Thee heartfelt thanks for all the benefits that Thou hast bestowed and dost unceasingly bestow upon the world. Thou, Who art the Author of all supernatural gifts and Who didst enrich with immense favors the soul of the Blessed Virgin Mary, the Mother of God, I beseech Thee to visit me by Thy grace and Thy love, and to grant me Thy sevenfold gift, in order that I may with constant love and perseverance walk in the way of my eternal salvation.

PRAYERS TO THE HOLY GHOST IN CONNECTION WITH DEVOTIONS TO THE BLESSED SACRAMENT.*

I.

O HOLY Ghost, help me to receive Jesus with love and reverence. Thou art my Teacher and my Sanctifier, and by Thee I live. Thou givest light and strength to my soul. Jesus, hidden in the Blessed Sacrament, is my Saviour and my God. I long to be with Him, that He may abide more in me and I in Him. He is the Bread of life, the true Bread of God. I long to feed with adoration on that living Bread. Be with me, O Blessed Spirit, as in this great light I draw near to the altar, and give me always more faithfulness to Jesus and more love for Him.

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* From Father Rawes' "Bread of Life."

II.

IN the light of the tabernacle I ask Thee, O Holy Ghost, to fill my heart with pure desire for Jesus, the living Bread. Give me grace to adore Him with the holy angels, that His will may be done on earth as it is in heaven, and that His will may be done in my soul. Help me to thank Him for all His gifts, and most of all for Himself. By this Holy Sacrament He strengthens souls on earth, and gives rest to souls in purgatory, and gladdens souls in heaven. He is the hidden Manna, promised by Himself to all who overcome. Thy grace will bring me in safety to God. May I taste the sweetness of Jesus! May my soul be kept by Thee very bright for the coming of my Spouse!

III.

CLEANSE my heart, O Holy Spirit, by this heavenly food, wherein Jesus gives me Himself. Strengthen my faith, that I may see Jesus in this Sacrament of His body and blood. There is in me a law by which I am in danger of falling into the captivity of sin. I have often to go on my heavenward way through darkness and many temptations, but Thou art my light and my strength. In Thee I trust. By Thy grace I can do all things that Jesus wishes me to do. Be ever in my soul as the dew of the light. With utter trust I rest upon Thee, and believe the testimony which Thou givest. Set up more and more Thy kingdom in my soul, that I may keep my body under, and bring it to subjection, lest I should be a castaway from Jesus and from Thee.

IV.

O HOLY Ghost, let my life be hidden with Jesus in God. Give me grace to live for God only, and to use creatures in Him and for His sake. Let the beauty of God blind me to the beauty of the world, and let the light of God blind me to the light of earth. Thou, O my God, art brighter than all things and sweeter. Take away from my soul all the dross, and purify it, giving it light and strength. To Thee, Spirit of deathless love, I turn for help. Take from me all human respect; for wrong regard of creatures blights the soul, so that its fruits are withered. Help me to be more faithful to Jesus, my Love, Who is coming to me from His altar. He is my life, as Thou art my life, and as the eternal Father is my life. Give me more love, that I may welcome Jesus as He comes to me in the hidden light, and the freshness of the morning dew.

V.

O HOLY Ghost, fill me with the fear of the Lord, and drive far from me all thoughts of presumption. Save me from guilt like this. Keep me from offending God; and keep me from the wounds of His anger. Make me feel His goodness, and fill my heart with thankfulness. If I am faithful to Thee, Thou wilt give me much grace; if I am unfaithful, Thou wilt give me little grace, or, it may be, none at all. Dwell in my soul more and more, that I may be faithful with a great faithfulness, and inherit the fulness of Thy promises.

VI.

O HOLY Ghost, give me a great hunger for the Bread of life. Do Thou, by that Bread which is Jesus, satisfy my soul, and strengthen it, and make it full of life. I am needy with a great need; but this Bread of heaven is the life of the poor; let it be my life. I am very poor and needy; but Thou, my own Lord, dost always care for me. Without Thee, Blessed Spirit, I can not say, Jesus: without Thee, Helper of the needy, I can not feed on Him Who is the Bread from heaven.

O Spirit of peace, give me a great love for the holy sacrifice of the Mass.

O Spirit of reconciliation, help all darkened souls, and bring them back to life.

O Spirit of mercy, help the souls that are now suffering in the fire of purgatory. I ask Thee, by Thine own goodness, to give them refreshment and joy and white robes of consoling love.

O most pitiful Spirit, give me a great joy in this Sacrament of love. Thou dwellest in me, and by Thee I live to God. Thou makest me a temple of Thyself and of the Father and the Son. Thou makest me an heir of God. Bring me now, dear Spirit, in light to the altar; bring me in light to my grave; bring me in light to the city of the King and the song of the morning stars.

VII.

ETERNAL Father, wash me from my sins in the blood of Jesus.

Eternal Son, fill me with the fire of Thy Heart.

Eternal Spirit, make me glad with the sweetness of the soul of Jesus.

O eternal Father, crush all the powers of evil under my feet. Let me walk upon the asp and the basilisk; let me trample under foot the lion and the dragon by the blood of Thy Son.

O eternal Son, pour into my soul abundant gifts of grace. Thou didst die for me on the cross. There Thou didst merit for me the treasures of grace which now Thou givest. Thou didst give me Thyself in shedding of blood and in dimness of death. Now Thou givest me Thyself in outpouring of gladness and in Thy deathless life. Thou wast dead, and art alive for ever.

O eternal Spirit, hide me more and more with God, and let there be in me more and more of the mind of Jesus. Touch the lips of my soul and give me a taste for this Bread of God, that I may know the graciousness of my Jesus, and the sweetness of His blood. The love of God is shed abroad in my heart, for Thou, O Holy Ghost, art given to me. Oh, lift me up, dear Spirit, from the dust. Oh, bring me in Thine own good time to the pavement of pure gold as clear as crystal. Fill my soul with Thy dew; fill it with Thy fire. There is no dew like Thine; and there is no fire like Thine. They mingle together in the fruitfulness of the garden of the Spouse. They mingle with the blood of Jesus, and with the water from His side. Oh, fire of the Holy Ghost, gentle and sweet as dew! Oh, dew of the Holy Ghost, piercing and cleansing as fire! O Holy Ghost, Whom I love, lift Thy little one to Thine uncreated Heart.

O Blessed Trinity, show me the hidden things of the blood of Jesus, the holy mystery of Thy Church. O Blessed Trinity: O Blessed Trinity: O Blessed Trinity.

Devotions for the Faithful Departed.

THE HEROIC ACT OF CHARITY.

An offering of all works of satisfaction and of all the suffrages in behalf of the souls in purgatory.

THIS heroic act of charity in behalf of the souls in purgatory consists in a voluntary offering made in their favor to the divine Majesty, by any one of the faithful, of all works of satisfaction done by him in his life, as well as of all the suffrages which shall be offered for him after his death. Many of the faithful, devout to the Blessed Virgin, have followed the praiseworthy practice, introduced, or at least much spread since the last century, by F. D. Gaspar Oliden, Theatine, of placing them in the hands of the Blessed Virgin, that she may distribute them in behalf of those souls whom it is her good pleasure to deliver sooner from the pains of purgatory. This heroic act of charity has been enriched with many indulgences.

As the "New Raccolta" tells us, a plenary indulgence, applicable only to the departed, is granted to all the faithful who shall have made this offering, whenever they go to holy communion, provided they visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

A plenary indulgence, every Monday, to all who hear Mass in aid of the souls in purgatory, provided they fulfil the other conditions mentioned above.

All indulgences granted or to be granted, which are to be gained by the faithful who have made this offering, may be applied to the holy souls in purgatory.

Although this act of charity is called *heroic vow of charity* in some printed sheets, in which also is given a formula for making the offering, no inference is to be drawn therefrom that this offering binds under sin; neither is it necessary to make use of the said formula, or any other, since, in order to share in the said indulgences, no more is required than a heartfelt act of the will.

The heroic act of charity is not a vow; nor does this offering prevent the maker of it from praying for himself, for his friends, or any other like intention, as by it he only foregoes that special fruit of his good works, which would belong to himself, as a satisfaction for the temporal punishment deserved by him on account of his sins.

"It is sometimes objected," we read in Murray's "Guide to Indulgences," "that this act of charity does an injustice to ourselves, because it takes away what is necessary to satisfy God's justice for our sins, and so leaves us much more suffering to endure in purgatory than would otherwise fall to our share.

"The answer to this is, that even if this lengthening of our own punishment was an assured fact, it would be a small price to pay for the immense reward that God would bestow in heaven on those who performed such an heroic act of charity. But it is not true that those who make this offering will suffer more on account of it, for we may be sure that God would not have it so. On the contrary, He will reward those who are so generous by enkindling such a great love for Himself in their hearts that it will result in a full forgiveness not only of sin, but also of its temporal punishment; and, moreover, He has still the right to make their souls, if they go to purgatory, the beneficiaries of those prayers and good works which the living are continually offering Him."

Besides, those souls who may be released from their sufferings by these heroic offerings will not prove ungrateful, but rather will they constantly intercede for those to

whom they owe their deliverance, and will not cease their prayers until the latter are either brought straight to heaven, or released from purgatory.

REFLECTIONS.

IT would seem like carrying coals to Newcastle, or water to the river, to exhort Religious to exercise charity by offering their suffrages in behalf of the poor, holy souls in purgatory.

The true and zealous Religious will not fail to offer the holy sacrifice of the Mass and holy communion very frequently for the faithful departed. The Way of the Cross, the Rosary, Novenas, and Litanies are good devotions for the same purpose. The *De Profundis*, besides other indulgenced prayers and ejaculations, should be made use of daily and frequently during the day in aid of the poor souls.

The good Religious will nourish the most tender compassion for those who are now absolutely incapable of assisting themselves, and who must remain separated from God until the last farthing is paid, either by their own sufferings, or by the interposition of the faithful. Many powerful motives should induce you to be most fervent in assisting them: By this spiritual work of mercy you prove your love for God, you benefit your neighbor, and acquire great merit for yourself. You prove your love for God by interceding for those holy souls who are so dear to His divine Majesty, and whom He so ardently longs to glorify for ever. You perform an act of the greatest charity toward these suffering, holy souls, by endeavoring to shorten their banishment where they are tortured by a fire far more terrible than any earthly fire, and deprived of the sight of God, a torment more excruciating than all other pains. And you essentially serve your own soul by providing for yourself powerful advocates who will not forget you when they stand before God.

Let these considerations animate you to do all you can for the souls in purgatory. Devote fervently many prayers, good works, and various actions and mortifications to their relief, and endeavor to gain many indulgences for their benefit. Offer up, in particular, the holy sacrifice of the Mass on Mondays for this intention. But you should particularly impress on your mind that sloth or negligence in the prayers or actions which you offer for the suffering souls would make you very unworthy of being heard, and, far from benefiting those for whom you pray, you would only expose yourself to a severe purgatory hereafter in the same fire which torments them.

PRAYER TO BE SAID ON MONDAY.

O GOD of all holiness, infinitely pure and adorable Being! how great must be Thy horror of the least stain of sin, since Thou punishest so rigorously in the flames of purgatory the venial faults of those whom Thou so tenderly lovest. Ah! mercifully enlighten my understanding, that the torments Thou inflictest on the least offence in the other world, may teach me the enormity of sin, and penetrate my heart with compassion for those souls who are now enduring inexpressible pains for such failings as perhaps I too often look on as trivial. My God, though Thy justice banishes them from that kingdom where nothing defiled can enter, yet surely Thy mercy has not forgotten them; no, Thou art too good, too compassionate to abandon the work of Thine own hands. Though the season for merit and repentance is now past for them, yet Thou hast left them a resource in the prayers of Thy servants on earth. Despise not, then, O Lord, the supplication which I, Thy unworthy child, now make for those who can no longer implore Thy mercy for themselves. Remember, O infinite Goodness, that they are all the work of Thy hands, redeemed by the precious blood of Thine only Son; consider that they are the objects of Thine infinite love, who burn with the most ardent desire to be united to Thee. Have mercy on them, then, O infinite Mercy! and for Thine own sake stretch forth to their relief those sacred hands by which they were formed, and apply to them once more the merits of that adorable blood by which they were redeemed. I most humbly offer up, to implore this favor, the adorable sacrifice of the Mass, in union with all the Masses which will be celebrated throughout the world to-day.

In union, also, with the infinite merits of Jesus Christ, I offer all my prayers, works, and sufferings this day for the relief of the holy souls.

Mercifully accept this oblation, O Lord, on behalf of all who now suffer in purgatory, particularly those for whom Thou desirest I should pray—those who are most dear to me—those to whose sufferings I may have been in any respect accessory—those who are most forgotten by others, and who have no one to pray for them. Give them all speedy repose and eternal rest, O merciful Father of all mankind, and give me the grace to spend this day in such a manner that through Thy infinite goodness, I may obtain the relief of these suffering and blessed souls.

A SHORT INDULGENCED PRAYER IN BEHALF OF THE HOLY SOULS IN PURGATORY.

V. REQUIEM æternam dona eis, Domine;
R. Et lux perpetua luceat eis.

V. ETERNAL rest give to them, O Lord;
R. And let perpetual light shine upon them.

Indulgence, applicable to the poor souls alone, 50 days each time.—Leo XIII., March 22, 1902.

THE CHAPLET OR THE ROSARY FOR THE DEAD.

THIS chaplet for the dead is composed of four decades, that is to say, forty beads, in honor and memory of the forty hours that Our Lord Jesus Christ passed in Limbo, to deliver and conduct to heaven all the souls of the saints who died before Him.

Begin with the *De Profundis.* (Those who do not know it can say an Our Father and Hail Mary instead.)

On the large beads say: Eternal rest give to them, O Lord. And let perpetual light shine upon them. May they rest in peace. Amen. O my God, I believe in Thee, because Thou art truth itself; I hope in Thee, because Thou art infinitely merciful; I love Thee with my whole heart, and above all things, because Thou art infinitely perfect, and I love my neighbor as myself for the love of Thee. I am truly sorry for having sinned, because Thou art infinitely good, and sin displeases Thee. I firmly resolve, with the help of Thy grace, never more to offend Thee. Amen.

On each of the small beads say:

Sweet heart of Mary, be my salvation. Conclude with the *De Profundis.*

Indulgence of 60 years each time, applicable to the souls in purgatory.

Prayers for Every Day in the Week in Aid of the Souls in Purgatory.

FOR SUNDAY.

LORD God almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in the garden, deliver the souls in purgatory, and amongst them all, espe-

cially that soul which is most destitute of aid; and bring it to Thy glory, there to praise and bless Thee forever. Amen.

Our Father, Hail Mary, and the *De Profundis.*

FOR MONDAY.

LORD God almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in His cruel scourging, deliver the souls in purgatory, and amongst them all, especially that soul which is nearest to its entrance into Thy glory; that so it may soon begin to praise and bless Thee for ever. Amen.

Our Father, Hail Mary, and the *De Profundis.*

FOR TUESDAY.

LORD God almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in His bitter crowning with thorns, deliver the souls in purgatory, and in particular, amongst them all, deliver that one which would be the last to issue from those pains, that it tarry not so long a time before it comes to praise Thee in Thy glory and bless Thee for ever. Amen.

Our Father, Hail Mary, and the *De Profundis.*

FOR WEDNESDAY.

LORD God almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed through the streets of Jerusalem when He carried the cross upon His sacred shoulders, deliver the souls in purgatory, and especially that soul which is richest in merits before Thee; that so, on that throne of glory which awaits it, it may magnify Thee and bless Thee for ever. Amen.

Our Father, Hail Mary, and the *De Profundis.*

FOR THURSDAY.

LORD God almighty, I beseech Thee, by the precious body and blood of Thy divine Son Jesus, which He gave with His own hand upon the eve of His Passion to His beloved apostles to be their meat and drink, and which He left to His whole Church to be a perpetual sacrifice and life-

giving food of His own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love; that, with Thy divine Son, and with Thy Holy Spirit, it may ever praise Thee for this Thy wondrous love in Thy eternal glory. Amen.

Our Father, Hail Mary, and the *De Profundis.*

FOR FRIDAY.

LORD God almighty, I beseech Thee, by the precious blood which Thy divine Son shed on this day, upon the wood of the cross, from His most sacred hands and feet, deliver the souls in purgatory, and especially that soul for which I am most bound to pray; that the blame rest not with me that Thou bringest it not forthwith to praise Thee in Thy glory and to bless Thee for ever. Amen.

Our Father, Hail Mary, and the *De Profundis.*

FOR SATURDAY.

LORD God almighty, I beseech Thee, by the precious blood which gushed forth from the side of Thy divine Son Jesus, in the sight and to the extreme pain of His most holy Mother, deliver the souls in purgatory, and especially that one amongst them all which was ever the most devout to this great Lady; that it may soon attain unto Thy glory, there to praise Thee in her, and her in Thee, world without end. Amen.

Our Father, Hail Mary, and the *De Profundis.*

Indulgence of 100 days, once a day.—Leo XII., Nov. 18, 1826.

THE MONTH OF NOVEMBER.

HIS Holiness, Leo XIII., January 17, 1888, granted to the faithful who shall perform some pious practice for the relief of the souls in purgatory, every day during the whole month of November, whether in public or in private, an indulgence of seven years and as many quarantines on each day of the month; a plenary indulgence, once during the same month, on any day of the month, on the usual conditions: confession and communion, and a visit to a church or public oratory, and there praying for the intention of the Sovereign Pontiff.

III.

Devotions to the Angels

And in Particular to the Angel Guardian.

PRAYER TO THE ANGEL GUARDIAN.

ANGELE Dei, qui custos es mei, me tibi commissum pietate superna illumina, custodi, rege, et guberna. Amen.

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

Indulgence of 100 days; plenary indulgence on the feast of the holy guardian angels (Oct. 2), to those who shall have said this prayer, morning and evening, throughout the year, on usual conditions; plenary indulgence at the hour of death.—Pius VI., Oct. 2, 1795; June 11, 1796. Pius VII., on May 15, 1821, granted a plenary indulgence, once a month, to all the faithful who shall have said it every day for a month, as above directed.

A PRAYER TO THE GUARDIAN ANGEL.

O ANGEL of God, my blessed protector, to whose care I have been committed by my Creator from the moment of my birth, unite with me in thanking the Almighty for having given me a friend, an instructor, an advocate, and a guardian in thee. Accept, O most charitable guide, my fervent thanksgiving for all thou hast done for me; particularly for the charity with which thou didst undertake to accompany me through life; for the joy with which thou wert filled when I was purified in the waters of Baptism; and for thy anxious solicitude in watching over the treasures of my innocence. Thou knowest the numberless graces and favors which my Creator has bestowed on me through thee, and the many dangers, both spiritual and temporal, from which thou hast preserved me. Thou knowest how often thou didst deplore my sins, animate me to repentance, and intercede with God for my pardon. Ah! why have I so little merited a continuance of thy zealous efforts for my salvation? Why have I so often stained my soul by sin, and thereby rendered myself unworthy of the presence and protection of an angel,

of so pure a spirit as thou art, who never sinned? But, as my ingratitude and thoughtlessness have not lessened thy charitable interest for my salvation, so neither shall they diminish my confidence in thy goodness, nor prevent me from abandoning myself to thy care, since God Himself has entrusted thee with the charge of my soul. Penetrated with sorrow for the little progress I have made in virtue, though blessed with such a Master, and sincerely determined to correspond in future with thy exertions for my salvation, I most earnestly entreat thee, O protecting spirit, to continue thy zealous efforts for my eternal interest; to fortify my weakness, to shield me from the innumerable dangers of the world, and to obtain by thy powerful prayers that my life may rather be shortened, than that I should live to commit a mortal sin. Remember, O most happy spirit, that it was one act of profound humility, and one transport of ardent love for thy Creator, that caused God to establish thee forever in glory; obtain that those virtues may be implanted in my soul, and that I may seriously endeavor to acquire docility, obedience, gentleness, and purity of heart. Conduct me safely through this world of sin and misery; watch over me at the awful hour of my death; perform for my soul the last charitable office of thy mission, by strengthening, encouraging, and supporting me in the agonies of dissolution, and then, as the angel Raphael conducted Tobias safely to his father, do thou, my good angel and blessed guide, return with me to Him Who sent thee, that we may mutually bless Him, and publish His wonderful works for a happy eternity. Amen.

Aspiration.

O MY dear angel guardian, preserve me from the misfortune of offending God.

Litany of the Guardian Angel.*

LORD, have mercy. Lord, have mercy.
Christ, have mercy. Christ, have mercy.
Lord, have mercy. Lord, have mercy.
Christ, hear us. Christ, graciously hear us.
God the Father of heaven, have mercy on us.

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* For private devotion only.

God the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, Queen of Angels,
Holy Angel, my guardian,
Holy Angel, my prince,
Holy Angel, my monitor,
Holy Angel, my counsellor,
Holy Angel, my defender,
Holy Angel, my steward,
Holy Angel, my friend,
Holy Angel, my negotiator,
Holy Angel, my intercessor,
Holy Angel, my patron,
Holy Angel, my director,
Holy Angel, my ruler,
Holy Angel, my protector,
Holy Angel, my comforter,
Holy Angel, my brother,
Holy Angel, my teacher,
Holy Angel, my shepherd,
Holy Angel, my witness,
Holy Angel, my helper,
Holy Angel, my watcher,
Holy Angel, my conductor,
Holy Angel, my preserver,
Holy Angel, my instructor,
Holy Angel, my enlightener, *Pray for us.*
Lamb of God, Who takest away the sins of the world, spare us, O Lord!
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord!
Lamb of God, Who takest away the sins of the world, have mercy on us.
Christ, hear us. Christ, graciously hear us.
V. Pray for us, O holy angel guardian,
R. That we may be made worthy of the promises of Christ.

Let us pray.

ALMIGHTY, everlasting God, Who, in the counsel of Thine ineffable goodness, hast appointed to all the faithful, from their mother's womb, a special guardian angel of their body and soul; grant that I may so love and honor him whom Thou hast so mercifully given me, that, protected by the bounty of Thy grace, and by his assistance, I may

merit to behold, with him and all the angelic host, the glory of Thy countenance in the heavenly country. Who livest and reignest, world without end. Amen.

ANOTHER PRAYER TO ONE'S GUARDIAN ANGEL.

O MOST faithful companion, appointed by God to be my guardian, my protector, and defender, and who never leavest my side; how shall I thank thee for thy faithfulness and love, and for all the benefits which thou hast conferred upon me? Thou watchest over me while I sleep; thou comfortest me when I am sad; thou liftest me up when I am down; thou avertest the dangers that threaten me; thou warnest me of those that are to come; thou withdrawest me from sin, and excitest me to good, thou exhortest me to penance when I fall, and reconcilest me to God. Long ago should I have been thrust down into hell, unless by thy prayers thou hadst turned away from me the anger of God. Leave me not, nor forsake me ever, I beseech thee; but still comfort me in adversity, restrain me in prosperity, defend me in danger, assist me in temptations, lest at any time I fall beneath them. Offer up in the sight of the divine Majesty my prayers and all my works of piety, and make me to persevere in grace until I come to everlasting life. Amen.

Little Office of the Holy Angels.

AT MATINS.

Ant. GOD hath given His angels charge of thee, that they keep thee in all thy ways. Amen.

O Lord, open Thou my lips,
And my tongue shall declare Thy praise.
O God, incline unto my aid.
O Lord, make haste to help me.
Glory be to the Father, etc. Alleluia.

Hymn.

O LORD, permit us here to raise our voice,
And waft before Thy throne our feeble praise,
And thank Thee for those angels whom Thy choice
Hath lent our weakness to direct its ways,
And free us from the envious foes that lurk
To spoil the beauty of Thy cherished work.

Ant. O holy angels, our guardians, defend us in the combat, that we perish not in the dreadful judgment.

V. In the sight of the angels I will sing to Thee, my God.

R. I will adore at Thy holy temple, etc.

Prayer.

O GOD, Who, with unspeakable providence, hast vouchsafed to appoint Thy holy angels to be our guardians, grant to Thy humble suppliants to be always defended by their protection, and to enjoy their everlasting society, through Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth, etc. Amen.

AT PRIME.

Ant. GOD hath given His angels charge of thee, that they keep thee in all thy ways. Amen.

O God, incline unto, etc.

O Lord, make haste, etc.

Glory be to the Father, etc. Alleluia.

Hymn.

FOR Satan, driven from the happy land
Where once he shone in splendor, ill can brook
The kindly justice of the Almighty hand,
That gives to man the throne that he forsook;
And seeks to drag into his own disgrace
Poor mortals thus design'd to fill his place.

Ant. O holy angels, our guardians, etc.

V. In the sight of Thy angels I will sing unto Thee, my God.

R. I will adore at Thy holy temple, and confess to Thy name.

Prayer.

O God, Who with unspeakable providence, etc.

AT TIERCE.

Ant. GOD hath given His angels, etc.
O God, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.

Hymn.

BRIGHT Spirit! whom a God supremely wise
Hath given to be the guardian of this land,
Come, arm'd with all thy power from the skies,
And bear its children harmless in thy hand—
Safe from all evil that defiles the soul,
Safe from disunion's withering control.

Ant. O holy angels, etc.
V. In the sight of Thy angels, etc.
R. I will adore at Thy holy temple, etc.

Prayer.

O God, Who with unspeakable providence, etc.

AT SEXT.

Ant. GOD hath given His angels, etc.
O God, incline unto my aid.
O Lord, make haste to help me.
Glory be to the Father, etc. Alleluia.

Hymn.

O JESUS! glory of the angelic choirs,
Light of their brightness, sweetness of their bliss;
Thou Who didst leave a world where nothing tires,
To taste the pains and miseries of this;
Be these same pains, endured to set us free,
The germ of endless happiness with Thee.

Ant. O holy angels, our guardians, etc.
V. In the sight of Thy angels, etc.
R. I will adore at Thy holy temple, etc.

Prayer.

O God, Who with unspeakable providence, etc.

AT NONE.

Ant. GOD hath given His angels charge over, etc.
R. Amen.
V. O God, incline unto my aid.
R. O Lord, make haste to help me.
Glory be to the Father, etc. Alleluia.

Hymn.

ANGEL of peace! come, Michael, to our aid,
Thou who didst once chase discord from the sky;
Come, calm those boisterous passions that have made
Such havoc here as they have made on high;
Drive strife and rancor to their kindred gloom,
To hell, their fitting, their eternal tomb.

Ant. Holy angels, our guardians, defend, etc.
V. In the sight of Thy angels I will sing to, etc.
R. I will adore at Thy holy temple, etc.

Prayer.

O God, Who with unspeakable providence, etc.

AT VESPERS.

Ant. GOD hath given His angels charge over, etc.
V. O God, incline unto my aid.
R. O Lord, make haste to help me.
Glory be to the Father, etc. Alleluia.

Hymn.

SPIRIT of might! O Gabriel, display
Thy matchless power against our ancient foes;
Visit those sacred temples where we pray—
'Twas at thy potent word those temples rose;
Whose worship raised these shrines throughout the earth;
Thou wert the herald of His future birth.

Ant. O holy angels, our guardians, etc.
V. In the sight of Thy angels, etc.

Prayer.

O God, Who with unspeakable providence, etc.

AT COMPLINE.

Ant. GOD hath given His angels, etc.
V. Convert us, O God our Saviour.
R. And avert Thy anger from us.
O God, incline unto my aid
Glory be to the Father, etc. Alleluia.

Hymn.

AND Raphael! of the glorious seven who stand
Before the throne of Him Who lives and reigns;
Angel of health! the Lord hath filled thy hand
With balm from heaven to soothe or cure our pains,
Heal or console the victim of disease,
And guide our steps when doubtful of our ways.

Ant. O holy angels, etc.
V. In the sight of Thy angels, etc.
R. I will adore at Thy holy temple, etc.

Prayer.

O God, Who with unspeakable providence, etc.

COMMENDATION.

O HOLY guardian! at thy feet
This wreath of humble flowers I lay;
O that their odor were as sweet
As he desires, who sings the lay,
Protect me at death's awful hour,
Receive my soul to thy embrace,

Rich with the wonders of thy power,
To thank, to praise thee, face to face. Amen.

ANTIPHON TO THE ARCHANGEL MICHAEL.

SANCTE Michael Archangele, defende nos in prælio, ut non pereamus in tremendo judicio.

HOLY archangel Michael, defend us in battle, that we may not perish in the tremendous judgment.

Indulgence of 100 days.—Leo XIII., Aug. 19, 1893.

PRAYER TO ST. RAPHAEL, ARCHANGEL.

GLORIOUS archangel, St. Raphael, great prince of the heavenly court, illustrious by thy gifts of wisdom and grace, guide of travelers by land and sea, consoler of the unfortunate and refuge of sinners, I entreat thee to help me in all my needs and in all the trials of this life, as thou didst once assist the young Tobias in his journeying. And since thou art the "physician of God," I humbly pray thee to heal my soul of its many infirmities and my body of the ills that afflict it, if this favor is for my greater good. I ask, especially, for angelic purity, that I may be made fit to be the living temple of the Holy Ghost. Amen.

Indulgence of 100 days.—Leo XIII., June 21, 1890.

PRAYER TO THE ARCHANGEL GABRIEL.

O BLESSED archangel Gabriel, we beseech thee, do thou intercede for us at the throne of divine Mercy in our present necessities, that, as thou didst announce to Mary the mystery of the Incarnation, so through thy prayers and patronage in heaven we may obtain the benefits of the same, and sing the praise of God for ever in the land of the living. Amen.

IV.

Devotions in Honor of St. Joseph.

DEVOTION OF THE SEVEN SUNDAYS IN HONOR OF ST. JOSEPH.

THE Sovereign Pontiffs who have so gloriously occupied the chair of St. Peter in later days have enriched with great indulgences this tender devotion, in order to stimulate the faithful to its practice.

In virtue of a concession of Pope Gregory XVI. we may gain an indulgence of 300 days on each of the first six Sundays, and a plenary indulgence on the seventh Sunday, for saying the prayers of the Seven Sorrows and Joys of St. Joseph on any seven consecutive Sundays of the year.

On February 1, 1847, Pope Pius IX., of holy memory, wishing to extend this devotion, added to the indulgences already granted a plenary indulgence on each Sunday, applicable to the souls in purgatory.

On March 22d of the same year his Holiness extended this indulgence to those who, owing to some good cause, being unable to recite the prayers of the Seven Sorrows and Joys of St. Joseph, say seven Our Fathers, seven Hail Marys, and seven Glorias, fulfilling the usual conditions for gaining a plenary indulgence, namely, confession, communion, and prayers for our holy mother the Church.

The Sovereign Pontiff, Pius VII., Dec. 9, 1819, granted an indulgence of 100 days, once a day; an indulgence of 300 days, every Wednesday in the year, and on every day of the two novenas preceding the feasts of St. Joseph, viz., the principal feast, March 19, and the feast of the patronage, the third Sunday after Easter. A plenary indulgence, on these two feasts, to all those who, moreover, being truly penitent, shall have gone to confession and communion. A plenary indulgence, once a month, to all those who shall have said them every day for a month, on the day when, being truly penitent, they shall go to confession and communion.

DEVOUT EXERCISE IN HONOR OF THE SEVEN SORROWS AND SEVEN JOYS OF ST. JOSEPH.

1. PURE husband of most holy Mary, glorious St. Joseph, great was the travail and anguish of thy heart when, in sore perplexity, thou didst feel inclined to put away thy stainless spouse; but unspeakable was thy joy when the angel revealed to thee the high mystery of the Incarnation.

By this, thy sorrow and thy joy, we pray thee, comfort our souls now and in their dying agony with the sweet consolation of a well-spent life, and a death like unto thine own, in the embrace of Jesus and of Mary.

Our Father, Hail Mary, Glory be to the Father.

2. Thrice happy patriarch, glorious St. Joseph, chosen to be the foster-father of the Word made man, keen was the pain thou didst feel when thou didst see the infant Jesus born in abject poverty; but thy pain was suddenly changed into

heavenly joy when upon thee burst the harmony of the angel-choirs, and thou didst behold the glory of that refulgent night.

By this thy sorrow and thy joy, we pray thee, obtain for us that, when the journey of our life is over, we too may pass to that blessed land where we shall hear the angel-chants, and enjoy the brightness of celestial glory.

Our Father, Hail Mary, Glory be to the Father.

3. O thou who wast ever most obedient in fulfilling the law of God, glorious St. Joseph! when, at His circumcision, the infant Saviour's precious blood was shed, thy heart was pierced through and through; but with the name of Jesus came again to thee new life and heavenly joy.

By this thy sorrow and thy joy, obtain for us that, freed in life from the vile yoke of sin, we too may die with joy, with the sweet name of Jesus in our hearts and on our lips.

Our Father, Hail Mary, Glory be to the Father.

4. Faithful saint, who wast admitted to take part in man's redemption, glorious St. Joseph, Simeon's prophecy of the coming woes of Jesus and of Mary filled thy soul with agony like death: but thy soul was filled with blessedness when he foretold salvation and glorious resurrection to innumerable souls.

By this thy sorrow and thy joy, help us with thy prayers to be of those who, by the merits of Jesus and His virgin Mother, shall be partakers of the glorious resurrection.

Our Father, Hail Mary, Glory be to the Father.

5. Watchful guardian, bosom-friend of the Incarnate Son of God, glorious St. Joseph, how didst thou toil to nurture and to serve the Son of the Most High, especially in the flight into Egypt; but far greater was thy joy in having with thee God Himself, and in seeing Egypt's idols fall to the earth!

By this thy sorrow and thy joy, obtain for us to keep aloof from the infernal tyrant, quitting all dangerous occasions, that all earthly idols may be cast out from our hearts, and that, employed in the service of Jesus and Mary, we may ever live for them alone, and with them calmly die.

Our Father, Hail Mary, Glory be to the Father.

6. Angel on earth, glorious St. Joseph, while thou didst marvel at seeing the King of heaven obedient to thy bidding,

fear of the tyrant mingled with thy joy when thou didst bring him back from Egypt; but, reassured by the angel, thou didst dwell at Nazareth with glad heart, in the sweet company of Jesus and Mary.

By this thy sorrow and thy joy, obtain for us that, with hearts set free from every hurtful fear, we too may taste the quiet of a tranquil conscience, safely dwelling with Jesus and with Mary, and one day die within their loving arms.

Our Father, Hail Mary, Glory be to the Father.

7. Pattern of all holiness, glorious St. Joseph, without fault of thine, thou didst lose the holy Child, Jesus, and for three days, to thy great sorrow, didst seek for him, until, with joy unspeakable, thou didst find thy Life amid the Doctors in the Temple.

By this thy sorrow and thy joy, we pray thee with all our heart, stand between us and danger, that we may never lose Jesus by mortal sin; but if, to our shame and disgrace, we lose him, may we seek him with such ceaseless grief that we may find him propitious to us, especially at the hour of our death, and thus go to enjoy Him in heaven, and there with thee sing His divine mercy for ever!

Our Father, Hail Mary, Glory be to the Father.

Ant. Jesus was about thirty years old, being, as was supposed, the son of Joseph.

V. Pray for us, blessed Joseph,

R. That we may be made worthy of the promises of Christ

Let us pray.

GOD, Who in Thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy Mother: grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end Amen.

PRAYER OF A RELIGIOUS TO THE GLORIOUS PATRIARCH ST. JOSEPH, FOSTER-FATHER OF THE ETERNAL WORD, SPOUSE OF THE MOST HOLY VIRGIN, MODEL AND PATRON OF INTERIOR SOULS.

DEAR St. Joseph! man according to the Heart of God! Seraph of love! thou, whose heart was always on

fire with the pure flames of the most ardent charity, and whose life was a constant prayer and continual contemplation! deign to accept me as thy protégé, and to teach me the perfection of the interior life. Teach me how to model my heart in accordance with the hearts of Jesus and Mary. Direct me in the way of salvation, and obtain for me that I may, day after day, without interruption, live and labor for God and my neighbor in the rigorous observance of my vows. From the height of thy throne, where thou reignest in heaven near Jesus and Mary, cast thy paternal and compassionate looks upon all Religious, and especially upon those of our own Order, who are filled with the most profound respect and tender veneration for thee. Be a father to us all; inspire our Superiors; protect our interests; shield us from danger and aid us in the spread of God's kingdom on earth. Obtain for all Religious the graces of which they stand in need, in order to arrive at the sanctity to which God calls them. Especially obtain for them the spirit of prayer, the gift of piety, that fervor of which thou art the perfect model. Teach them to pray as thou thyself hast learned it from Jesus and Mary.

May they be always animated with the same sentiments of humility, purity of intention, respect, docility, faith, confidence, and love, with which thou thyself wert inflamed and actuated, when in thy hidden life, in the silence and seclusion of thy poor house at Nazareth, thou didst offer unceasingly with Jesus and Mary the most fervent and acceptable prayers to the divine Majesty. Amen.

Novena to St. Joseph.

(Feast March 19th. Novena begins March 10th and ends March 18th.)

DEDICATION TO ST. JOSEPH.

O GLORIOUS descendant of the King of Juda! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest

purity and fervor. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service, beseeching thee, for the sake of Jesus Christ, Who vouchsafed to love and obey thee as a son, to become a father to me, and to obtain for me the filial respect, confidence, and love of a child toward thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to obtain for me the particular object of this novena. [Specify it.] Present me, O great saint, to the Adorable Trinity, with Whom thou hadst so glorious and so intimate a correspondence. Obtain that I may never efface by sin the sacred image according to the likeness of which I was created. Beg for me that my divine Redeemer may enkindle in my heart, and in all hearts, the fire of His love, and infuse therein the virtues of His adorable infancy, His purity, simplicity, obedience, and humility. Obtain for me likewise a lively devotion to thy virgin spouse, and protect me so powerfully in life and death that I may have the happiness of dying as thou didst, in the friendship of my Creator, and under the immediate protection of the Mother of God.

For making a novena in honor of St. Joseph, an indulgence of 300 days, on each day, and a plenary indulgence during the novena or on any one of the eight days following it.—Pius IX., Nov. 28, 1876.

AN OFFERING TO ST. JOSEPH.

GREAT St. Joseph, thou generous depositary and dispenser of immortal riches, behold us prostrate at thy feet, conjuring thee to receive us as thy servants and as thy children. Next to the sacred hearts of Jesus and Mary, of which thou art the faithful copy, we acknowledge that there is no heart more tender, more compassionate, than thine. What, then, have we to fear, or, rather, for what should we not hope, if thou dost deign to be our benefactor, our master, our model, our father, and our intercessor!

Refuse not, then, the favor we ask of thee, O powerful protector! We ask it of thee by the love thou hast for

Jesus and Mary. Into thy hands we commit our souls and bodies, but above all, the last moment of our lives. May we, after having honored, imitated, and served thee on earth, eternally sing with thee the mercies of Jesus and Mary. Amen.

The Little Office of St. Joseph.

AT MATINS.

HAIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Thou, O Lord, wilt open my lips,
R. And my mouth shall announce Thy praise.
V. Incline unto mine aid, O God!
R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost,
R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Hymn.

MIGHTY Joseph, son of David!
High and glorious is thy state-
Of Our Lord the foster-father,
Mary's spouse immaculate.
The Almighty's faithful servant,
Of the Holy Family
Head and father. Oh! I pray thee,
Be a father unto me.

Ant. He made him master of His house, and ruler over all His possessions. (Psalm civ.)
V. Pray for us, most blessed Joseph,
R. That we may be made worthy of the promises of Christ.

Let us pray.

MAY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,
R. And let my cry come unto Thee
V. Let us bless the Lord.
R. Thanks be to God.

V. May the souls of the faithful departed through the mercy of God rest in peace.
R. Amen.

AT PRIME.

HAIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.
V. Thou, O Lord, wilt open my lips,
R. And my mouth shall announce Thy praise.
V. Incline unto mine aid, O God!
R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost,
R. As it was in the beginning, is now and ever shall be, world without end. Amen.

Hymn.

SORELY was thy bosom troubled
Till the mystery was revealed
Which the Lord had wrought in Mary,
Who in patience all concealed.
But an angel soon from heaven
Bids thy loving doubts to cease:
So may every care and trial
Turn for me to joy and peace.

Ant. Joseph, son of David, fear not to take unto thee Mary thy spouse, for what is conceived in her is of the Holy Ghost.
V. Pray for us, most blessed Joseph,
R. That we may be made worthy of the promises of Christ.

Let us pray.

MAY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.
V. O Lord, hear my prayer,
R. And let my cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful departed through the mercy of God rest in peace.
R. Amen.

AT TIERCE.

HAIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Thou, O Lord, wilt open my lips,
R. And my mouth shall announce Thy praise
V. Incline unto mine aid, O God!
R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost,
R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Hymn.

WITH the Virgin, young and tender,
In the winter-time forlorn,
Thou to Bethlehem didst journey,
That Our Lord might there be born.
As thy God thou didst adore Him,
While He in the manger lay,
Now is He in heaven exalted—
Turn to Him for us and pray!

Ant. Joseph went up out of Galilee from Nazareth into Judea, to the city of David, which is called Bethlehem, with Mary his espoused wife, who was with child.

V. Pray for us, most blessed Joseph,
R. That we may be made worthy of the promises of Christ.

Let us pray.

MAY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,
R. And let my cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful departed through the mercy of God rest in peace.
R. Amen.

AT SEXT.

HAIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Thou, O Lord, wilt open my lips,
R. And my mouth shall announce Thy praise.
V. Incline unto mine aid, O God!
R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost,
R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Hymn.

FLEEING at the angel's warning,
Far from Herod's fury wild,
Long in Egypt didst thou tarry
With the Virgin and the Child.
By thy toil, and pain, and sadness,
In that exile dark and drear,
Help me in the cares and sorrows
Which may be my portion here.

Ant. Arise and take the Child and His Mother, and fly into Egypt, and be there until I shall tell thee; for it will come to pass that Herod will seek the Child to destroy Him. (Matt. ii. 13.)
V. Pray for us, most blessed Joseph,
R. That we may be made worthy of the promises of Christ

Let us pray.

MAY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.
V. O Lord, hear my prayer,
R. And let my cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful departed through the mercy of God rest in peace.
R. Amen.

AT NONE.

HAIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.
V. Thou, O Lord, wilt open my lips,
R. And my mouth shall announce Thy praise.
V. Incline unto mine aid, O God!

R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost,
R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Hymn.

HOME from Egypt's land returning
Thou wouldst rest in Galilee,
But to Nazareth art bidden,
That the Child secure may be.
Souls retiring, sweet, and humble,
Thou dost still for Jesus seek:
That my heart may be His garden,
Make it humble, pure, and meek.

Ant. Who arose, and took the Child and His Mother and came into the land of Israel . . . and he dwelt in a city which is called Nazareth. (Matt. ii. 23.)
V. Pray for us, most blessed Joseph,
R. That we may be made worthy of the promises of Christ.

Let us pray.

MAY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.
V. O Lord, hear my prayer,
R. And let my cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful departed through the mercy of God rest in peace
R. Amen.

AT VESPERS.

HAIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.
V. Thou, O Lord, wilt open my lips,
R. And my mouth shall announce Thy praise.
V. Incline unto mine aid, O God!
R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Hymn.

THOU didst search with loving anguish
For the little Jesus lost;
But, in finding Him, what rapture,
Purchased at that sorrow's cost!
Thee, my light, my life, my Jesus,
May I never lose by sin!
May my heart be pure and simple,
So that Thou may'st rest therein.

Ant. Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing. (Luke ii. 48.)

V. Pray for us, most blessed Joseph,

R. That we may be made worthy of the promises of Christ.

Let us pray.

MAY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT COMPLINE.

HAIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Convert us, O Lord, our salvation,

R. And avert Thine anger from us.

V. Incline unto mine aid, O God!

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be world without end. Amen.

Hymn.

JESUS, Mary, hung above thee,
On that sad, yet happy day,

When, with their fond arms around thee,
  Passed thy gentle soul away.
Oh! when death shall come to take me,
  All its terrors I'll defy,
If, with Jesus and with Mary,
  Thou, dear Joseph, wilt be nigh.

Ant. In peace in the self-same I will sleep, and I will rest, for Thou, O Lord, singularly hast settled me in hope. (Psalm iv. 9.)

V. Pray for us, most blessed Joseph,
R. That we may be made worthy of the promises of Christ.

Let us pray.

MAY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, who livest and reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,
R. And let my cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful departed through the mercy of God rest in peace.
R. Amen.

COMMENDATION.

THUS, O glorious saint, my homage
  I, thy grateful client, pay.
Hear my prayer and smile upon me,
  Guide and guard me on my way.
May I, 'neath thy kind protection,
  Safely reach my journey's close,
And with thee in heaven's bright palace
  Through eternity repose!

ACT OF CONSECRATION AND CHOICE OF ST. JOSEPH AS A PATRON.

O BLESSED Joseph, faithful guardian of my Redeemer, Jesus Christ, protector of thy chaste spouse, the virgin Mother of God, I choose thee this day to be my special patron and advocate, and I firmly resolve to honor thee all the days of my life. Therefore I humbly beseech thee to receive me as thy client, to instruct me in every doubt, to comfort me

in every affliction, to obtain for me and for all the knowledge and love of the Heart of Jesus, and finally to defend and protect me at the hour of death. Amen.

PRAYER TO ST. JOSEPH.

REMEMBER, most pure spouse of Mary ever virgin, my loving protector, St. Joseph, that never has it been heard that anyone ever invoked thy protection, or besought aid of thee, without being consoled. In this confidence I come before thee, I fervently recommend myself to thee. Despise not my prayer, foster-father of our Redeemer, but do thou in thy pity receive it. Amen.

Indulgence, 300 days, once a day.—Pius IX., June 26, 1863.

PRAYER TO ST. JOSEPH FOR THE OCTOBER DEVOTIONS.

Ordered by Pope Leo XIII. to be said as part of the devotions for the month of October.

TO thee, O blessed Joseph, we have recourse in our afflictions, and, after imploring the help of thy most holy spouse, we confidently invoke thy patronage also. By that affection which united thee to the immaculate virgin Mother of God, and by the fatherly love with which thou didst embrace the Infant Jesus, look down, we beseech thee, with gracious eyes on the precious inheritance which Jesus Christ purchased by His blood, and help us in our necessities by thy power and aid. Protect, O most provident guardian of the Holy Family, the elect children of Jesus Christ; ward off from us, O most loving father, all plagues of errors and depravity; be propitious to us from heaven, O most powerful protector, in this our struggle with the powers of darkness; and as thou didst once rescue the Child Jesus from the greatest peril to His life, so now defend God's holy Church from the snares of the enemy and all adversity. Finally, shield every one of us with thy patronage, that, imitating thy example and strengthened by thy help, we may live a holy life, die a happy death, and attain to everlasting happiness in heaven. Amen.

An indulgence of 300 days, applicable to the souls in purgatory; seven years and seven quarantines for each public recital during the month of October.—Leo XIII., Sept. 21, 1889.

ANOTHER APPROVED VERSION OF THIS FAVORITE PRAYER TO ST. JOSEPH, AS RECITED IN MANY PARTS OF THE UNITED STATES.

WE come to thee, O blessed Joseph, in our sore distress. Having sought the aid of thy most blessed spouse, we now confidently implore thy assistance also. We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate virgin Mother of God, and of the fatherly love with which thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and by thy powerful intercession help us in our urgent need. Most powerful guardian of the Holy Family, protect the chosen race of Jesus Christ; drive far from us, most loving father, every pest of error and corrupting sin. From thy place in heaven, most powerful protector, graciously come to our aid in this conflict with the powers of darkness, and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the holy Church of God from the snares of her enemies and from all adversity. Have each of us always in thy keeping, that, following thy example, and borne up by thy strength, we may be able to live holily, die happily, and so enter the everlasting bliss of heaven. Amen.

ACT OF CONSECRATION TO ST. JOSEPH.

O BLESSED St. Joseph! I consecrate myself to thy honor, and give myself to thee, that thou mayest always be my father, my protector, and my guide in the way of salvation. Obtain for me a great purity of heart and a fervent love of the interior life. After thy example may I do all my actions for the greater glory of God, in union with the Divine Heart of Jesus and the immaculate heart of Mary! And do thou, O blessed St. Joseph, pray for me, that I may share in the peace and joy of thy holy death. Amen.

Invocation to St. Joseph.

Help us, Joseph, in our earthly strife; ever to lead a pure and blameless life.

Indulgence of 300 days.—Leo XIII., March 18, 1882.

PRAYER TO ST. JOSEPH FOR PERSEVERANCE.

O DEAR St. Joseph, foster-father of our divine Redeemer, and spouse of our holy Mother Mary, thou didst live with them and toil for them through all the years of the *hidden* life, and thou didst die in their arms. By the love thou bearest to them and the love they bear to thee, pray for us always, and guard us. Obtain for us, O patron of a happy death, the grace to live and die in God's love and favor, that we may spend our eternity with Jesus and Mary and with thee, O dear St. Joseph.

NOVENA IN HONOR OF ST JOSEPH, SPOUSE OF MARY MOST HOLY.

THE Sovereign Pontiff, Pius IX., Nov. 28, 1876, granted to all the faithful who, with contrite heart, devoutly make at any time during the year the novena in honor of St. Joseph, spouse of Mary most holy, with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence of 300 days, once a day; plenary indulgence on usual conditions.

Ejaculation.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 19, 1891

Prayer.

REMEMBER, O most pure spouse of the Blessed Virgin Mary, my sweet protector St. Joseph! that no one ever had recourse to thy protection or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee, and humbly supplicate thee Oh, despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

Indulgence of 300 days, once a day.—Pius IX., June 26, 1863.

PRAYERS IN HONOR OF ST. JOSEPH FOR THE AGONIZING.

ETERNAL Father, by Thy love for St. Joseph, whom Thou didst select from among all men to represent Thee upon earth, have mercy on us and on the dying.

Our Father, Hail Mary, Glory be to the Father.

Eternal divine Son, by Thy love for St Joseph, who was Thy faithful guardian upon earth, have mercy upon us and upon the dying.

Our Father, Hail Mary, Glory be to the Father.

Eternal divine Spirit, by Thy love for St. Joseph, Who so carefully watched over Mary, Thy beloved spouse, have mercy on us and on the dying.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 300 days, once a day.—Leo XIII., May 17, 1884.

PRAYER TO ST. JOSEPH, PATRON OF THE UNIVERSAL CHURCH.

MOST powerful patriarch St. Joseph, patron of the Universal Church, which has always invoked thee in anxiety and trouble, from the exalted seat of thy glory cast a loving glance upon the whole Catholic world. Let thy fatherly heart be touched at the sight of the mystical spouse, and the Vicar of Christ overwhelmed with sorrow and persecuted by powerful enemies. Oh! by the bitter anguish thou didst experience upon earth, dry the tears of the venerable Pontiff, defend him, liberate him, intercede for him with the Giver of peace and charity, that, all adversity being removed, and all error dissipated, the entire Church may serve God in perfect liberty: *Ut destructis adversitatibus et erroribus universis Ecclesia secura Deo serviat libertate.* Amen.

Indulgence of 100 days, once a day.—Leo XIII., March 4, 1882.

V.

Devotions to the Blessed Sacrament and to the Sacred Heart of Jesus.*

THE THREE THURSDAYS.

"THE Three Thursdays" is not a phrase to which pious ears are used, as they are used to "The Nine Fridays." Our readers, especially in Ireland and more especially in Dublin, are happily familiar with that magnificent exercise of persevering faith and piety by which so many continually increasing thousands endeavor to gain very special graces by receiving holy communion on the first Friday of nine

* See page 547 for note concerning the intermingling of devotions to the Sacred Heart and the Blessed Sacrament.

months following one another without a single break. By the way, why nine—not fewer and not more? Was that particular number honored by Our Lord's choice for this purpose in memory of the first nine months of His human life?

But "The Three Thursdays" is only a name by which three special days of the year are perhaps now for the first time linked together on account of certain Eucharistic associations which I am going to explain—Holy Thursday, Ascension Thursday, and the Feast of Corpus Christi. These are the only religious solemnities that are attached to the fifth day of the week as such; and they all three—two of them expressly, and one (as we shall presently see) indirectly and by suggestion—are special reminders and memorials of the Blessed Eucharist. Perhaps some devout souls who are eager to seize on any excuse or device for renewing their fervor will reproach themselves with having too completely overlooked the Eucharistic claims of Thursday, and with having scarcely heeded the invitation which its associations address to the pious faithful to extend practically to all the Thursdays of the year the liturgical title of Thursday in Holy Week—*Feria quinta in cœna Domini*, Thursday of the Lord's Supper.

The first, then, of the Three Thursdays is Maundy Thursday, for which the faithful have, with good reason, invented for themselves the name of Holy Thursday, though it is not called so in the Missal, as Holy Saturday is. This solemn day was not chosen arbitrarily to do honor to the Blessed Eucharist, but because it was on this day that Our Lord Jesus Christ fulfilled His promise and instituted this memorial of His love, on the night before He suffered, on the eve of Good Friday.

So, too, the Feast of the Ascension is not an arbitrary feast in the calendar, but is kept on one fixed and determinate Thursday for this reason: because Our Saviour, after His Resurrection, lingered on for another forty days in the desert of this world, as He had spent forty days in the desert at the beginning of His public life; and in these forty days after Easter Sunday we reach exactly the Thursday of the sixth week of Paschal time, which is, therefore, the anniversary of Our Lord's Ascension from Mount Olivet, and which we therefore call Ascension Thursday.

The particular date, however, of Corpus Christi, the third of these Three Thursdays that I am linking together, was not thus fixed beforehand by the circumstances of the event that it commemorates; but it was chosen deliberately for the following excellent reasons. This great feast of the Blessed Sacrament was intended to make amends to

the faithful for the restraints placed on their piety on Holy Thursday itself, when the nearness of Good Friday hindered them from making it a sufficiently joyful festival. Now, what date should be selected for this Eucharistic consecration, for the fuller gratifying of our pent-up feelings of joy and gratitude for the institution of the great banquet of love? There was a certain fitness in choosing some day that comes as soon as possible after the completion of the yearly cycle of feasts which commemorate the events of Our Lord's life on earth, ending with the establishment of His Church and the descent of the Holy Ghost. That cycle closes with Pentecost: what day, therefore, after the octave of Whitsunday, shall be the glorious feast of reparation and thanksgiving for the Sacrament of the body of Our Lord? The Thursday of the first week after Whitsuntide is Corpus Christi, not preferred at random (as we have said several times) to the other days of the week, but out of homage to that particular day on which this Most Blessed Sacrament was actually instituted.

Finally, what individual claim can Ascension Thursday advance to be ranked as a Eucharistic festival, like the two other Thursdays which it comes between? Because the commemoration of the departure of our divine Redeemer must needs call to our minds His abiding presence amongst us. He who is gone stays still. Hundreds of years before the Ascension the Royal Psalmist, who foresaw it, linked this consolation with his prophecy, or at least piety is delighted at discovering this hidden meaning in his words: "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts in men" (Psalm lxvii. 19). *This* was the supreme gift and love-token which, if it had not been given already, would have been given then, to console those who were left behind in loneliness on the mountain of the Ascension. Surely, as all the pathetic words spoken at the Last Supper have a deeper force, a more poignant significance, if we imagine them repeated by Jesus at the very last on Mount Olivet, when the final parting had indeed come, as they were repeated (if not with His lips) with His Heart; so, too, the "memorial of His marvels," *memoria mirabilium suorum*, the memento that He left behind Him, did not take effect, as it were, or come fully into play, until His visible presence was actually withdrawn. And therefore, when Our Redeemer goes from us on the clouds of heaven, it is impossible not to try and calm our troubled hearts by reminding ourselves of the supreme device of His love by means of which, though He has gone,

He will be with us still. May we not give this meaning to the warning of the white-robed angels: *Hic Jesus qui assumptus est veniet?* He will come: He will Himself be the greatest of the gifts that He gave to men when ascending on high. *Dedit dona hominibus.*

A holy man,* whose writings are marked by great sobriety of thought and the absence of all extravagance, has written "The presence of Our Lord in the tabernacle may be said to be the very chief of all the mercies of God to us in our present state; more precious than the guardianship of the angels of which we think so little, or the practical benefits which flow from our membership of the Church, or from the prayers and protection of the saints, or even from the mightiness and power and vigilant tenderness of the motherly care of Mary herself"

St. Paul's argument about the Incarnation applies with overwhelming force to this special phase or development of the Incarnation, in which the Word that was made flesh in order to dwell amongst us visibly has disguised that vesture of flesh under another form in order to dwell amongst us still, corporally and yet invisibly. St. Paul asks: "He that spared not even His own Son, but delivered Him up for us all, how hath He not also with Him given us all things?" (Rom. viii., 32). And now we too may ask: since Jesus Christ, the eternal Son of God, has deigned to give Himself to us in so close a union, and to dwell night and day in our midst that He may come often into our hearts, what greater proof of His love can there be left for Him to give? And ought not our gratitude and our love to be as unceasing and, in our poor finite measure, as intense as His infinite love and bounty? (Father Russell's "Communion Day.")

DEVOUT EXERCISES FOR ALL THE THURSDAYS IN THE YEAR, AND ESPECIALLY FOR HOLY THURSDAY AND THE FEAST OF CORPUS CHRISTI.

THE Sovereign Pontiff, Pius VII., on Feb. 14, 1815, and April 6, 1816, granted: a plenary indulgence to all those who shall perform for one hour, in public or in private, on Holy Thursday, any devout exercise in honor of the institution of the Blessed Sacrament, provided that they be truly penitent, and approach the sacraments of confession and communion on that day, or on any day during the following week.

A plenary indulgence, on the same conditions, on the

* Henry James Coleridge, S.J.

Feast of Corpus Christi. An indulgence of 300 days for each of the other Thursdays of the year, on performing the said exercise with at least contrite heart and devotion. All these indulgences were confirmed by the Sovereign Pontiff, Pius IX., June 18, 1876.

EMMANUEL.*

"His name shall be called Emmanuel, which, being interpreted, is God with us" (Is. vii. 14; Matt. i. 23).

WHAT would this world of ours be without the Blessed Sacrament? How bleak and desolate the earth, if it were not for the living humanity of Our Lord present in our midst! I often think that those who are outside the Church, and debarred from the bodily presence of Jesus on earth, are somewhat in the plight of the lost souls, who are debarred from the sight of the divine Essence in the other world. In a sad state, indeed, are those poor souls who know not that Jesus is on earth, that He is near them, in the same town with them, next door to them, and passes by them on the streets. And if they hear it, they will not believe it; just as the Jews did not believe it when He Himself told them (John vi.). They do not understand their loss. Jesus is, or at least should be, our life, our joy, and our great desire. Our disposition here and now should be to rejoice and exult that He is present in the Blessed Sacrament, to thank Him all the day long and to find our happiness and consolation in staying before the altar; having only one further desire, the blessedness of beholding Him with our eyes face to face. But that is too great a thing for this mortal, temporary existence, where all is yet dark and imperfect, and we live in the faint twilight of dawn (for that is what this world is), and not in the full blaze of the heavenly noonday. That we must long for and pray for to come in the future; then, in heaven we will behold Him face to face. This desire is expressed in that verse in the Canticles, where the soul, still seeing in a glass darkly, says to the Beloved, "Show me, O Thou Whom my soul loveth, where Thou feedest, where Thou liest in the mid-day"—that is, she desires to behold Him face to face, in the full light of heaven. But now she must be content with the presence of her Beloved in the dark, as it were, where she cannot see His human form, but, nevertheless, knows well that she has His humanity here, in the

* Adapted from "The Little Grain of Wheat."

Blessed Sacrament, where He lives and feeds among pure souls; and so she says again, in the words of the Canticles: "My Beloved to me and I to Him, Who feedeth among the lilies, until the day break and the shadows flee away."

So we should find our delight in Our Lord's presence with us in the darkness of this life; and we should be very grateful that He has not left us alone in the darkness. If we greatly love and desire Him, we will greatly love His sacramental presence, that is, if we have a vivid, lively faith. And faith and love go together.

Our Lord is not in the Blessed Sacrament as dead or asleep, nor simply there to receive your love and adoration. But just as the most blessed Virgin had her divine Son's life, and His holy examples, and actions, and words going on before her eyes, to her inconceivable advancement in grace and spiritual progress, even so we have her Son's life and example going on before our eyes, in all their stages, which we can study to our immense profit and advancement in grace. The life of our dear Lord in the divine Host is most active. He remains still in the tabernacle, it is true, but graces are flying forth from His Heart in inconceivable abundance.

From the tabernacle Our Lord works miracles both on souls and bodies, as He did of old in Galilee and Judea.

Our divine Lord, thus present in this Sacrament of His love, is the central object of the devotion and worship of the holy Catholic Church. From His Sacred Heart, present in the tabernacle, go forth streams of grace upon human souls, that lift them up in prayer and adoration to the throne of God. Ask yourselves whence comes the sense of awe with which even the least devout of us is filled when we enter a Catholic church? We feel ourselves, when we know that our divine Lord is present, in a spirit of prayer that lifts our souls up to God. That is what distinguishes the humblest Catholic church from heretical places of worship. It is the house and the very home of God. The very words we use, "a visit to the Blessed Sacrament," reminds us that we go to a living person, and that He is no other than our blessed Saviour, Who deigns to dwell amongst us that He may draw us to Himself and pour out His grace upon us.

And how wonderfully is this gracious purpose of His mercy fulfilled! How many human souls are daily raised by this adorable Presence above the cares and interests, and sorrows and pleasures of life to the thought of God, and all that His service imports! If we could only see brought all together the acts of adoration, and love, and

thanksgiving, and resignation, and the outpourings of human hearts that go to make up the service of God on earth, that are daily and hourly drawn out of them in every quarter of the world by this Adorable Sacrament, we should then understand something of the way in which it fulfils the loving design of its institution.

Before the tabernacle great saints have communed with God upon the heights which we may never reach; there, too, sinners have come, and, touched by the grace that goes out from Him, found the contrite and humble heart which He will never despise. Think of the millions of the ordinary faithful who, day by day, or at least from time to time, come into the house of God to pray, and even for a moment catch a glimpse of holy things, and carry the memory of it like a saving influence back into their ordinary avocations; think of the countless Religious—nuns and monks—to whom this presence is as the air they breathe, the very life and sustenance of their souls. No one shall ever know all that this Adorable Sacrament is for human souls; but we do know that in countless ways, ceaselessly, according to the multitudinous mercies of the Sacred Heart, it is working upon us—converting the sinner, making perfect the saint, keeping the ordinary Christian in the way of God's commandments, raising all our hearts to that one Heart which is the center and source of grace and love.

We should, then, try to cultivate in ourselves the spirit of devotion to our blessed Lord in the Holy Eucharist.

He is with us in the Blessed Sacrament as a consequence of the Resurrection and Ascension; and His sacramental presence is a constant reminder of those happy mysteries. He is in the same actual state now, in the tabernacle, that He was in on the morning of the Resurrection, and when He was parted from His apostles on His Ascension day. He comes to us from the glory of heaven, fresh from the bosom of His Father, full of beauty, blessedness, and joy, full of the new wine of His Father's love, crowned and sceptered, and Sovereign of the kingdom of God, and desiring to confer all this blessedness, glory, and royalty on all who will open to Him their hearts. Blessed are we, who have Him with us night and day! In Him we have all we want; for in the Holy Eucharist He gives us all He ever was, and is, and is to be. "Blessed are the eyes which see the things that you see; for I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them" (Luke x. 23).

LOOKING THROUGH THE LATTICES.*

"BEHOLD He standeth behind our wall." But the barrier between Our Lord in His veiled presence and ourselves is not a drawback, an obstacle to union with Him—inseparable indeed from the present condition of things—yet an obstacle for all that. It is distinctly willed by Him as a necessary part of our trial, a wholesome discipline, a purification of love. It has in it all the privileges, advantages, blessings, that in this life belong to pain, and can be won by pain alone. It is a present blessing as well as a pledge of blessing to come. "Blessed *are* they that have not seen and have believed" (John xx.). It is a pledge of that full clear vision, "reserved in heaven for you, who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now for a little time you must be made sorrowful. . . . That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honor at the appearing of Jesus Christ: Whom having not seen, you love; in Whom also now, though you see Him not, you believe, and believing shall rejoice with joy unspeakable" (1 Pet. i.).

"We see now through a glass in a dark manner: but then face to face" (1 Cor. xiii.). "I shall see Him, but not now" (Num. xxiv., 17). How will that face to face vision be the brighter and the sweeter for the dimness now! How will the joy of that moment, when we part for ever with faith be intensified by what faith has cost us in the past!

But meanwhile the Beloved *is* behind the wall. And He is there with all the sympathy for our difficulty which His perfect knowledge of it enables Him to have. "Jesus needed not that any man should tell Him for He knew what was in man." He knows the weariness of praying on against apparently unanswered prayer; against the pain of physical restlessness, the labor of thought, the irksomeness of concentration, the perpetual gathering together of the forces that are playing truant in a thousand fields, recalled for a brief space only to be off again more wayward for their capture. All this He knows. And our remedy is to remember that He knows it. He Who has appointed prayer to be the channel of grace, means such prayer as we can bring Him. He does not ask impossibilities. He does not place us amid distracting work all day long and

* Canticles ii. 9.

expect us to shut it out by an effort of will the moment we kneel down to pray. Nor even to shut it out by repeated efforts. He would have us turn our distractions and weariness not so much into matter for self-reproach, or humiliation even, as into a loving, trustful plea for His pity and His help. This is prayer. Lay the tired brain, the strained muscles, the aching head—lay them all down at His feet without a word, just for His eye to rest on and His Heart to help and heal.

There are times when physical lassitude, cold or heat, an importunate thought, a trial with its sting still fresh, baffles every effort to fix the mind on the subject of prayer, and concentrates the whole attention on what for the moment is all-absorbing. Times harder still to manage, when mind and heart are so absolutely vacant and callous that there is no rousing them to action. This reflection will sometimes be helpful then—What should I have to say were I in the presence of the one I love best in the world; with whom I am quite at my ease; my friend *par excellence;* to whom my trials, difficulties, character, the secrets of my soul are known; that one in whose concerns and welfare I take the deepest interest; whose plans and views are mine, discussed again and again together; in whose company time flies and the hour for parting comes too soon—what should I find to say?

Say it, make an effort to say it to Him Who is in the tabernacle yonder.

O Jesus, hidden God, "more friendly than a brother" (Prov. xviii. 24), I believe most firmly that You are present, a few feet only from where I kneel. You are behind that little wall, listening for every word of confidence, and love, and thanksgiving, and praise. Listening when my heart is free to pour itself out to You as the brook to the river in the days of spring. Listening more tenderly when the stream is ice-bound; when I kneel before You troubled, wearied, anxious about many things, about many souls perhaps, yet dry and hard, without a word to say. Make my heart so perfectly at ease with You, O Lord, that it may be able to turn to You even in its coldness and inertness; to confide to You naturally all that most intimately concerns it; to be content with this, when discontented with all else, with self most of all—that You know all men "and need not that any should give testimony of man, for You know what is in man" (John ii.).—Mother Mary Loyola.

The Hour of Adoration.

ONE of the methods for keeping the Hour of Adoration, recommended and explained by Pére Eymard in his beautiful work "*La Présence Réelle*," is that which corresponds to the *four ends of sacrifice.* The Hour of Adoration is divided into four parts. During each quarter of an hour we are to honor Our Lord by one of the *four ends of sacrifice*, i.e., by *Adoration, Thanksgiving, Reparation*, and *Supplication.*

Meditation or Spiritual Reading and an Act of Spiritual Communion should also form part of the hour or half-hour of adoration. Litanies, Offices, Chaplets, suitable prayers and devout acts of various kinds are plentifully supplied in the following and other parts of this book for the use of the fervent Religious in her visits to Jesus, her divine Spouse, in the Sacrament of His love.

Prayers for Visits to the Blessed Sacrament and the Hour of Adoration.

ACTS OF ADORATION, THANKSGIVING, REPARATION AND SUPPLICATION.

IN my moments before the tabernacle, I will try to obey the pious counsels contained in the Latin distich:

"Crede, dole, spera, grates age, dilige, adora,
Vulnera pande animæ, donaque sancta pete."

Believing all that God has in any way to d to us—grieving for all my sins, offences, and negligences—hoping in Thee, O Lord, Who wilt never let me be confounded—thanking Thee for this supreme gift, and for all the gifts of Thy goodness—loving Thee, above all in this Sacrament of Thy love—adoring Thee in this deepest mystery of Thy condescension: I lay before Thee all the wounds and wants of my poor soul, and ask for all that I need and desire. But I need only Thyself, O Lord; I desire none but Thee—Thy grace, and the grace to use well Thy graces, the possession of Thee by grace in this life, and the possession of Thee for ever in the eternal kingdom of Thy glory. Thus, day by day, especially during my moments before the tabernacle, I will, with God's help—

"Believe, and grieve, and hope; thank, love, adore,
Show my soul's wounds, and holy gifts implore."

There is no aspect of God's love for us which ought to affect our hearts more tenderly than the mere fact of His wishing to be loved by us; and there is no manifestation of that tenderness of the Sacred Heart more touching than the yearning to be remembered, expressed at many times and in many ways, but especially in the Eucharistic *Do this in commemoration of Me*, which becomes at the altar even more simple and affecting, *In Mei memoriam facietis*—"In memory of Me." When such infinite and utterly incomprehensible love as this has Omnipotence for the instrument of its behests, how can any poor little creature of God—whose sole dignity is that he has a heart to love Him—how can he presume for one moment to discuss the limits of the possibilities of the divine condescension?—Fr. Russell, S.J.

MOMENTS BEFORE THE TABERNACLE.

MY God, my Lord, in Thine own place,
I kneel before Thy sacred face—
That face which once for me on high
Hung white in death beneath the sky—
And hail Thee King and Lord and Love,
My heaven on earth, my all above.

O Love supreme, O Love divine,
Who stoopest low to make me Thine,
O Jesus, God and Master, pent
Within this gracious Sacrament!
I love Thee, praise Thee, thank and bless
Thy Godhead in Thy lowliness.

For me made low! For me the Lord
Of heaven, the uncreated Word
Of God, doth condescend to dwell
By night and day within this cell.
Oh! break, proud heart, such love to see
Revealed in such humility.

My God, my Jesus, Thou hast done
All that Thou canst to make me one
With Thine own self. What need I more?
What grace is left me to implore?
Bought with Thy blood, for me outpoured—
Fed with the body of my Lord!

Yet, ah! my Jesus kind and meek
One other grace I still must seek:
That all this love and all this pain
May not be felt and borne in vain,
But that Thy love may win my love
And make me Thine in heaven above.

Acts of Faith, Hope, and Charity before the Blessed Sacrament.

For the Hour of Adoration and also at Holy Communion.

AN ACT OF FAITH.

(*Father Ramière, S.J.*)

O JESUS! my Lord, my God, and my all! I believe that Thou art in Thy living manhood as truly present here in the Blessed Sacrament as when Thou didst walk amidst men, and converse with them. Relying on Thy word, which *shall not pass away*, I believe that Thou art here, *ever living to make intercession for us*. Here is Thy sacred body, which hung upon the cross; here is Thy soul, which was *sorrowful unto death* and agonized in the Garden of Olives on account of my sins; here are those sacred wounds made by the nails and spear; here are those eyes which looked with pity and love on the penitent Peter, now gazing into my heart, now raised to plead for me with the heavenly Father, here are those ears, which heard the cruel cry of the Jews: "Crucify Him," which listened so compassionately to all the ills of men, and which now are listening to me. Lord, I believe that here on the altar Thy wounded Heart is beating for love of me, and I recall Thy blessed words: "My Heart is so consumed with love for men, that it can no longer restrain the flames of its charity." Sweet words of Thine, O blessed Saviour! I believe that they are true, and true as regards myself.

An Act of Hope and Confidence in God.

(*Fr. de la Colombière.*)

MY GOD, I believe most firmly that Thou watchest over all who hope in Thee, and that we can want for nothing when we rely upon Thee in all things; therefore I am resolved for the future to have no anxieties, and to cast all my cares upon Thee. "*In peace in the self-same I will sleep and I will rest; for Thou, O Lord, singularly hast settled me in hope.*"

Men may deprive me of worldly goods and of honors; sickness may take from me my strength and the means of serving Thee; I may even lose Thy grace by sin; but my trust shall never leave me. I will preserve it to the last moment of my life, and the powers of hell shall seek in vain to wrest it from me. "*In peace in the self-same I will sleep and I will rest.*"

Let others seek happiness in their wealth, in their talents: let them trust to the purity of their lives, the severity of their mortifications, to the number of their good works, the fervor of their prayers; as for me, O my God, in my very confidence lies all my hope. "*For Thou, O Lord, singularly hast settled me in hope.*" This confidence can never be vain. "*No one has hoped in the Lord and has been confounded.*"

I am assured, therefore, of my eternal happiness, for I firmly hope for it, and all my hope is in Thee. "*In Thee, O Lord, have I hoped, let me never be confounded.*"

I know, alas! I know but too well that I am frail and changeable; I know the power of temptation against the strongest virtue. I have seen stars fall

from heaven, and pillars of the firmament totter; but these things alarm me not. While I hope in Thee I am sheltered from all misfortune, and I am sure that my trust shall endure, for I rely upon Thee to sustain this unfailing hope.

Finally, I know that my confidence can not exceed Thy bounty, and that I shall never receive less than I have hoped for from Thee. Therefore I hope that Thou wilt sustain me against my evil inclinations; that Thou wilt protect me against the most furious assaults of the evil one, and that Thou wilt cause my weakness to triumph over my most powerful enemies. I hope that Thou wilt never cease to love me, and that I shall love Thee unceasingly. "*In Thee, O Lord, have I hoped; let me never be confounded.*"

AN ACT OF CHARITY.

(*Blessed Margaret Mary's Sentiments.*)

O GOOD and merciful Saviour, it is the desire of my heart to return Thee love for love. My greatest sorrow is that Thou art not loved by men, and, in particular, that my own heart is so cold, so selfish, and ungrateful. Deeply sensible of my own weakness and poverty, I trust that Thy own grace will enable me to offer Thee an act of pure and sincere love. And I wish to offer Thee this act of love in reparation for the coldness and neglect that are shown to Thee by Thy creatures in the Sacrament of Thy love. O Jesus, my sovereign Good, I love Thee, not for the sake of the reward which Thou hast promised to those who love Thee, but purely for Thyself. I love Thee above all things that can be loved, above all pleasures, and in fine above myself and all that is not Thee, protesting in presence of heaven and earth, that I will live and

do purely and simply in Thy holy love, and that if to love Thee thus I must be persecuted, tormented, and put to death, I am perfectly satisfied, and I will ever say with St. Paul: Nothing can separate me from the love of the Sacred Heart of Jesus Christ, which I love and will love eternally. O Jesus, supreme Master of all hearts, I love Thee, I adore Thee, I praise Thee, I thank Thee, because I am now all Thine own. Rule over me, and transform my soul into the likeness of Thyself, so that it may bless and glorify Thee for ever in the abode of the saints.—(*Adapted.*)

A PRAYER FOR A VISIT TO THE BLESSED SACRAMENT.

(*Including all the Acts Recommended.*)

MY Lord and my God, I firmly *believe* that Thou art really present in the sacred Host. I *adore* Thee beneath the sacramental veil which Thou hast mercifully chosen in order to approach us. Permit me, O dearest Jesus, to render Thee my *homage* together with the angels who surround Thy altar-throne. I believe that Thou dwellest on our altars not only to receive our humble adoration, but also to be the food of our souls, our sacrifice to the infinite majesty of the heavenly Father, our light in darkness, our counsel in doubt, our consolation in affliction, our strength in temptation, our solace in suffering, our joy in persecution, our friend in every need, our teacher in the school of perfection, our master and our model in striving to become saints.

I am a poor sinner, but I *hope* in that boundless mercy which detains Thee a prisoner of love in the tabernacle. I come to Thee with a *contrite* heart, and I beg Thy pardon and mercy. Thou art truly called the "Lover of souls," for Thou hast sacrificed Thy life for our salvation; Thou hast said: "My delights are to be with the children of men"; and Thy death-bed gift to us was the Holy Eucharist. I behold the tabernacle surmounted by a cross, and this reminds me, dear Lord and Saviour, that the Blessed Sacrament is a memorial of Thy Passion and death. I *love* that infinite goodness which induced Thee to institute this Holy Sacrament of the altar, which is the grandest memorial of

all Thy works, and in which Thou dost communicate Thyself so wonderfully to Thy creatures. I *thank* Thee for this sublime proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings that I have ever received from this fountain of grace and mercy. I sincerely *regret* that this precious pledge of Thy love is received by so many Christians with coldness and indifference. I wish to make amends for my own ingratitude, and heartfelt *atonement* for all those sinful acts of my life, by which I have wounded Thy loving Sacred Heart. I offer Thee my profound *adoration*, my *reparation*, my *sorrow* and my *love*, to appease and to rejoice, as much as I can, Thy Sacred Heart, in this Sacrament of love for all the acts of irreverence, profanation, and sacrilege which, to my shame, I may ever have committed, as well as for all those which have been committed by others. I adore Thee, my Lord and my God, with all the strength I have. I love Thee with the fervor of my whole soul; I acknowledge Thee as my only Master; I offer Thee all that I have, and all that I am. Jesus! I give Thee my heart with all its affections; I give Thee my soul with all its powers; I give Thee my body with all its senses. Jesus! I consecrate myself entirely to Thee; I wish to live and labor and suffer and die for the love of Thee. I abandon myself to Thee. Give me but Thy *love* and Thy *grace*, then my heart will be satisfied, and I will ask for nothing more. Thy kingdom come, Thy will be done! I desire to adore and love Thee now and always, not only to supply the defect of those Catholics who do not adore and love Thee, but also for the conversion of heretics, schismatics, atheists, blasphemers, Jews, and idolaters. O silent Dweller in the tabernacle, Thou art, indeed, a hidden God! here Thou art still the Victim of the cross! As I gaze upon the sacred Host, I recall that pathetic word of Thine, O Lord, at the Last Supper: "Do this in commemoration of Me"—"Remember Me!" Yes, the Blessed Sacrament is a memorial of the "*Man of sorrows*," a memorial of the greatest pain a creature on earth ever endured, a memorial of the most tender, most constant, most unselfish and most heroic love the world shall ever know—the last sweet gift of a Heart that fears to be forgotten. Oh, yes! Lord, I shall remember Thee. How could I forget Thy love, dearest Jesus! Mayest Thou be

known, adored, and loved by all, and may thanks be continually given to Thee in the Most Holy and Most Adorable Sacrament. Amen.

PRAYER OF ST. ALPHONSUS LIGUORI FOR A VISIT TO THE BLESSED SACRAMENT.

LORD Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them day and night in this Sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee, I believe that Thou art present in the Sacrament of the altar. From the abyss of my nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this Sacrament, for having given me for my advocate Thy most holy Mother, Mary, and for having called me to visit Thee in this church.

I this day salute Thy most loving Heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this Sacrament; thirdly, I wish by this visit, to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thine infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all that I have. From this day forward, do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most devoted to the Blessed Sacrament and to most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart; and, thus united, I offer them to Thy Eternal Father, and I entreat Him, in Thy name, and for Thy sake, to accept them.

Indulgence of 300 days when said before the Blessed Sacrament. Plenary indulgence on usual conditions.—Pius IX., Sept. 7, 1854.

Pious Ejaculations.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days.—Pius IX., Feb. 29, 1868.

O SACRAMENT most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine!

Indulgence of 100 days.—Pius VI., May 24, 1776.

MAY the most just, most high, most adorable will of God in all things be done, praised, and magnified for ever.

Indulgence of 100 days.—Pius VII., May 19, 1818.

Sentiments of a Religious before the Blessed Sacrament.*

How have I deserved this happy lot?

BEHOLD me in Thy presence, O my Jesus! Hidden in the Sacrament, Thou art the self-same Jesus Who for me didst sacrifice Thyself on the cross. Thou art He Who lovest me so much, and Who hast therefore confined Thyself in this prison of love. Amongst so many who have offended Thee less than I, and who have loved Thee better than I, Thou hast chosen me, in Thy goodness, to keep Thee company in this house, where, having drawn me from the midst of the world, Thou hast destined me always to live united with Thee, and afterwards to have me nigh unto Thee to praise and to love Thee in Thy eternal kingdom. O Lord! I thank Thee. *How have I deserved this happy lot?* Happy indeed am I, O my Jesus! for having left the world; and it is my great desire to perform the vilest office in Thy house rather than dwell in the proudest royal palaces of men. Receive me, then, O Lord! to stay with Thee all my life long; do not chase me away, as I deserve. Be pleased to allow that, among the many pious souls who serve Thee in this house, I, though I am a miserable sinner, may serve Thee also. Many years have I lived far from Thee. But now that Thou hast enlightened me to know the vanity of the world, and my own foolishness, I will not depart any more from Thy feet, O my Jesus! Thy sacramental presence shall animate me to fight when I am tempted. Dwelling so near to Thee, I shall be reminded of the obli-

* St. Alphonsus Liguori (adapted).

gation I am under to love Thee, and always have recourse to Thee in my combats against hell. I will always keep near to Thee. I love Thee, O my God! hidden in this Sacrament. Thou, for the love of me, remainest always on this altar. I, for the love of Thee, will always remain in Thy presence as much as I shall be able. There enclosed Thou always lovest me, and here enclosed I will always love Thee. Always, then, O my Jesus, my Love, my all! shall we remain together,—in time in this house, and during eternity in paradise. This is my hope, so may it be. Most holy Mary, obtain for me a great love for the Most Holy Sacrament.

Let us be always united; let us never more be separated.

O MY Jesus, this is what I seek of Thee, and what I will always ask of Thee in holy communion: "*Let us be always united; let us never more be separated.*" I know that Thou wilt not abandon me. Thou art so good and merciful. But I fear my own weaknesses, O my blessed Redeemer. "Suffer me not to be separated from Thee by sin!" As long as I am alive I am in danger from the enemies of my soul. Oh, through the merits of Thy Passion and death, I beseech Thee let me die, rather than commit a mortal sin. I repeat it, and pray Thee to grant me the grace always to repeat: "Suffer me not to be separated from Thee!" O God of my soul, my Lord and my all, I love Thee, I love Thee alone, and I will always love Thee! I desire but Thy love and Thy grace. May I be ever faithful to my vows. May I ever live according to the spirit of our Holy Rule. May I ever follow Thy example of humility, purity, obedience, poverty, and conformity to the will of our heavenly Father. Mary, dear Mother, pray for me, that I may love Jesus more and more and praise Him for ever with Thee in heaven.

Adoration.

AN APPROPRIATE PRAYER TO THE BLESSED SACRAMENT FOR THURSDAY.

O MOST adorable Jesus, merciful Saviour, Victim of love upon our altars, receive, I beseech Thee, my profound adoration. I firmly believe that Thou art really present in the Holy Eucharist where Thou mercifully hidest the splendor of Thy Majesty, lest it should deter us from approaching Thy sanctuary. I believe that Thou art as powerful, as amiable and as adorable under the sacramental

veils as Thou art in heaven. I believe Thou dwellest on our altars, not alone to receive our adorations, but to listen to our petitions—to remedy our evils—to be the strength and nourishment of our souls, our powerful Helper, our Refuge, and our Sacrifice. I hope in that boundless mercy which detains Thee among us poor weak sinners. I love that infinite goodness which induces Thee to communicate Thyself so liberally and so wonderfully to Thy creatures. I thank Thee for this marvelous proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings I have ever received from this Fountain of grace and mercy. I sincerely regret that this precious pledge of Thy love is received with such coldness and indifference. Alas! I myself have too often wounded by my ingratitude Thy merciful Heart on this altar, and am more guilty than others, because Thou hast not only granted me abundantly the general blessings which this Fountain of grace pours on the world, but Thou hast provided me with the most favorable opportunities of loving and adoring Thee in this august Mystery. Thou hast placed me close to Thy sanctuary, where I can visit Thee frequently, and daily assist at the holy sacrifice of the Mass. Ah! my good God! Thou deservest all the love that my heart is capable of feeling; therefore, I humbly consecrate to Thee all my affections, and firmly resolve from this moment to endeavor to imitate the respect, gratitude, and love which always distinguished those among Thy faithful servants who were specially devoted to the August Sacrament of the altar. Accept, O divine Jesus! the adorable sacrifice of the Mass, and all the thoughts, words, actions, and sufferings of this day, which I fervently offer in thanksgiving for the institution of this sublime Mystery; in atonement for all the insults, irreverences, and sacrileges which have ever been committed against it; and to implore for myself, for all the faithful, and especially for priests and Religious a very fervent and fruitful devotion to the Holy Eucharist.

Grant me, through Thy divine Heart, a share in the pure and ardent love of the angels, who day and night surround the tabernacle, and of all the saints, who loved Thee most in this sacred Mystery of the altar, that I may serve Thee with purity of intention, with ardor and perseverance during

my life, and enjoy Thee for ever in the splendor of Thy glory. Amen.

Thanksgiving.

INDULGENCED ACTS OF ADORATION AND ESPECIALLY THANKSGIVING.

Adoramus Te, Christe, et benedicimus tibi.	We adore Thee, Christ, and we bless Thee.
Quia per sanctam crucem tuam redemisti mundum.	Because by Thy holy cross Thou hast redeemed the world.

I ADORE Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven, and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised, and worthily received by all, in this Most Divine Sacrament.

Our Father, Hail Mary, Glory be to the Father.

I adore Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the Most Blessed Sacrament to be the food of my soul.

I adore Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this Sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed Mother, and with the love and affection of Thy own most pure Heart. Grant, O most

amiable Spouse of my soul! in coming to me in this Most Holy Sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father

I adore Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the sacred body of Our Lord Jesus Christ out of the most pure blood of the blessed Virgin Mary, become in this Sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this Most Blessed Sacrament.

Our Father, Hail Mary, Glory be to the Father.

TANTUM ERGO.

TANTUM ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio:
Salus, honor, virtus quoque,
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

V. Panem de cœlo præstitisti eis.

R. Omne delectamentum in se habentem.

DOWN in adoration falling.
Lo! the sacred Host we hail.
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defect supplying
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty!

V. Thou gavest them bread from heaven.

R. And therein was sweetness of every kind.

Oremus.

DEUS, qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus,

Let us pray.

GOD, Who, beneath this marvelous Sacrament, hast left us a memorial of Thy Passion: grant us the grace, we

ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas, etc.

beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption, Who livest and reignest, etc.

Plenary indulgence on usual conditions to all who, after confession and communion, on the first Thursday of the month, shall visit with devotion the Blessed Sacrament; 7 years and 7 quarantines, on all the other Thursdays of the year; 100 days on any other day of the year, to those who say them with a contrite heart.—Pius VI., Oct. 17, 1796.

INDULGENCED CHAPLET OF THE SACRED HEART OF JESUS.

Consisting of Acts of Thanksgiving, Contrition, and Love.

V. Incline unto mine aid, O God!

R. O Lord, make haste to help me!

1. MOST loving Jesus! my heart leaps for joy in thinking on Thy loving Sacred Heart, all tenderness and sweetness for sinful man; and, with trust unbounded, it never doubts Thy ready welcome. Ah me! my sins! how many and how great! With Peter and Magdalen, in tears, I bewail and abhor them, because they are an offence to Thee, my sole and chief good. Grant me, O grant me pardon for them all! O may I die, I beseech Thee, by Thy loving Heart, may I die rather than offend Thee, and may I live only to correspond to Thy love.

Say the Our Father once, the Glory be to the Father five times; and then:

O sweetest Heart of Jesus! I implore
That I may ever love Thee more and more.

2. My Jesus! I bless Thy most humble Heart; and I give thanks to Thee, Who, in making it my model, not only dost urge me with much pressing to imitate it, but, at the cost of so many humiliations, dost Thyself stoop to point me out the path and smooth for me the way to follow Thee. Foolish and ungrateful that I am, how have I wandered far away from Thee! Mercy, my Jesus, mercy! Away, hateful pride and love of worldly honor! With lowly heart I wish to follow Thee, my Jesus, through humiliations and the cross, and

thus to gain peace and salvation. Only be Thou at hand to strengthen me, and I will ever bless Thy Sacred Heart.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

3. My Jesus! I marvel at Thy most patient Heart, and I thank Thee for all those wondrous examples of unwearied patience which Thou didst leave me to guide me on my way. It grieves me that I have still to reproach myself with my extravagant delicacy, shrinking from the slightest pain. Oh, pour, then, into my heart, dear Jesus, eager and enduring love of suffering and of the cross, of mortification and of penance, that, following Thee to Calvary, I may with Thee attain the joys of paradise!

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

4. Dear Jesus! at the sight of Thy most gentle Heart, I shudder to see how unlike mine is to Thine, since at a shadow, at a look, at a word of opposition, I fret and grieve. Oh, then, pardon my excesses, and give me grace that, in every contradiction, I may follow the example of Thy unchangeable meekness, and so enjoy an everlasting holy peace

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

5 Sing praise to Jesus for His most generous Heart, the Conqueror of death and hell; yet never wilt thou reach its due with all thy praise. More than ever am I confounded looking upon my coward heart, which, through human respect dreads even a passing word. Courage, my soul! it shall be so with thee no more. My Jesus, I pray Thee for such strength that, fighting and conquering on earth, I may one day rejoice triumphantly with Thee in heaven.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

Let us turn to Mary, consecrating ourselves to her more and more, and, trusting in her maternal heart, let us say to her:

By the precious gifts of thy sweetest heart, obtain for me, great Mother of my God and my Mother Mary, a true and lasting devotion to the Sacred Heart of Jesus, thy well-beloved

Son, that, united in every thought and affection with that Heart, I may fulfil all the duties of my state of life with ready heart, serving my Jesus ever more, but especially on this day.

V. Cor Jesu flagrans amore nostri,

R. Inflamma cor nostrum amore tui.

Oremus.

ILLO nos igne, quæsumus, Domine, Spiritus Sanctus inflammet, quem Dominus noster Jesus Christus e penetralibus cordis sui misit in terram et voluit vehementer accendi. Qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

V. Heart of Jesus, burning with love of us,

R. Inflame our hearts with love of Thee.

Let us pray.

LORD, we beseech Thee, let Thy Holy Spirit kindle in our hearts that fire of charity which Our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn with vehemence. Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God, for ever and ever. Amen.

Indulgence of 300 days every time, and plenary indulgence once a month on usual conditions.—Pius VII., March 20, 1815.

Reparation.

AN ACT OF REPARATION OF HONOR TO OUR LORD JESUS CHRIST IN THE BLESSED SACRAMENT OF THE ALTAR.

MOST adorable Saviour, in Thy wondrous love for us Thou dost remain in the Blessed Sacrament of the altar, in order to be the perpetual Sacrifice of the New Law, the propitiatory Victim for our sins, the life-giving Manna of our souls, our powerful Mediator, our good Master, our best and kindest Friend

But, alas! with what ingratitude on our part has Thine infinite goodness been repaid. Prostrate before Thy veiled majesty, at the foot of the altar, where Thou art as truly and really present as in heaven, we come to make reparation and offer atonement for all the injuries and for all the ingratitude inflicted on Thee in the Sacrament of Thy love.

O divine Jesus, O meek and humble Jesus, accept our feeble efforts to compassionate Thy suffering Heart, and to

make a fitting reparation to Thy outraged majesty for all blasphemies, profanations, and sacrileges ever committed; for our own want of devotion and reverence in Thy sacred presence, for our poor preparations and thanksgivings at holy communion, and for the little fruit we have drawn from holy communion through our own fault.

Pardon, O Lord, pardon, we beseech Thee, these and all our offences against Thee. We are truly sorry for having sinned, because Thou art infinitely good and sin displeases Thee. Thou wilt not despise a contrite and humble heart. We offer Thee our poor hearts filled with sentiments of sincere repentance and deep affection. We offer Thee, in atonement, Thy own bitter sufferings, the sorrows of Thy Blessed Mother, and the merits of all the saints. By the fervor of our love we desire to make amends to Thee for the injuries inflicted on Thee by ourselves, by infidels, heretics, and all negligent Christians. Yes, Jesus, we love Thee now above all things, and we are resolved to please Thee by doing Thy will and by faithfully discharging the obligations of our state of life. Thy kingdom come; Thy will be done on earth as it is in heaven!

How happy should we be, O Jesus, could we but make reparation to Thy glory, by our respect, by our zeal, aye, even by the shedding of our blood. At least, most adorable Saviour, grant us the grace to love Thee in the Most Holy Sacrament of the altar, with the most tender, the most generous, the most perfect, the most constant love.

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment Thine!

Virgin most holy, by thy holy and immaculate heart, make us enter into the adorable Heart of thy divine Son, Jesus Christ.

O sweet St. Joseph! obtain for us the gift of prayer and of perpetual union with Jesus and Mary. Amen.

AN ACT OF REPARATION TO THE SACRED HEART OF JESUS FOR THE FIRST FRIDAY OF THE MONTH.

ADORABLE Heart of Jesus, glowing with love for us, and inflamed with zeal for our salvation: O Heart! ever sensible of our misery and the wretchedness to which

our sins have reduced us, infinitely rich in mercy to heal the wounds of our souls, behold us humbly prostrate before thee to express the sorrow that fills our hearts for the coldness and indifference with which we have so long requited the numberless benefits that thou hast conferred upon us. With a deep sense of the outrages that have been heaped upon thee by our sins and the sins of others, we come to make a solemn reparation of honor to thy most sacred majesty. It was our sins that overwhelmed Thy Heart with bitterness; it was the weight of our iniquities that pressed down Thy face to the earth in the Garden of Olives, and caused Thee to expire in anguish and agony on the cross. But now, repenting and sorrowful, we cast ourselves at Thy feet, and implore forgiveness. Adorable Heart of Jesus, source of true contrition and ever merciful to the penitent sinner, impart to our hearts the spirit of penance, and give to our eyes a fountain of tears, that we may sincerely bewail our sins now and for the rest of our days. Oh, would that we could blot them out, even with our blood! Pardon them, O Lord, in Thy mercy, and pardon and convert to Thee all that have committed irreverences and sacrileges against Thee in the Sacrament of Thy love, and thus give another proof that Thy mercy is above all Thy works. Divine Jesus, with Thee there are mercy and plentiful redemption; deliver us from our sins, accept the sincere desire we now entertain; and our holy resolution, relying on the assistance of Thy grace, henceforth to be faithful to Thee. And in order to repair the sins of ingratitude by which we have grieved Thy most tender and loving Heart, we are resolved in the future ever to love and honor Thee in the Most Adorable Sacrament of the altar, where Thou art ever present to hear and grant our petitions, and to be the food and life of our souls. Be Thou, O compassionate Jesus! our Mediator with Thy heavenly Father, Whom we have so grievously offended, strengthen our weakness, confirm these, our resolutions of amendment, and as Thy Sacred Heart is our refuge and our hope when we have sinned, so may it be the strength and support of our repentance, that nothing in life or death may ever again separate us from Thee. Amen.

INDULGENCED ACTS IN HONOR OF THE SACRED HEART OF JESUS.

(*Reparation and Petitions.*)

I.

Verbum caro factum est, et habitavit in nobis.	The Word was made flesh, and dwelt amongst us.

ETERNAL Word, made man for love of us! humbly prostrate at Thy feet, we adore Thee with our soul's deepest veneration; and to repair our ingratitude for the great boon of Thy Incarnation, we join our hearts with the hearts of all who love Thee, and we offer to Thee with them our most humble and loving thanksgiving. Filled with the thought of the exceeding great humility, goodness, and tenderness which we behold in Thy divine Heart, we pray Thee to give us Thy grace, that we may imitate these virtues so dear to Thee.

Our Father, Hail Mary, Glory be to the Father.

II.

Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est.	He was crucified also for us, suffered under Pontius Pilate, and was buried.

JESUS, loving Saviour! humbly prostrate at Thy feet, we adore Thee with our soul's deepest veneration; and to give Thee proof of our real sorrow for our want of feeling for all those outrages and woes which Thy loving Heart made Thee suffer for our salvation in Thy sorrowful Passion and most bitter death, we join our hearts with the hearts of all who love Thee, to thank Thee with our whole soul. We marvel at the boundless patience and the generosity of Thy Sacred Heart; and we pray Thee to fill our hearts with the spirit of Christian penance, that thereby we may courageously embrace suffering, and make Thy cross our greatest comfort and our glory.

Our Father, Hail Mary, Glory be to the Father.

III.

Panem de cœlo præstitisti eis.	Thou didst give them bread from heaven to eat.
Omne delectamentum in se habentem.	In whose taste was every heavenly sweetness.

JESUS, full of love for us! humbly prostrate at Thy feet, we adore Thee with our soul's deepest veneration and in reparation for the outrages which Thy Sacred Heart daily receives in the Most Holy Sacrament of the altar, we unite ourselves with the hearts of all who love Thee, and give Thee tenderest thanks. We love, too, in that Sacred Heart of Thine, the incomprehensible fire of Thy love for Thy eternal Father; and we pray Thee to inflame our hearts with burning charity toward Thee and toward our neighbors.

Our Father, Hail Mary, Glory be to the Father.

IV.

LASTLY, O most loving Jesus! we pray Thee by the sweetness of Thy Sacred Heart, convert sinners, console the suffering, help the dying, succor the souls in purgatory. Make our hearts one with Thine in the bonds of true peace and charity, save us from a sudden and unprovided death, and grant us a death holy and peaceful. Amen.

V. Cor Jesu flagrans amore nostri.

R. Inflamma cor nostrum amore tui.

Oremus.

CONCEDE, quæsumus, omnipotens Deus, ut qui in sanctissimo dilecti Filii tui corde gloriantes, præcipua in nos charitatis ejus beneficia recolimus, eorum pariter et actu delectemur et fructu. Per eumdem Christum, etc.

V. Heart of Jesus, burning with love of us.

R. Inflame our hearts with love of Thee.

Let us pray.

GRANT, we beseech Thee, Almighty God, that we who glory in the Most Sacred Heart of Thy well-beloved Son, and renew in our hearts the remembrance of the great benefits of His heavenly charity toward us, may rejoice in their operation and fruit within our souls. Through the same Christ, Our Lord, etc

Prayer.

DIVINE Heart of my Jesus! I adore thee with all the powers of my soul; I consecrate them to thee for ever, with my thoughts, my words, my works, and my whole self. I purpose to offer to thee, as far as I can, acts of adoration, love, and glory like unto those which thou offerest to thine eternal Father. Be thou, I beseech thee, the repairer of my transgressions, the protector of my life, my

refuge and asylum in the hour of my death. By thy sighs, and by that sea of bitterness in which thou wast plunged for me throughout thy whole mortal life, grant me true contrition for my sins, contempt of earthly things, a burning desire of eternal glory, trust in thy boundless merits, and final perseverance in thy grace.

Heart of Jesus, all love! I offer thee these humble prayers for myself and for all who unite with me in spirit to adore thee; vouchsafe out of thy great goodness to hear and answer them, chiefly for that one among us who first shall end this mortal life. Sweet Heart of Jesus! pour into his heart in his death agony thine inward consolations; take him within thy sacred wounds; cleanse him from all stains in that furnace of love, that so thou mayest soon open to him the gates of thy eternal glory, there to intercede with thee for all those who tarry in this land of exile.

Holiest Heart of my most loving Jesus! for myself, a wretched sinner, and for all who unite with me in adoring thee, I purpose to renew and offer to thee these acts of adoration and these prayers, at every moment, and to the last instant of my life. I recommend to Thee, my Jesus, the Church, Thy well-beloved Spouse, and our true Mother; the souls who are following the path of justice, poor sinners, the afflicted, the dying, all men on the whole face of the earth. Let not Thy blood be shed in vain for them; and vouchsafe, lastly, to apply it to the relief of the souls in purgatory, and, above all, to those who in life were wont to adore Thee devoutly.

Most loving heart of Mary, which, amongst the hearts of all God's creatures, art at once the purest and the most inflamed with love for Jesus, and the most compassionate toward us, poor sinners! obtain for us from the Heart of Jesus, Our Redeemer, all the graces which we ask of thee. Mother of mercies, one throb, a single beat of thy burning heart, offered by thee to the Heart of Jesus, has power to console us to the full. Grant us then this favor; and then the Heart of Jesus, through the filial love He had for thee, and will ever have, will not fail to hear and answer our request. Amen.

Indulgence of 300 days, once a day, to all the faithful who shall say these prayers, with the Our Father, the Hail Mary, and the Glory be to the Father, each three times; plenary indulgence once a month on usual conditions.—Pius VII., Feb. 12, 1808; Pius IX., June 18, 1876.

Reparation and Consecration for Religious.

JESUS, my Lord, in Thy presence I rejoice that I am permitted to dwell in this holy house as one of Thy special friends; I thank Thee for the grace of my sublime vocation: I rejoice that I am privileged to bear the fetters of the religious vows, which bind me to Thee. How true are Thy words, divine Master: "My yoke is sweet, and My burden light." In sacrifice I find the sweetest joy, in Thy love the greatest consolation, and in Thy service that peace which the world can not give. With the Royal Psalmist, I will sing Thy praises:

"The Lord is my light and my salvation, whom shall I fear?

"The Lord is the protector of my life, of whom shall I be afraid? . . .

"One thing I have asked of the Lord; this will I seek after, that I may dwell in the house of the Lord all the days of my life.

"That I may see the delight of the Lord, and may visit His temple.

"For He hath hid me in His tabernacle: in the day of evils, He hath protected me in the secret place of His tabernacle.

"He hath exalted me upon a rock: and now He hath lifted up my head above my enemies.

"I have offered a sacrifice of jubilation; I will sing a psalm to the Lord.

"Hear, O Lord, my voice, with which I have cried to Thee: have mercy on me and hear me.

"Turn not away Thy face from me: decline not in Thy wrath from Thy servant.

"Be Thou my helper: forsake me not, do not Thou despise me, O God my Saviour.

"For my father and my mother have left me: but the Lord hath taken me up.

"Set me, O Lord, a law in Thy way, and guide me in the right path, because of my enemies. . . ." (Ps. xxvi.)

"Thou art my God, and I will praise Thee: Thou art my God, and I will exalt Thee.

"I will praise Thee, because Thou hast heard me: and art become my salvation.

"O praise ye the Lord, for He is good: for His mercy endureth forever" (Ps. cxvii.).

"I have chosen to be an abject in the house of my God rather than to dwell in the tabernacles of sinners; for better is one day in Thy courts above thousands" (Ps. lxxxiii.).

I place myself unreservedly in Thy hands, O Lord, to do with me what Thou pleasest. I desire but Thy love and Thy grace; I desire to love and please Thee alone. Glory and praise to Thee for evermore. How good and kind Thou art to us in the Sacrament of Thy love! Thou art indeed our hope, our support, our consolation, our joy, our very life in the daily routine of our duties. And yet even in Religious Houses, Thou dost sometimes suffer from the coldness and neglect of Thy chosen and highly favored friends. Pardon us, O Lord, pardon our offences, in Thy mercy. Surely we all love Thee sincerely and above all things, even though at times, like thoughtless children, we have given Thee pain. Pardon our carelessness, our want of devotion and recollection, our irreverences and all our shortcomings at Mass, at holy communion, and in Thy adorable presence. Behold me prostrate before Thee and desiring to make Thee a worthy reparation for all the indignities that have been offered Thee in this house.

In my weakness and poverty I have nothing that I can offer Thee by way of reparation for the offences committed against Thee in the Sacrament of the altar. But in Thy infinite goodness and love, Thou art content with a contrite and humble heart. Take my heart, dear Jesus; take all that I am and have; grant that I may love Thee and please Thee daily more and more, by cultivating the spirit of my vows, by greater fidelity to my holy Rule, by imitating Thy example of humility and obedience, and thus arrive at that perfection for which Thou hast destined me.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

O ADORABLE Heart of Jesus, the tenderest, the most amiable, the most generous of all hearts! penetrated with gratitude at sight of thy benefits, I come to consecrate myself wholly and unreservedly to thee! I wish to devote all my energies to propagating thy worship and winning, if possible, all hearts to thee. Receive my heart this

day, O Jesus! or rather take it and change it, purify it, to render it worthy of Thee; make it humble, obedient, gentle, patient, faithful, and generous like Thine, by inflaming it with the fire of Thy love. Hide it in Thy divine Heart with all the hearts which love Thee, and are consecrated to Thee; never permit me to take my heart from Thee again. Ah! let me rather die than ever grieve Thy Adorable Heart. Yes, Heart of Jesus, to always love thee, to honor thee, to serve thee, to ever be wholly thine is the desire of my heart for life, for death, and for all eternity. Amen.

Renovation of Vows for Religious Persons.

(*By Rev. Father de la Colombière, S.J.*)

O MY amiable Redeemer! I give and consecrate myself to Thy Sacred Heart in the most perfect manner of which I am capable.

I have in a manner nailed myself to Thy cross by the vows of my profession; I renew them in this divine Heart, in the presence of heaven and earth. I return Thee thanks for having inspired me to make them.

I own that the yoke of Thy holy service is neither hard nor weighty; I do not find myself embarrassed with my chains; on the contrary, I would wish to multiply them, or rivet them yet closer upon me.

I embrace, then, the dear cross of my vocation, even to my death; it shall be all my pleasure, all my glory and my delight.

God forbid that I should glory, that I should ever rejoice, save in the cross of Jesus Christ.

God forbid that I should ever have any other treasure than His poverty, any other delight than His sufferings, any other love than Himself.

No, no, my amiable Lord, never will I separate myself from Thee.

I hope, then, O Lord! that Thou wilt render me steadfast under all temptations, victorious against the assaults of my enemies, and that Thou wilt stretch out over me that beneficent hand which has bestowed

upon me so many favors, that I may be ever more and more generous in my love of Thee.

I entreat this of Thee, O my adorable Jesus! by Thy blood, by all Thy wounds, and by Thy Sacred Heart.

Grant that by the consecration which I make to Thee of all that I am, I may become this day a new production and a complete victim of Thy love.

ACTS OF HOMAGE TO THE EUCHARISTIC HEART OF JESUS.

I.

Prayer.

HEART of Jesus in the Eucharist, sweet companion of our exile, I adore thee.
Eucharistic Heart of Jesus;
Solitary Heart, humiliated Heart;
Abandoned Heart, forgotten Heart;
Despised Heart, outraged Heart;
Heart unknown by men;
Heart loving our hearts;
Heart desiring to be loved;
Heart patient in waiting for us;
Heart eager to grant our requests;
Heart desirous of being besought;
Heart source of new graces;
Silent Heart, wishing to speak to our souls;
Heart, sweet refuge of the hidden life;
Heart, teaching the secrets of divine union;
Heart of Him Who sleeps yet ever watches;
Eucharistic Heart of Jesus, have mercy on us.
Jesus, victim! I wish to console Thee;
To unite myself with Thee;
To immolate myself with Thee;
To annihilate myself before Thee;
To forget myself to think of Thee;
To be forgotten and despised for love of Thee—
Not to be loved or understood save only by Thee;
I will be silent to listen to Thee—
I will leave myself, to lose myself in Thee.

Grant that I may thus quench Thy thirst, the thirst for

my salvation and sanctification, and that, purified, I may offer Thee a pure and true love.

I will no longer weary Thy patience; take me, I give myself to Thee.

I offer Thee all my actions; my mind, that Thou mayest illuminate it; my heart, that Thou mayest direct it; my will, that Thou mayest render it firm; my misery, that Thou mayest succor it; my soul and my body, that Thou mayest nourish them.

Eucharistic Heart of my Jesus, Whose blood is the life of my soul, I will no longer live, but live thou alone in me. Amen.

II.

Consecration.

JESUS! adorable Saviour, hidden in the Sacrament of Thy love, dwelling amongst us to sweeten our exile, shall I not exert myself to console Thine? Shall I not offer Thee my heart, since Thou hast given me Thine? It is true that to give myself to Thee is for my own advantage; it is to find the inestimable treasure of a loving, disinterested, faithful Heart, such as I would wish my own to be. Thus I, who can give nothing, am always receiving. Lord, I can not rival Thee in generosity, but I love Thee; deign to accept my poor heart, and although it is worth nothing, still it may become something by Thy grace. Since it loves Thee, do Thou make it good for something and keep it. Eucharistic Heart of Jesus! I consecrate to thee all the faculties of my soul, all the powers of my body. I wish to endeavor to know and love thee ever more and more, and to make thee better known and loved by others. I wish to labor only for thy glory, and to do only that which thy Father wills. I consecrate to thee all the moments of my life in a spirit of adoration before thy royal presence; of thanksgiving for this incomparable gift; in reparation for our cruel indifference; and in incessant supplication that our prayers offered to thee, with thee, and in thee, may ascend purified and fruitful to the throne of God's mercy and for His eternal glory. Amen.

Ejaculation.

EUCHARISTIC Heart of Jesus, burning with love of us, inflame our hearts with love of thee.

ACT OF ATONEMENT.

EUCHARISTIC Heart of my God, breathing and palpitating beneath the veils of the most sacred species, I adore thee. Moved by a new love in the presence of the immense benefit of the Divine Eucharist, penetrated with regret at my own ingratitude, I humbly annihilate myself in the still greater abyss of thy mercies. Thou hast chosen me from my youth; thou hast not disdained my infirmity; descending into my poor heart, thou didst come to invite it to a mutual love, giving happiness and peace. And I lost all because I was unfaithful to Thee, O my Jesus. I allowed my mind to become distracted and my heart to become cold; I listened to myself and I forgot Thee. Thou didst wish to be my Guide, my Counsellor, the Protector of my life, and I, allowing my passions to smother this sweet attraction, lost sight of Thee and forgot Thee. In the salutary pains of trial, in the joys of consolation, in my difficulties and my necessities, instead of having recourse to Thee, I sought creatures and forgot Thee. I forgot Thee in the beloved tabernacles wherein Thy love languishes; in the churches of the city wherein Thou art insulted; in sacrilegious and indifferent hearts, and in my own guilty one, O Jesus, even before and after having received Thee. Eucharistic Heart of my Saviour, the delight of my first communion and during the days of my fidelity, I surrender myself to thee. Come back, come back, and draw me anew to thyself. Pardon me once more, and I will expiate all by the strength of my love. Glorious archangel St. Michael. and you, beloved St. John, offer my reparation to Jesus and be propitious to me. Amen.

Indulgence of 200 days, once a day.—Leo XIII., July 18, 1885.

DAILY OFFERING TO THE SACRED HEART OF JESUS.

O LORD Jesus Christ, in union with that divine intention with which Thou, whilst on earth, didst give praise to God through Thy most Sacred Heart, and which Thou dost still everywhere offer to Him in the Holy Eucharist, even to the consummation of the world, I, in imitation of the most sacred heart of the ever-immaculate Virgin Mary, do most cheerfully offer to Thee, during this entire day, all

my thoughts and intentions, all my affections and desires, my words and all my works.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 19, 1885.

EJACULATION TO THE SACRED HEART.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment in all the tabernacles of the world even to the end of time. Amen.

Indulgence of 100 days.—Pius IX., Feb. 29, 1868.

SPIRITUAL COMMUNION.

(*By St. Alphonsus Liguori.*)

1. MY Jesus, I believe that Thou art truly present in the Most Blessed Sacrament. I love Thee above all things and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite myself wholly to Thee; never, never permit me to be separated from Thee.

2. Such an act of spiritual communion should be made at every visit to Jesus in the tabernacle; at holy Mass, when we do not receive the Sacrament; occasionally during the day or at least at morning and night prayers. The pious adorer should live in constant union with Jesus.

3. St. Teresa was wont to say to her spiritual daughters: "As often as ye hear holy Mass, although ye be unable to communicate sacramentally, you can make a spiritual communion, which is of great value." The Council of Trent requires for a spiritual communion an *ardent desire*, *lively faith*, and *fervent charity*. How often shall we communicate spiritually? As often as God inspires the holy desire, at any time, but especially at *Mass*, at *Benediction*, and at *Visits*. No particular form is required. We may use any form we please. With a contrite and a pure and loving heart, we may simply say: "Come, dearest Jesus, come into this my poor unhappy heart; come and satiate my longings; come and sanctify my soul; come, my sweetest Jesus, come."

We read in the lives of some of the saints how Our Lord, to satisfy their burning desire to receive the Holy Eucharist, communicated Himself to them in miraculous ways as by

going from the priest's hand to St. Catharine of Sienna, and to blessed Imelda, or piercing through the breast of St. Juliana Falconieri, or as by the hands of angels or of His Blessed Mother to St. Bonaventure and St. Stanislaus. In various ways and by signal miracles, Jesus has manifested His approbation of *spiritual communion.*

ANOTHER PRAYER FOR SPIRITUAL COMMUNION.

MY Saviour and my God! I am not worthy to appear before Thee, for I am a poor sinner; yet I approach Thee with confidence in Thy goodness and mercy, for Thou hast said: "Come to Me, all you that labor and are heavy-laden, and I will refresh you." Thou wilt not despise a contrite and humble heart. I am truly sorry for my sins, because by them I have offended Thee, Who art infinitely good. Whatever may have been my foolish transgressions in the past, I love Thee now above all things, and with all my heart. I have a great desire, a vehement longing, O divine Spouse of my soul, to receive Thee in holy communion, and since I can not now receive Thee in the Blessed Sacrament, I beseech Thee to come to me spiritually and to refresh my soul with Thy sweetness.

Come, my Lord, my God, and my all! Come to me, and let me never again be separated from Thee by sin. Teach me Thy blessed ways; help me with Thy grace to practice meekness, humility, charity, and all the virtues of Thy Sacred Heart. Receive me, as one who wishes to follow Thee, and let me live and labor and suffer and pray in union with Thee, for the glory of God, for the accomplishment of the heavenly Father's will, and for the salvation of souls. Jesus! I give Thee my heart with all its affections, my soul with all its powers, and my body with all its senses. My divine Master, help me with Thy grace, that I may be ever mindful of Thy presence, and that I may be faithful to the end in Thy services. Bless me in life and in death, that I may praise Thee for ever in heaven. Amen.

SIGHS TO JESUS IN THE BLESSED SACRAMENT.

O JESUS, sweetest Love, come Thou to me;
Come down in all Thy beauty unto me;
Thou Who didst die for longing love of me;
And never, never more depart from me.

Oh, melts my heart receiving Thee, my Own;
My eyes are dim for lack of Thee, my Own;
My flesh doth hunger, needing Thee, my Own;
My soul doth faint apart from Thee, my Own.

Free me, O beauteous God, from all but Thee;
Sever the chain that holds me back from Thee;
Call me, O tender Love, I cry to Thee;
Thou art my all! O bind me close to Thee.

O suffering Love, that hast so loved me;
O patient Love, that weariest not of me;
Alone, O Love! Thou weariest not of me!
Ah! weary not till I am lost in Thee;
Nay, weary not till I am found in Thee.

Say the "Anima Christi."

FRUIT OF THE VISIT AND SPIRITUAL COMMUNION.

1. BEHOLD Christ seated in thy heart as a kind Lord, Who hath made a friend of thee, His unworthy servant: regard thyself as a guest at His table, or rather as a hireling, since thou dost love Him when thou receivest consolation, but, when thou art scourged for thy good, dost grow cold in love.

2. Love Him with thy whole strength, that so, in union with His strength and senses, thou mayest offer to God all the powers of thy soul, all the senses and members of thy body, and mayest resolve to use them always in obedience to Him.

3. Ask thy Lord for the virtue of obedience; that thou mayest imitate Him Who for thy salvation humbled Himself and became "obedient unto death, even to the death of the cross" (Phil. ii. 8).

"Learn of Me, because I am meek and humble of Heart" (Matt. xi. 29).

Ejaculation.

Jesus, meek and humble of Heart, make my heart like unto Thine.

Indulgence of 300 days, once a day.—Pius IX., Jan. 25, 1868

V. Blessed and praised every moment;
R. Be the Most Holy and Divine Sacrament.

Let us pray.

O GOD, Who in this wonderful Sacrament hast left us a memorial of Thy Passion; grant us the grace so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption; Who livest and reignest world without end. Amen.

Supplication.

General and Special Prayers.

PRAYER FOR THE GLORIFICATION OF THE BLESSED SACRAMENT AND FOR THE WANTS OF THE HOLY CHURCH.

FATHER in heaven, Lord of mercy, we praise Thee and thank Thee for the benefits that have come to us through the Blessed Eucharist. Thy infinite goodness substituted for the shadowy sacrifices of the Old Law, which could not satisfy Thee, this supreme Holocaust; and for the manna which of old poured down from heaven to nourish Thy first people in the desert, Thou givest to us the living flesh, the precious blood of the God-Man. This, His sacrifice, is daily offered on our altars; receive it, O Lord, as worthy of Thy greatness, and as the truest witness of Thy sovereignty; receive it as the solemn thanksgiving for a world's redemption, and especially from that Church which Thou hast filled with blessings. Take it, dear Lord, as the infinite satisfaction which appeases for the sins that have irritated Thy justice; and, above all, accept it as the most efficacious of all prayers whereby to obtain from Thy goodness the graces we need to sanctify our souls; for the exaltation of Thy holy Church, for the spread of Thy Gospel, and for the glory of Thy most holy name. Behold, O King of heaven and earth! the face of Thy Christ, immolated on Calvary for our sins; consider this dear object of Thy complacency disfigured on the cross, annihilated on the altar, hidden in the tabernacle, a Victim for the salvation of His people; and when Thou, O Lord, lookest upon this august spectacle, pardon our offences, grant us Thy protection, and receive us into Thy eternal kingdom. Thou didst perfect with infinite gifts His sacred humanity; for our sakes Thou didst enrich it with all grace, and didst constitute Him our Teacher, our High-Priest, our Mediator, the firm Rock of our salvation. To Thee He pleads for us, in Thy name He instructs us, He

sacrifices Himself for our redemption. Oh! suffer the anger of Thy justice to be appeased by His powerful mediation, that it may obtain for us all the riches of Thy eternal love.

Vindicate, O Father, the glory of Thy Son against sinners, and against the blasphemers of the Adorable Eucharist, as of old Thou didst declare Thine own. The innocent Lamb of God is as a sign of contradiction, against which the darts of infidels and heretics, of schismatics, of impious and wicked Christians, are maliciously cast. Too often He is a father forgotten by His own children, a monarch slighted by His subjects, a master abandoned by His disciples, God dishonored by His creatures. But now grant, O eternal Father, that this Thy dearly beloved Son, to Whom we owe our all, may again receive His rights within the Eucharistic species, that all nations, all sects, returning into the bosom of the holy Catholic Church, may acknowledge Him, that therein all minds and hearts may be subject to Him, and that this Divine Sacrament may receive respect, love, adoration, thanksgiving, and praise throughout the world.

And for Thy holy Church, which glories in exalting the Blessed Sacrament and in extending its worship, we pray that the continual presence therein of her divine Saviour may perfect her; may it increase the faith, the hope, the charity of her living members; may it revive the faith and zeal of those who slumber, may it multiply her children, and be her defence against all her enemies. Bless, O my God, with Thy richest blessings, N., our chief bishop, the vicar of Thy Son here on earth, the visible head of His universal Church. Bless also the bishops and pastors of Thy Church, especially N., our prelate; all priests, and in particular the members of the "Eucharistic League" and of the "Apostleship of Prayer." Bless, O Lord, all Religious of both sexes, all Orders in Thy Church, all rulers, princes, magistrates, and all Thy people; grant that Thy Most Holy Sacrament may be to all the fountain of life, the treasure of grace, the banquet of joy, and the throne of mercy.

With Thy tender benediction, look, O Lord, upon the faithful adorers of this Most August Sacrament, and deign to hear the vows, the prayers, the sighs, that day and night they offer for Thy glory, for the increase of love and veneration for the mystery of the Eucharist

Finally, O my Lord and my God, I beseech Thee, by the merits of this thrice-holy Victim, to have mercy on the poor, the afflicted, the sick, and the agonizing. Relieve them all in their sufferings, console them in their afflictions, help them in their need, strengthen them in their weakness, animate them in their combats, and to the souls detained in purgatory, apply the blood of this adorable sacrifice; and, if it be Thy good pleasure, speedily deliver them from that painful prison, so that they may come to adore Thee and give Thee glory with all Thy saints, eternally in heaven.

PRAYERS FOR THE CHURCH AND FOR THE CIVIL AUTHORITIES.

(*Composed by Archbishop Carroll.*)

WE pray Thee, O almighty and eternal God! Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue with unchanging faith in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop N.N., the vicar of Our Lord Jesus Christ, in the government of His Church; our own bishop, N.N. (or *if he not be consecrated,* our bishop-elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice! through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy holy spirit of counsel and fortitude, the President of the United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate us to the blessing of equal liberty.

We pray for his excellency, the Governor of this State, for the members of the Assembly, for all judges, magistrates,

and other officers who are appointed to guard our political welfare, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise, to Thy unbounded mercy, all our brethren and fellow citizens throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world can not give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray to Thee, O Lord of mercy, to remember the souls of Thy servants departed who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relatives, and friends; of those who, when living, were members of this Congregation, and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, Our Lord and Saviour. Amen.

A PRAYER FOR ALL THINGS NEEDFUL, COMMONLY CALLED THE UNIVERSAL PRAYER.

O MY God! I believe in Thee: do Thou strengthen my faith. All my hopes are in Thee: do Thou secure them. I love Thee: teach me to love Thee daily more and more. I am sorry that I have offended Thee: do Thou increase my sorrow.

I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant Benefactor; I call upon Thee as my sovereign Protector.

Vouchsafe, O my God! to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God! to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state of life.

Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

May Thy grace help me to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God! make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Make me realize, O my God! the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear Thy judgments, that I may escape hell, and in the end obtain heaven; through Jesus Christ my Lord. Amen.

PRAYERS TO IMPLORE GRACES FOR OURSELVES, TOGETHER WITH ACTS OF ADMIRATION OF THE DIVINE GOODNESS.

MY Lord and my God, how admirable in Thy goodness, how wonderful in Thy debasement and condescension art Thou in the Sacrament of Thy love! Thou, my Redeemer, Christ Jesus, art content to descend from heaven, to place Thyself within the consecrated Host, and to dwell within the tabernacle, day and night, solely to exercise Thy love toward me and to communicate to me the abundance of Thy graces. Oh, what bounty, what mercy! In the Divine Sacrament, wherein dwells the Author and Giver of all good, I behold the King of glory, Who, with gentle courtesy, calls me, and invites me, and expects me, that I may go to receive His graces and be consoled. Courage, then, my soul; come, let us beg for blessings and not be weary, but be confident that we shall receive them. "Let

us go, therefore, with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid" (Heb. iv. 16).

If I look into my own heart to discover its needs that they may be supplied, I find that I am in want of all; for all fails me, and I have no sound virtue, for vice alone predominates in me. My wants are without end, and Thou, my God, discernest them far more clearly than I can do. I am blind, and without light, and this is the first grace I ask of Thee: "Lord, that I may see" (Luke xviii. 41). Illuminate me, O true eternal Light, Who didst come into the world to enlighten every man; make me to see and to know my vileness, my poverty, my extreme misery, that knowing myself, I may learn humility. Want of humility is the great cause of my evil; I esteem myself too highly, and aspire to be highly esteemed by others; and hence I fall, and fall at every little occasion, without ever amending my faults All my sins are the effects, the punishment of my pride. Oh, if I were but humble of heart, as I am under obligation to be! O my Jesus, Thou Who hast so abased Thyself in the Blessed Sacrament, almost to nothing, and dost dwell there, hiding within the sacred Host all Thy glorious gifts, I ask of Thee a true and holy humility, for without this I have neither capacity nor disposition to receive any of Thy graces, and this alone can fit me for them. I ask it of Thee by that stupendous humility which brings Thee to dwell within the Blessed Sacrament O God of all greatness and of all humility, humble my pride and give me a humble and contrite heart.

With the grace of humility I also ask of Thee ever to increase in me the graces of faith, hope, and charity. These virtues are of necessity for my salvation, and yet how negligently does my heart make acts of them! How often do I allow a long time to pass without making so much as one act of faith, of hope, or of charity! O my Lord Jesus Christ! Who, in the Blessed Sacrament, hast deigned to leave us a mystery of faith, a pledge of hope, a bond of love, give me grace to acquire the good habit of frequently practicing these virtues during my life, that they may avail me in the hour of my death. Make me worthy to live and die in Thy faith, with a firm hope of living and dying in Thy love Give me, O Lord Jesus! an increase of faith, hope, and charity.

But, besides all this, O my God! I beseech Thee to give me grace to live in holy charity with all my neighbors. Thou hast commanded me to love them, but I am neglectful

in observing this law; some among them I love from inclination, some from interest, and scarcely any purely for Thy love. I love him who treats me kindly, but I do not love him who offends me. Sometimes I intend to love all men, but I have too much reason to fear that in truth I do not love them with that Christian charity which is my duty. But Thou, in the institution of the Blessed Sacrament, hast left me a model, an example of charity; grant that by Thy grace I may imitate Thee. I resolve now to love all men sincerely and cordially for Thy sake, and particularly those who in any way have offended or injured me. All that I most desire for myself, I pray Thee to bestow on them, and to unite this my petition with Thine own prayer upon the cross, when Thou didst intercede for Thine enemies. Grant, dear Lord, that I may ever live in charity with all, that I may so live as never by any act of mine to break the bond of charity; that I may ever love my neighbor as Thou dost love me. Above all, I humbly beg of Thee the grace to live in all and through all, resigned to Thy all-holy will. I accept whatever Thy divine providence shall appoint in my life, and in my death; may Thy will in all things alone be done, not mine, O Lord! I desire all that Thou willest, and because Thou willest it; and in all circumstances I unite my will to Thine. Therefore, O my dear Redeemer, I now and for ever unite my will to that adorable will which, in the garden, Thou didst, in perfect submission, offer to Thy eternal Father; and I beseech Thee ever so to retain my will in unison with Thine, that nothing shall again disjoin them. Thou Thyself hast taught me to say, in the *Pater Noster*, "Thy will be done," and daily I repeat it, but too often I say the words only with my lips; now at least my heart pronounces them for all time, and in all possible occurrences—"Thy will be done on earth as it is in heaven." To-day, and in all the days of my life, may Thy most holy will be done in me, for me, by me. Teach me to know Thy holy will, and give me grace to follow it.

PETITION TO OBTAIN GRACES FOR OUR NEIGHBOR, AND PRAYERS FOR THE CHURCH, THE HOLY FATHER, PRELATES AND PRIESTS, SUPERIORS, PARENTS, BENEFACTORS, AND FRIENDS.

NOT for myself alone do I implore graces, O my God, but for all the souls Thou hast redeemed with Thy most precious blood, and especially for all those who are within Thy holy Catholic Church, and chiefly for those who

are zealous adorers of the Most Holy Sacrament of the altar For this, dear Lord, I recommend them to Thee with most tender affection. Give to us all one united, fervent spirit, zealous to prevent the offences committed against Thee, and ever active to promote devotion to Thy glory in the Blessed Sacrament.

I commend to Thee, my Lord Jesus Christ, the holy Catholic Church; extend her bounds by the extirpation of heresy and the conversion of unbelievers.

I commend to Thee His Holiness, the Pope, Thy vicar on earth, and I beseech Thee to assist him in discerning and doing all that is most conducive to Thy honor and glory. I commend to Thee all our bishops and our priests. Clothe them with Thy spirit—Thy meekness, Thy humility, Thy obedience, Thy wisdom, Thy charity, and Thy zeal for the salvation of souls. Bless them in particular with an ardent devotion to the Blessed Sacrament. I commend to Thee the members of all Religious Orders that they may labor earnestly for their own sanctification, for the propagation of the faith, and for the glorification of the Holy Eucharist.

I commend to Thee all civil authorities, but especially all Catholic heads of governments, that they may live in peace and that they may be united in zeal and strength against the enemies of our holy faith. I recommend to Thee all sinners, for whose salvation Thou didst deign to become incarnate, to remain three-and-thirty years on earth and at last to die on the cross; and I beseech Thee to bestow upon them Thy powerful help, that they may repent and be converted, and may enter and remain in Thy holy grace. To Thee I commend my parents, my friends, my enemies, my superiors, spiritual and temporal, and all those to whom I am under obligation, and I beseech Thee to bless them, to give them grace to make a good use of their temporal goods, that so they may obtain eternal happiness: "*Ut sic transeamus per bona temporalia ut non amittamus æterna.*"—"That we may so pass through temporal blessings, as not to lose those which are eternal."

Finally, I recommend to Thy clemency the holy souls in purgatory, and especially those to whom I am most indebted by the bond of charity or of justice; and chiefly I implore Thee in behalf of those who, during their life, have been most devout to the Blessed Sacrament; as also those who have most loved the Blessed Virgin. For this I offer Thee my good Jesus, Thy wounds, Thy agony, Thy death, and all the merits of Thy most bitter Passion. I know that it

is Thy pleasure I should pray for these holy souls, who are worthy of Thy love. Hear, then, dear Lord, and grant this my prayer in their behalf, which I present to Thee in the words of Thy holy Church: "*Requiem æternam dona eis, Domine, et lux perpetua luceat eis.*"—"Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

Litany of the Blessed Sacrament.*

LORD have mercy. Lord have mercy.
Christ have mercy. Christ have mercy.
Lord have mercy. Lord have mercy.
Christ hear us. Christ graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Living Bread, that camest down from heaven,
Hidden God and Saviour,
Wheat of the elect,
Wine of which virgins are the fruit,
Bread of fatness and royal dainties,
Perpetual Sacrifice,
Clean Oblation,
Lamb without spot,
Most pure Feast,
Food of Angels,
Hidden Manna,
Memorial of the wonders of God,
Super-substantial Bread,
Word made flesh, dwelling in us,
Sacred Host,
Chalice of Benediction,
Mystery of faith,
Most High and Adorable Sacrament,
Most holy of all sacrifices,
True propitiation for the living and the dead,
Heavenly Antidote against the poison of sin,
Most wonderful of all miracles,
Most holy commemoration of the Passion of Christ,
Gift transcending all fulness,
Special Memorial of divine love,

Have mercy on us.

* For private devotion.

Affluence of divine bounty,
Most august and holy Mystery,
Medicine of immortality,
Tremendous and life-giving Sacrament,
Bread made flesh by the omnipotence of the Word,
Unbloody Sacrifice,
Our Feast at once and our Fellow-guest,
Sweetest Banquet, at which angels minister,
Sacrament of piety,
Bond of charity,
Priest and victim,
Spiritual Sweetness tasted in its proper source,
Refreshment of holy souls,
Viaticum of such as die in the Lord,
Pledge of future glory,
Be merciful. Spare us, O Lord.
Be merciful. Graciously hear us, O Lord.

Have mercy on us.

From an unworthy reception of Thy body and blood,
From the lust of the flesh,
From the lust of the eyes,
From the pride of life,
From every occasion of sin,
Through the desire wherewith Thou didst long to eat this passover with Thy disciples,
Through that profound humility wherewith Thou didst wash their feet,
Through that ardent charity whereby Thou didst institute this divine Sacrament,
Through Thy precious blood, which Thou hast left us on our altars,
Through the five wounds of this Thy most holy body, which Thou didst receive for us,
We sinners beseech Thee, hear us.

O Lord, deliver us.

That Thou wouldst vouchsafe to preserve and increase our faith, reverence, and devotion toward this admirable Sacrament,
That Thou wouldst vouchsafe to conduct us, through a true confession of our sins, to a frequent reception of the Holy Eucharist,
That Thou wouldst vouchsafe to deliver us from all heresy, perfidy, and blindness of heart,
That Thou wouldst vouchsafe to impart to us the precious and heavenly fruits of this Most Holy Sacrament,
That at the hour of death Thou wouldst strengthen and defend us by this heavenly viaticum,
Son of God,

We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us.
Christ, hear us. Christ, graciously hear us.
V. Thou didst give them bread from heaven. Alleluia.
R. Containing in itself all sweetness. Alleluia.

Let us pray.

O GOD, Who in this wonderful Sacrament has left unto us a memorial of Thy Passion; grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever continue to feel within ourselves the blessed fruit of Thy redemption. Who livest and reignest God for ever and ever. Amen.

FORM OF CONSECRATION TO THE SACRED HEART OF JESUS.

Published with the Encyclical Letter of His Holiness Leo XIII., dated May 25, 1899, on the consecration of mankind to the Sacred Heart of Jesus.

MOST sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy most Sacred Heart. Many indeed have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee: grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one

Shepherd. Be Thou King also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church, assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the Divine Heart that wrought our salvation; to it be glory and honor for ever. Amen.

Litany of the Sacred Heart.

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.
Christ, hear us. Christ, graciously hear us.

God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, Son of the eternal Father,
Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother,
Heart of Jesus, substantially united to the Word of God,
Heart of Jesus, of infinite majesty,
Heart of Jesus, sacred temple of God,
Heart of Jesus, tabernacle of the Most High,
Heart of Jesus, house of God and gate of heaven,
Heart of Jesus, burning furnace of charity,
Heart of Jesus, abode of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, king and center of all hearts,
Heart of Jesus, in whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in whom dwells the fulness of divinity,
Heart of Jesus, in whom the Father was well pleased,
Heart of Jesus, of whose fulness we have all received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke thee,

Have mercy on us.

Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,
Heart of Jesus, bruised for our offences,
Heart of Jesus, obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for sin,
Heart of Jesus, salvation of those who trust in thee,
Heart of Jesus, hope of those who die in thee,
Heart of Jesus, delight of all the saints,
Have mercy on us.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us.

V. Jesus, meek and humble of Heart,
R. Make our hearts like unto Thine.

Let us pray.

O ALMIGHTY and eternal God, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased, and grant us pardon in the name of the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Indulgence of 300 days, once a day.—Leo XIII., April 2, 1899.

Little Office of the Sacred Heart of Jesus.

AT MATINS.

V. O LORD, open Thou my lips,
R. And my mouth shall sound Thy praise.
V. O God, come to my assistance.
R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

THOU, joy of all the courts of heaven,
Thou, splendor of the Father's face,
In mercy didst our flesh embrace,
To be for us a victim given.

Our heart's delight, O Jesu, bless
My heart with fires that purify,
Lest it should praise unworthily,
Thy Heart, the throne of holiness.

Sweet, lovable beyond compare,
O Heart, which love has set on fire,
Which languishes with love's desire,
Thy mercy show me; hear my prayer.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near.
Be thou by every heart adored. Amen.

Ant. O Sacred Heart of Jesus, most obedient to thy Father's will, turn our hearts to thyself that we may ever do those things which are pleasing to thee.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray.

O LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

AT LAUDS.

V. O GOD, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

O HEART, the Godhead's worthy throne,
Thee did the Spirit's power create,
In Mary's womb immaculate,—
The Virgin Mother's holy One.

Praised is through thee the Trinity;
Thou art the Father's bliss; the Son
Hath knit thee with Himself in one;
And rests the Holy Ghost in thee.

In thee the wrecked world safety finds,
And faithful souls their peace secure,
A cloister too, where chaste and pure
Serenely rest their hearts and minds.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near.
Be thou by every heart adored. Amen.

Ant. O Sacred Heart of Jesus, thirsting for our salvation, recall us faithless wanderers to a right mind, that we may not die in our sins.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray.

O LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart, grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

AT PRIME.

V. O GOD, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

HEART, victim of eternal love,
Undying bliss of all the blest,
Of mortal men the strength and rest,
Their one, their highest hope above.

When, with deep wound, love pierced thy side
It welcomed us, and in the gate
It cried: "Come quickly, do not wait;
Behold the way, how fair and wide!"

Since thou hast washed us in that tide
Of blood which gushed from every pore,
Gather and keep us evermore
Deep in the shelter of thy side.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near.
Be thou by every heart adored. Amen.

Ant. O Sacred Heart of Jesus, most perfect pattern of purity, make us to be clean of heart, that we may be worthy to be found like unto thee.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray.

O LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart, grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

AT TIERCE.

V. O GOD, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

MAY that same love, O stricken breast,
Now wound our hearts, which wounded Thine:
And fill us with love's sacred wine,
Life-giving nectar of the blest!

In faith's new mystery to our hearts
God gives His flesh to be their food,
And the full chalice of His blood
In His own feast of love imparts.

He Whom all heaven with blissful dread
Adores, now shrouds His majesty
With mystic veil that He may be
To little ones their daily bread.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near.
Be thou by every heart adored. Amen.

Ant. O Sacred Heart of Jesus, most meek with all thine enemies, may thy peace so reign in us, that from our hearts we may forgive those that persecute and calumniate us.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray.

O LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart, grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

AT SEXT.

V. O GOD, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

GOD will our choicest victims slight
O Heart, unless they rest on thee,
Whose altar wide, all earth and sea
Embracing, towers o'er heaven's height.

Here reign enthroned the virtues all,
Whose bright array with faithful care
Must needs watch innocence so fair,
Lest left alone she surely fall.

In this Heart's depths that law of right
Moves, which should rule earth's destiny;
And thence for our felicity
Grace pours its stream of love and light.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near.
Be thou by every heart adored. Amen.

Ant. O Sacred Heart of Jesus, broken with sorrow for our sins, bestow on us a humble and contrite heart, that we may bring forth fruits worthy of penance.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray.

O LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source Who livest and reignest world without end. Amen.

AT NONE.

V. O GOD, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

O HEART, the sun's pure ray near thine
Is dark; heaven shrinks near thine abode;
Thou sum of all the works of God,
Of His eternal word the shrine.

Thine acts, O Heart, encompass all
The offerings worthy of the Sire;
Nor is there any least desire
Not thine, on which His blessings fall.

Our sins the wrath of God provoke;
He lifts the thunderbolt, yet sees
Thy throbbings, gentle Heart, and these
Stay and recall His vengeful stroke

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near.
Be thou by every heart adored. Amen.

Ant. O Sacred Heart of Jesus, to which poverty was most dear, place us as a seal upon thyself, that in thee, as in our only treasure, our hearts may ever wholly be.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray.

O LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we, Thy servants, may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

AT VESPERS.

V. O GOD, come to my assistance,
R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

EQUAL to God's dread sanctity,
O Victim Heart, thine altar bears
Always, regarding not the years,
Atonement for iniquity.

Filling with plaintive note thy nest,
She feeds, who is thy mystic dove,
Among thy flowers on bread of love—
Thy Spouse, O Heart of God, at rest.

Here breathes that stainless lily's breath,
Which decks the virgin's crown so rare,
And here the rose without compare
Grows red to grace the martyr's death.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near.
Be thou by every heart adored. Amen.

Ant. O Sacred Heart of Jesus, full of loving kindness for those who love thee, may our flesh and our heart be absorbed in thee, that thou mayest be the love of our heart and our portion forever.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray

O LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we, Thy servants, may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

AT COMPLINE.

V. O GOD, come to my assistance,
R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us.

R. Inflame our hearts with love of thee.

Hymn.

ON fire with love's sweet violence,
The Mother's heart pants ceaselessly
All for her Son's—His own to be
In mystic self-indifference.

The bonds of love, which naught can part,
The Mother's heart with His unite;
His fires of love do hers ignite
And hers reenter straight His Heart.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near.
Be thou by every heart adored. Amen.

Ant. O Victim of charity, most loving Heart of Jesus, immolated for our sins, neglected and outraged by ungrateful men, change us, quicken us, and set us on fire.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray.

O LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we, Thy servants, may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

Pope Leo XIII. granted an indulgence of 200 days for the recitation of this office. This indulgence can be gained once a day

The Holy Hour.

I.

THE Holy Hour is a pious exercise of mental or vocal prayer, in union with the prayer of Our Lord in the Garden of Olives on Maundy Thursday night. It was taught as a practice to Blessed Margaret Mary Alacoque, by Our Lord Himself, Who appeared to her while she was adoring the Blessed Sacrament, and said: "Every night, between Thursday and Friday, I will make you partaker of that sorrow unto death which it was My will to suffer in the Garden of Olives. . . . To join with Me in the humble prayer which I then offered to My Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with Me for *one hour*, with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when My apostles abandoned Me, being unable to watch one hour with Me."

In 1829, Father Debrosse, S.J., founded a confraternity in the chapel of the Jesuits at Paray-le-Monial, for the purpose of spreading this devotion. In virtue of a rescript of Pius IX., issued in 1875, all the associates of the Apostleship of Prayer can gain the plenary indulgence for keeping the Holy Hour. The devotion may be practiced either in public or in private; if in public, then any hour may be named for any day in the week by the local directors; if in private, then the time is restricted to an hour, between 2 P.M. of every Thursday and about 6 P.M. on Friday. There are no special prayers or practices obligatory during the Holy Hour, but it should be offered in memory of the sacred Passion, and in particular of the prayer and agony of Our Saviour in the Garden of Gethsemane.

No particular place is prescribed for keeping the Holy Hour; hence even sick persons can practice this beautiful devotion. To gain the plenary indulgence, the ordinary conditions of confession, communion, and prayer for the Pope's intention are obligatory. Independently of this, however, the pious exercise of the Holy Hour must be most meritorious and pleasing to Our Lord. We thereby make reparation to the Heart of Jesus for the ingratitude of men; participate in Our Saviour's agony; implore mercy for sinners, and appease the anger of God.*

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* Lefevbre's "Month of the Sacred Heart," "The Watches of the Sacred Passion," by the Rev. P. Gallwey, S.J., and parts

As to vocal prayers for the Holy Hour, there is an abundance and a variety of them in this book, e.g., the Office of the Sacred Heart; the Litanies; the Acts of Consecration and Reparation, and the Prayers in reference to the Passion of Our Lord. The Rosary in honor of the sorrowful mysteries may also be recited.

II.

REFLECTIONS, MEDITATIONS, AND PRAYERS FOR THE HOLY HOUR.

AT no other time, perhaps, did the Heart of Jesus suffer more than during His agony in the Garden of Olives. And it is to this sad vigil that He calls us, gently chiding us as He reproached the sleeping disciples: "Can you not watch one hour with Me?" Oh, accept His loving invitation! He will not refuse you powerful graces that will touch and even convert your sinful heart.

Represent to yourself Our Lord Jesus Christ leaving the supper-room where He had just instituted the Sacrament of His love, and directing His steps toward the lonely garden where His Passion began, with the sorrow of His Sacred Heart.

Imagine that, by a special favor the good Master chooses you to be a witness of His agony and a companion in His blessed prayer. Hasten, therefore, with all the fervor of your soul, to answer His loving call.

What a favor, O my Jesus! Thou invitest me to witness Thy agony and to realize the infinite love Thou bearest for sinners. I follow Thee, O my Jesus, with readiness, and I desire to watch and pray with Thee during this hour. But Thou knowest my weakness. Sustain me, therefore, O Jesus, for without Thy assistance I shall be more cowardly than Thy apostles, and shall remain insensible to Thy sorrow and love.

I come, O my God infinitely holy, to prostrate myself, in union with Thy divine Son, before Thy supreme majesty,

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of Book II. and Book III. of Thomas à Kempis' "The Following of Christ" will serve very well for spiritual reading during the Holy Hour. Pious souls of every class, by using Father Gallwey's most admirable work, will feel their hearts burning with love of Him Who suffered for love of us all.

and to annihilate myself in the presence of Thy infinite greatness. I come to offer Thee His agony and the sorrows of His Heart, to satisfy Thy justice. I come to weep for my sins and those of all men. Hear my supplications, and accept my homage, or rather cast Thine eyes on the Heart of Thy beloved Son, with whom I desire to be united during this prayer.

The First Prostration of Jesus.

"He hath borne our infirmities and carried our sorrows."

BEHOLD your divine Saviour prostrate, His face to the very ground, moaning under the weight of the iniquities of the whole world. He bore them; He took them on Himself; He offers to expiate them. Nevertheless, He feels so great a horror for them that He seems crushed and even annihilated under the weight of sorrow and humiliation.

Adore profoundly this august and holy Victim. Beg Him to let you share His horror for sin, and to pierce your heart with holy and bitter sorrow.

Recite with compunction of heart the Confiteor and an act of contrition.

Behold the total abandonment in which our divine Saviour is found. A dread silence surrounds Him; His apostles are asleep; His Mother is far away; He is alone with His Father. But the Father, infinitely holy, no longer considers His divine Son as the object of His eternal complacency. He beholds in Him only the Victim upon Whom will fall His vengeance against sin.

Repeat several invocations from the Litany of the Holy Name. Pronounce the name of Jesus with burning love. Oh, at what a dear rate the Son of God purchased this divine name! Now He suffers that He may indeed become Our Saviour, Our Jesus.

Contemplate your Victim rising with difficulty and going to His disciples. He finds them asleep. Hear His gentle voice of reproach: "Could you not watch one hour with Me?" Imagine that on returning to His place, Jesus directs His loving looks toward you. Cast yourself at His feet and say with loving heart: "O Jesus, I, too, have often abandoned Thee. I have afflicted Thy Heart by my wanderings, but now I return, to be faithful to Thee until death."

The Second Prostration.

IMAGINE you hear the sweet voice of your divine Saviour, exclaiming: "My soul is sorrowful even unto death." Two swords pierced the Heart of Jesus—the sword of His

love for His Father, and the sword of His love for men. He wished to repair the outrage done to His Father by sin; and yet sin will still be committed, and the majesty of the Father will again be insulted. He suffered to save men, to prevent them from falling into hell; and yet many will despise His goodness, and lose their souls despite His devotedness and love.

Keep the eyes of your soul fixed with love and compassion on your suffering Saviour.

Contemplate His sacred head bowed to the earth. Behold the anguish of His adorable countenance. He sinks under the weight of so great an affliction. His agony begins. He seems about to die of sorrow.

Let your heart be pierced with the sadness which filled the Heart of Jesus, and reduced Him to this deplorable state. His blood flowing in vain for so many cherished souls! His Father's goodness outraged by so many sins! Jesus scans the centuries and beholds me. He sees my little energy in overcoming myself, my infidelities, my ingratitude. Penetrated with grief for having contributed to the agony of Jesus, let us say from our hearts: Behold, O my Jesus, this ungrateful soul who has been so deaf to Thy voice, who has, on a thousand occasions, despised the mercies of Thy adorable Heart. Weep no longer for me, O my amiable Jesus. I return to Thee; I return for ever. Alas, my soul is loaded with miseries, stained with innumerable sins, but it belongs to Thee. To possess it Thou consentest to suffer so much. O merciful Saviour, Thou hast said: Come to me, all ye that labor, and I will refresh you. Here is my soul, O Jesus; it will be Thine for evermore. I come to share in Thy sorrow, and to console Thee by my sincere return.

Animated with the desire of giving greater consolation to the Heart of Jesus, form acts of love, saying: I love my neighbor as myself, etc. Promise Jesus that you will try to gain souls to His love, and to recall the straying to the true fold.

Continue to contemplate your adorable Saviour delivered to agonies more cruel than death. He perseveres in prayer, notwithstanding the weariness, fear, and sorrow that fill His Sacred Heart. Listen with profound respect to the prayer of your Lord. Let it sink to the depth of your flinty heart. Prostrate before your Saviour, unite in His sentiments. Enter into His Heart, and repeat, with fervor, His divine prayer. Unreservedly offer yourself with Him to do the will of God.

My adorable Saviour, Thy example teaches me the surest

means of arriving at perfection. Yes, I desire to imitate Thee in Thy divine resignation. On every occasion I will say: Thy will, O Father, Thy will, and not mine be done.

Jesus goes again to His disciples and finds them still asleep. He returns, in sadness, to the place of His prayer.

The Third Prostration.

OUR Saviour considers with intense anguish the suffering of His Passion, and His Sacred Heart endures them all. Oh, how great was the love necessary to accept them! In union with the Victim recall these sufferings, and first, the treacherous kiss of Judas. Ah, bitterly bewail your own baseness, in communions that were tepid, in those, perhaps, that were sacrilegious, in which you also gave the perjured kiss. Make an act of spiritual communion. Say three times, with the deepest contrition: Lord Jesus, my soul is not worthy to receive Thee. Say only the word and it shall be healed. Add in union with the angels surrounding the tabernacle: Lamb without spot, who art daily immolated for the honor of God and the salvation of the world, be for ever blessed and glorified! O good Shepherd, that Thou mightest remain with Thy cherished flock, Thou didst not fear to expose Thyself to all the outrages and profanations of sinners. Be Thou for ever blessed and glorified! Saving Host, chalice of benediction, disarming the anger of God, be for ever blessed and glorified!

The Heart of Jesus accepts the sentence of scourging. Already He feels the blows. His body is but one wound. His feet wade in His blood. The pillar to which He is attached is red with His blood, and shreds of His sacred flesh lie scattered around. Alas! by what cruel treatment Jesus wishes to expiate our sensuality and sloth, our vanity, but, above all, our faults against the lily of virtues—purity.

Follow the inspirations of your devotions, and form acts of contrition in union with all holy penitents.

Jesus beholds the cross, the heavy cross prepared for Him to carry to the top of Calvary, and upon which He is to die, a Victim of divine justice and His infinite love for men. Oh, how painful, how crushing is the cross! Our sins have made it so heavy that Jesus can hardly carry it. Thrice on the way to Calvary He will fall, borne to the earth by its cruel weight. Nevertheless, He receives it and embraces it with holy ardor. Let us try to fathom this mystery of love. Jesus embraces the cross, because the cross will be our remedy, our strength, our salvation. Bless a thousand times your good God, Who has loved you to such excess

Promise Him that you will never again refuse the precious treasures He offers you when He deigns to give you a share in His cross.

Repeat with tender and profound gratitude: We adore Thee, O Jesus, and bless Thee, because by Thy holy cross Thou hast redeemed the world.

Add with love and confidence: O Jesus, I wish to carry the cross with Thee.

Jesus at length contemplates that last hour, which He calls His Hour, so great is His desire to finish the work of our redemption. Behold this hour of death in all its bitterness. The Heart of Jesus feels all the sufferings prepared for Him. Stay with Him in His agony. He is stripped of His clothes; His hands and feet are pierced: He is raised on the cross, suspended between two thieves. He is insulted, abandoned by all. Listen to His dying words. Contemplate Him with love. Cry out from your heart: O Jesus, best of Masters and tenderest of Fathers, my heart feels a profound grief in considering the cruel sufferings Thou hast endured. Never, never again, shall anything separate me from Thee! Thou dost wish to shed even the last drop of Thy blood to expiate my many sins. Thy goodness touches my cold heart. O Jesus, I wish to be Thine during life—till death.

Repeat this prayer several times. Then add five times, in honor of the five wounds: Jesus, my Saviour, I will love Thee always, I will love Thee for ever.

Recall to mind that Jesus, while thus considering the sufferings of His Passion, feels them all in His Heart, and that His agony is increased by the crushing thought, God will again be offended; men will continue to cast themselves into the abyss of perdition.

How bitter is this chalice presented to our divine Redeemer! His holy humanity is terrified, and again the cry of distress escapes from His blessed lips: Father, let the chalice pass from Me.

In this awful moment an angel descends from heaven, and reverently raises Jesus. In company with this angel, approach your Saviour, and say to Him: "Wilt Thou, dear Lord, permit this poor soul to perish eternally?" And Jesus, with looks of tender pity cast upon you, will reply: "No, I will die willingly for you." Words can make no answer to such an excess of love. Let your heart alone speak to your Victim, with thanksgiving and gratitude inspired by the goodness of your most amiable Saviour.

And Jesus being in an agony and bloody sweat, prayed

the longer. The more our infinitely compassionate Saviour suffers, the more He prays. Oh, how many and how great the graces showered upon the earth through the humility, the submission, the burning zeal which dictate the prayer of the God-Man. Ask with confidence for the blessings you most need. Pray for your parents, brethren, and friends, for your superiors, for your Order, for the Church. Pray with Jesus, like Jesus, through Jesus, and you will obtain all you desire.

Recite five Our Fathers, and Five Hail Marys.

Jesus arises, leaving the place dyed in the blood of His agony, of His martyrdom of love and superhuman courage, and goes to meet His cruel enemies. Follow Him in spirit, saying with all the love and energy of your soul: My beloved Jesus, Thou art going to die for me: I wish to die for Thee. O Jesus, no more during life will my heart be separated from Thee.

Repeat the sacred words of the divine Victim: It is consummated. Apply them to yourself in saying: My resolution is taken. I renounce for ever all the sins and evil habits of my life which have caused so much suffering to my Saviour. I shall never again refuse anything to Him Who has so loved me as to deliver Himself for me. "Greater love than this no man hath, that he lay down his life for his friends." *

Resolutions and Amendment.

MY sweetest Jesus, I here take the resolution of losing all rather than losing Thy grace. I am weak, but Thou art strong; Thy strength will render me strong against my enemies. Under Thy protection, what have I to fear? My sweetest Saviour, do not allow me to be separated from Thee. Assist me in the dangers in which I may find myself; may I never fail in having recourse to Thee! I ardently desire to be faithful to Thee, and to live for Thee alone, so long as I may still remain on earth. It is for Thee to give me the strength of which I stand in need.

Increase in me, oh, purest Heart of Jesus! the fear of displeasing thee. I tremble at the sight of my past infidelities, but thy merits and the multiplied graces thou hast bestowed on me restore my confidence. Now that I love thee, I hope thou wilt not abandon me, and of this I feel assured in view of the mercy thou didst extend to me when I did not think of loving thee. I do not count on my own strength, for by experience I know how little it is worth. I depend entirely

* From Spencer's "The Little Grain of Wheat."

on thy goodness and this is why I hope never more to be separated from thee.

My divine Redeemer, never will I leave Thee again. Even should all others leave Thee I will remain faithful to Thee, should it even cost me my life. I solemnly protest that were there neither paradise nor hell, I would never cease loving Thee, since, my Love, Thou art always worthy of infinite love.

If I could begin my life anew, I would employ it wholly in loving Thee; but I can not recall the years I have lost. I give Thee thanks for having borne with me until now, and not having cast me away from Thee for ever.

Since Thou hast spared me it is but just that I should consecrate the rest of my life to Thee. May all my thoughts, desires, and affections be pleasing to Thee.

My beloved Jesus! I renew my vows; I accept with renewed fervor all the obligations and all the sacrifices of my state of life, for love of Thee. I will be more devoted than ever to my Holy Rule, for it is the expression of Thy will. And at my last hour, when Thy holy image shall be pressed to my dying lips, when all the world shall not be able to help me, then do Thou not abandon me; for Thou art my Redeemer. Receive me into Thy Sacred Heart, and may my last sigh be a sigh of love, so that I may love Thee and bless Thee eternally.

ACT OF ATONEMENT.

O SACRED Heart of Jesus! humbly prostrate before thee, we come to renew our consecration, with the resolution of repairing by an increase of love and fidelity toward thee, all the outrages unceasingly offered thee:

We solemnly promise

V. The more thy mysteries are blasphemed,

R. The more firmly we will believe them, O Sacred Heart of Jesus!

V. The more impiety endeavors to extinguish our hopes of immortality,

R. The more we will trust in Thy Heart, sole hope of mortals!

V. The more hearts resist thy divine attractions,

R. The more we will love thee, O infinitely amiable Heart of Jesus!

V. The more thy divinity is attacked,

R. The more we will adore it, O Divine Heart of Jesus!

V. The more thy holy laws are forgotten and transgressed,

R. The more we will observe them, O most holy Heart of Jesus!

V. The more thy sacraments are despised and abandoned,
R. The more we will receive them with love and respect, O most liberal Heart of Jesus!
V. The more thy adorable virtues are forgotten,
R. The more we will endeavor to practise them, O Heart model of every virtue.
V. The more the devil labors to destroy souls,
R. The more we will be inflamed with desire to save them, O Heart of Jesus, zealous lover of souls!
V. The more pride and sensuality tend to destroy abnegation and love of duty,
R. The more generous we will be in overcoming ourselves, O Heart of Jesus!

O Jesus, make us such true apostles of Thy Heart, that reparation to Thee may be our best reward. Amen.

Good Jesus, Who alone orderest all things well,
I cast myself upon Thine infinite, undeserved love:
I trust Thee with my all . . . myself, and all whom I love, and all that I desire,
My present and my future, my hopes, and my fears,
My time and my eternity, my joys and my sorrows,
Deal with me as Thou willest and knowest best,
Only bind me safe to Thine everlasting love!

Prayer.

I ADORE thee, O Sacred Heart of Jesus, the joy, the satisfaction, and the supreme ruler of all hearts. With the same loving kindness that led thee to take the hand of St. Thomas, and carry it thyself into thy side, make my heart seek no joy but in thee, O Sacred Heart. May my heart be ever subject to thy gentle sway, for out of thee it will find but labor and tribulation, and all the evils of an unhappy bondage. Amen.

INDULGENCES GRANTED BY POPE PIUS IX. FOR A NOVENA IN HONOR OF THE SACRED HEART OF JESUS.

THE Sovereign Pontiff, Pius IX., by a rescript given at Gaeta, Jan. 5, 1849, and by another rescript of the S. Congr. of Indulgences, Nov. 26, 1876, enlarging the concession made by Pius VII., Jan. 13, 1818, granted on the Feast of the Sacred Heart, or at one other time during the year, to all the faithful who shall, with at least contrite heart and devotion, make a novena in honor of the Sacred Heart of Jesus with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence of 300 days, every day.

A plenary indulgence, during the novena, or on one of the eight days immediately following, provided that, being truly penitent, after confession and communion, they shall pray devoutly for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

A Favorite Novena to the Sacred Heart of Jesus.

(Feast, Friday after the Octave of Corpus Christi.)

Prayer.

DIVINE Jesus, Who hast said: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you," behold me prostrate at Thy feet, animated with a lively faith and confidence in these promises, dictated by Thy Sacred Heart and pronounced by Thy adorable lips. I come to ask [here mention the request]. To whom can I address myself if not to Thee, Whose Heart is an inexhaustible source of all graces and merits? Where should I seek for graces if not in the treasure which contains all the riches of Thy clemency and bounty? Where must I knock if it be not at the door through which God communicates Himself to us and through which we go to God? To thee, then, O Heart of Jesus, I have recourse; in thee I find consolation when afflicted, protection when persecuted, strength when overwhelmed with trials, and light in doubt and darkness.

Thou canst bestow on me the grace which I implore. Thou hast only to will it and my prayer is granted. I acknowledge that I am most unworthy of Thy favors, O Jesus! But Thou art the God of mercy, and Thou wilt not refuse a contrite heart. Cast upon me a look of mercy, I conjure Thee, and Thy compassionate Heart will find in my miseries and weakness a pressing motive for granting my petition. O Sacred Heart, whatever may be thy decision with regard to my request, I will never cease to adore, love, praise, and serve thee. Deign, my Jesus, to accept this, my act of perfect submission to the decrees of Thy Adorable Heart, which I sincerely desire may be fulfilled in and by me and all Thy creatures for ever and ever. Amen.

THE HEART OF JESUS THE SOURCE OF ALL HAPPINESS.

THERE is one thing for which every heart craves, after its own manner. We all long for happiness—that is the one great desire that lives in every soul. Hast Thou not, sweet Jesus, given us that longing? And when Thou hast given so much, surely Thou wilt not refuse the accomplishment of this desire also. Tell us, dear Lord, what souls are happy, and we will learn from their example. Let us look at the faces of those who serve Thee, and we will see them growing brighter and brighter as they draw near Thee, and they will tell us: When we love Thee sincerely, then we shall be happy; when we make Thy will the center around which we move, then we shall be happy; when Thy sweet Heart, hidden under the sacramental species, is more beautiful in our sight than all else, when we shape and mould our lives according to the example of that Sacred Heart, then peace and joy and happiness will be ours. Teach us, sweet Heart of Jesus, from thy tabernacle, to serve thee as thou deservest, to love thee above all things, to work for thee bravely and generously, solely because of thy love and not for thy gifts. Oh, what happiness may I not promise myself if I but cling to Thy most generous Heart, and use my best endeavors to faithfully serve and love Thee. Inflame my heart with the love of Thee. With St. Ignatius I pray: 'Lord Jesus, give me but Thy love and Thy grace; more than this I do not ask." My Jesus, I love Thee with my whole heart and above all things Let me live but for Thee; let me die in Thy grace.

INVOCATIONS TO THE SACRED HEART OF JESUS.

LOVE of the Heart of Jesus, inflame my heart
Charity of the Heart of Jesus, flow into my heart.
Strength of the Heart of Jesus, support my heart.
Mercy of the Heart of Jesus, pardon my heart.
Patience of the Heart of Jesus, grow not weary of my heart.
Kingdom of the Heart of Jesus, be in my Heart.
Wisdom of the Heart of Jesus, teach my heart.
Will of the Heart of Jesus, dispose of my heart.
Zeal of the Heart of Jesus, consume my heart.

Immaculate Virgin, pray for us to the Sacred Heart of Jesus.

Adorable Trinity, we thank Thee for all the favors Thou

hast conferred on Thy servant, Saint Margaret Mary, and through her intercession we hope to obtain the graces we ask for in this novena.

PRAYER OF SAINT MARGARET MARY

ETERNAL Father, permit me to offer Thee the Heart of Thy well-beloved Son, Jesus Christ, as He offers Himself to Thee in sacrifice. Receive this oblation for me, together with all the desires, sentiments, affections, movements, and acts of this Sacred Heart. They are all mine, since He immolates Himself for me, and henceforth I wish to have no desires but His. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Receive them, that through His merits Thou mayst grant me all the graces necessary for me, especially the grace of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer Thy divine majesty, since it is by the Heart of Jesus Thou art worthily honored and glorified. Amen.

Other Acts and Prayers which May be Used During a Novena of the Sacred Heart.

VEN. DE LA COLOMBIÈRE'S PRAYER TO THE SACRED HEART.

O SACRED Heart of Jesus, do thou teach me an entire forgetfulness of myself, since there is no other way of entering into thee. Grant that I may do nothing that is not worthy of thee. Teach me what I ought to do to attain to thy pure love, with the desire of which thou hast inspired me. I feel in myself a great wish to please thee, and a great inability to do so without special light and assistance, which I can look for only from thee. Do Thou accomplish in me, O Lord, Thy will. I oppose it, I know well; but I would fain not do so. It is for thee, O Divine Heart, to do all; thine alone shall be the glory of my sanctification if I become a saint. This is as clear to me as the day. It will be greatly to thy glory; and it is for this alone I desire to be perfect. Amen.

ACT OF CONSECRATION TO THE SACRED HEART.

O SACRED Heart of Jesus, filled with infinite love, broken by my ingratitude, pierced by my sins, yet loving me still, accept the consecration that I make to thee, of all that I am and all that I have. Take every faculty of my soul and body, and draw me, day by day, nearer and nearer to thy sacred side, and there as I can bear the lesson, teach me thy blessed ways! Amen.

ANOTHER ACT OF CONSECRATION TO THE SACRED HEART.

O MOST adorable and sacred Heart of Jesus! I consecrate to thee my soul with all its faculties, my heart with all its affections, my body with all its senses, now and for all the days of my life. O most merciful Heart of Jesus! grant that I may never be sullied by the stain of mortal sin, and that I may avoid, to the best of my power, wilful venial sin. O most loving Heart of Jesus! preserve me in Thy divine fear and love all the days of my life, protect me at the hour of my death, and grant me the grace to see God "face to face" in the joys of paradise. Amen.

Adorable Heart of Jesus, have mercy on us!

Immaculate heart of Mary, pray for us!

ACT OF CONSECRATION AND LOVE COMPOSED BY SAINT MARGARET MARY ALACOQUE.

I, N. N., give and consecrate to the Sacred Heart of Our Lord Jesus Christ my person and my life, my actions, penances, and sufferings, not wishing to make use of any part of my being for the future except in honoring, loving, and glorifying that sacred Heart.

It is my irrevocable will to be entirely His, and to do everything for His love, renouncing with my whole heart whatever might displease Him.

I take Thee then, O most sacred Heart, as the sole object of my love, as the protector of my life, as the pledge of my salvation, as the remedy of my frailty and inconstancy, as the repairer of all the defects of my life, and as my secure refuge in the hour of death.

Be then, O Heart of goodness, my justification before God the Father, and remove far from me the thunderbolts of His just wrath. O Heart of love, I place my whole confidence in Thee. While I fear all things from my malice and frailty, I hope all things from Thy goodness.

Consume, then, in me whatever can displease or be opposed to Thee, and may Thy pure love be so deeply impressed upon my heart that it may be impossible that I should ever be separated from Thee, or forget Thee.

I implore Thee, by all Thy goodness, that my name may be written in Thee, for in Thee I wish to place all my happiness and all my glory, living and dying in very bondage to Thee. Amen.—SAINT MARGARET MARY ALACOQUE

Indulgence of 300 days, once a day.—Leo XIII, Jan. 13, 1898 Pius X, May 30, 1908.

A NOVENA FOR A SPECIAL INTENTION

ADORABLE Heart of Jesus! Furnace of love! Ocean of boundless mercy! Consolation of the afflicted! Refuge of sinners, and hope of the whole world! I kneel before thee in humble and fervent adoration, while I unite my supplications to the perpetual homage thou thyself renderest to the Divinity on our altars. Most amiable Heart! having loved us with an eternal love, supply thyself for my insensibility, and receive my desire at least of loving thee with all the ardor and sincerity thou so justly meritest. But remember, O Adorable Heart! that thou hast disclosed thyself to us not only as an object of our adoration; thou desirest much more to engage our love, and to become the ground and motive of our tender confidence. For this end thou wert pierced through with a lance on the cross; and for this same purpose thou remainest a daily victim of thine own love on our altars. O infinitely compassionate Heart of Jesus! which was overwhelmed with sorrow in the Garden of Olives, at the view of our spiritual and corporal miseries, I come to thee now with all the confidence thou desirest I should repose in the extent of thy power and the riches of thy mercy. O my God! convinced that those things which are impossible to human means are infinitely easy to thee, and relying with a humble, steadfast faith on the sacred words of truth itself, that whatever we ask the Father in the name of Jesus should be granted, I now most humbly implore in that adorable name, in virtue of that promise, and through the abundant mercies of the Sacred Heart of Jesus, the particular favor I petition for in this novena. [Specify it.]

O Saint Margaret Mary! St. Gertrude! and all ye glorious servants of Christ, who while on earth were particularly devoted to the Sacred Heart of Jesus, join your prayers with mine and obtain from the divine Object of all your devotion the concession of the favor which I now request. Beg likewise of this adorable Heart, which has dominion over all hearts, and could in a moment change the most obdurate, to have compassion on those who are in the dreadful state of mortal sin, and to open to us all the treasures of its mercy at the hour of our death. Amen.

NOVENA TO SAINT MARGARET MARY.

O SAINT Margaret Mary, whose wonderful intimacy with Our Lord inspires all thy clients with confidence, exert, we beseech thee, thy influence with His Divine Heart,

excite its compassion for us in our present necessity, and obtain what we so earnestly ask in this novena. How many graces, how many conversions thy prayers and penances, when thou didst dwell on earth, drew from that Ocean of love and mercy! Be not less zealous now, but let us soon feel the effects of thy powerful intercession with the Sacred Heart of Jesus. Amen.

Our Father, Hail Mary, Glory be to the Father.

Consecration of Religious Communities and Families.

ADORABLE Heart of Jesus, mindful of these words of ineffable love: "Come to Me, all you that labor and are burdened, and I will refresh you," in the trials and sorrows of our times, we, though most unworthy, yet with contrite and humble hearts, approach thee with confidence as our divine Friend, to consecrate to thee most solemnly and for ever, our house, ourselves, and all our possessions. We kneel before thee in profound adoration, in fervent thanksgiving for the numberless graces and blessings that have flowed down upon our Community (or family) from the tabernacle; in reparation also for our own irreverences and the offences of others against thee in the Sacrament of thy love, and finally in earnest supplication that our prayers, works, and sufferings, which we now consecrate to thee, may please thee, and give glory to thy eternal Father.

We devote and consecrate our lives to thee, O Sacred Heart of Jesus, resolving firmly to love thee more fervently and constantly, to imitate thy virtues, to do what we can to propagate devotion to thee, and to labor and suffer in union with thee, for the heavenly Father's glory, our own sanctification, and the salvation of souls.

May thy blessing descend upon this house and upon those who dwell therein, that all may become more pleasing to thee by meekness, humility, charity, conformity to the will of God, self-denial, patience with

one another, and in particular by devotedness to their respective duties.

May all cultivate a life that is hidden in God—an interior life, without selfishness or egotism, and with a sole view to advancing in the science of the saints, and to promoting the glory of God. Deign to look down upon us graciously, and to seal our good resolutions with thy grace, so that they may ever remain firm and unchangeable.

Heart of Jesus, have mercy on us; immaculate heart of Mary, pray for us; dear St. Joseph, protect us; guardian angel, defend us; all ye saints, intercede for us. Amen.

The Venerable Mother Julie Billiart and Her Devotion to the Sacred Heart.

MOTHER Julie Billiart, foundress of the Sisters of Notre Dame, who died at Namur in 1866, had always a great devotion to the Sacred Heart and boundless confidence in it. It was to this Divine Heart that she owed the cure of a most painful malady that had afflicted her for more than thirty years. Father Enfantin, a man of great faith, begged her, one day, to join him in making a novena to the Sacred Heart. On Friday, June 8, 1804, the very day of the Feast of the Sacred Heart and the fifth day of the novena, the Father went to see Mother Julie. The first thing he said to her was: "Mother, if you have faith, take just one step in honor of the Heart of Jesus." Julie rose and advanced a step, the first she had taken for twenty-two years. "Now advance another," said the Father; she obeyed. "One more," and again she obeyed. "That will do," said the missionary; "now, sit down." She sat down saying that she was cured, as indeed she was. Her heart was inseparably united, as it were, to the Heart of Jesus, the one object of her thoughts and affections. One day she wrote to her companions: "How sweet it is to dwell in the Heart of Jesus! Let us never leave it, dear daughters; let us all live there in love, let us all die there of love." As soon as she had gathered round her some few helpers in her work, her first thought was to consecrate herself, together with them, to the Sacred Heart of Jesus and the immaculate heart of Mary. Here is a part of the formula which the venerable foundress herself wrote for this first consecration:

"Jesus, my King and my God, I consecrate myself to Thy Sacred Heart for time and for eternity. To this Divine Heart I consecrate all that I am, all that I have, all that I hope for: my liberty, my soul, and all its powers, my memory, my understanding, my will, my imagination, my body with all its senses, all my thoughts, my desires, my words, my actions, my affections, my designs, all my spiritual and corporal sufferings, all my present merits and those of the future, every moment of my life, and especially my last sigh. I also bind myself, my Jesus, to foster and to propagate the devotion to Thy Sacred Heart among the faithful. Mary, Virgin mmaculate, my Queen and my Mother, I likewise consecrate myself to thy most holy heart. Grant, O my Jesus, that I may breathe my last sigh in Thine Adorable Heart. May that sigh be an act of love!

Rosary of the Sacred Heart.

THERE are various forms of the "Beads of the Sacred Heart," composed of different sets of indulgenced prayers. There is no need, however, for special beads. By repeating certain indulgenced ejaculations, according to one's choice, with the ordinary string of beads, a perfect treasury of indulgences is obtained. As a private form of devotion, it can be adapted to one's inclination.

Some printed forms of the Sacred Heart Beads are misleading, because they do not discriminate carefully enough between ejaculations that have an indulgence attached for *each* recitation, and such as have an indulgence that can be gained but *once a day*.

ON THE CROSS.

SOUL of Christ, sanctify me! Body of Christ, save me! Blood of Christ, inebriate me! Water from the side of Christ, wash me! Passion of Christ, strengthen me! O good Jesus, hear me; within Thy wounds, hide me; permit me not to be separated from Thee; from the malignant enemy, defend me; in the hour of death call me and bid me come to Thee, that with Thy saints, I may praise Thee, for ever and ever. Amen.

Indulgence of 300 days, each time.—Pius IX., Jan. 9, 1854.

Or say the following:

Eternal Father! I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of holy Church.

Indulgence of 100 days, each time.—Pius VII., Sept. 22, 1817.

Any of the following may be used:

ON THE LARGE BEADS AFTER EACH DECADE.

O sweetest Heart of Jesus, I implore that I may ever love thee more and more.

Indulgence of 300 days, each time; plenary indulgence, once a month, on the usual conditions.—Pius IX., Nov. 26, 1876.

Jesus, meek and humble of Heart, make my heart like unto Thine.

Indulgence of 300 days, once a day.—Pius IX., Jan. 25, 1868.

Heart of Jesus, burning with love of us, inflame our hearts with love of thee.

Indulgence of 100 days, once a day.—Leo XIII., June 16, 1893.

ON THE SMALL BEADS.

Sweet Heart of Jesus, be my love.

Indulgence of 300 days, once a day.—Leo XIII., May 21, 1892.

Sweet heart of Mary, be my salvation.

The latter invocation to the heart of Mary has attached to it for each recitation 300 hundred days' indulgence.—Pius IX., Sept. 30, 1852.

AT THE CONCLUSION.

Jesus, Mary, and Joseph, I give you my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

Indulgence of 300 days, each time that all three invocations are recited; 100 days, when only one is recited.—Pius VII., April 28, 1807.

Or any of the following:

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at

every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX., Feb. 29, 1868.

Blessed be the holy and immaculate Conception of the Most Blessed Virgin Mary, Mother of God.

Indulgence of 300 days, each time.—Leo XIII., Sept. 10, 1878.

O Mary, who didst come into this world free from stain obtain of God for me that I may leave it without sin.

Indulgence of 100 days, once a day.—Pius IX., March 27, 1863.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 19, 1891.

Prayer.

O GOD! Who, out of Thy immense love, hast given to the faithful the most Sacred Heart of Thy Son, Our Lord, as the object of Thy tender affection; grant, we beseech Thee, that we may so love and honor this pledge of Thy love on earth, as by it to merit the love both of Thee and Thy gift, and be eternally loved by Thee and this most blessed Heart in heaven; through the same Jesus Christ our Lord. Amen.

Through Thy Sacred Heart, O Jesus! overflowing with all sweetness, we recommend to Thee ourselves and all our concerns, our parents, confessors, relatives, friends, benefactors, superiors, and enemies; take under Thy protection this house, city, and country; extend this Thy care to all such as are under any affliction, and to those who labor in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory, as also on those who are engaged and united with us in the holy confraternity of honoring and worshipping Thee. Bless these in particular, O good Jesus, and bless them according to the extent of Thy infinite power, mercy, and charity. Amen.

PRAYER WHEN SUFFERING.

SWEET Jesus! may Thine own patient, loving Heart teach me to love suffering, and to prize highly every thorn Thou givest me from Thy crown, every splinter of Thy sacred cross.

O most loving Heart of my Jesus, thou who art the fruitful source of all graces, deign to inflame my heart with a most perfect love of thee, and of thy dear Mother Mary—an ardent charity for my neighbor, an entire resignation to thy most holy will—a contempt for worldly pleasures, a holy life, and a happy death. Amen.

The following Acts are recited publicly in many churches on the first Friday of the month. Other Acts in this book may be used also for this occasion.

ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

ADORABLE Heart of Jesus, the most loving, the most generous of all hearts! Heart ever burning with love upon our altars; deeply penetrated with gratitude and love for thy numberless blessings, we consecrate ourselves unreservedly to thee. We give thee our hearts; that the offering may be acceptable, make them meek, humble, patient, and generous, like thine O Jesus, we consecrate to Thee our thoughts, words, actions, and sufferings. We pledge ourselves to labor unceasingly to propagate devotion to Thy Sacred Heart and gain souls to Thy love. Receive us, then, as Thy devoted servants, and mayest Thou be henceforth the sole object of our love, our refuge, and strength during life, our hope and salvation in the hour of death. Amen.

AN ACT OF REPARATION.

DIVINE Jesus! ever present on our altars, we cast ourselves at Thy sacred feet, penetrated with lively sorrow at the sight of the ingratitude and outrages which unceasingly afflict Thy Heart.

Look upon us as victims laden with our own sins and the sins of all mankind, that, by this homage, we may offer Thee an acceptable atonement and solemn reparation. Have mercy on us, O Jesus, have mercy on us! From the cross Thou didst forgive Thy executioners; pardon us also; listen to the pleadings of Thy Sacred Heart, and our sins will be consumed in its love.

We do not merit this grace; but with the fire of Thy love, destroy in us all that may be displeasing to Thee, and implant in our hearts sentiments worthy of appeasing Thy justice. Sacred Heart of Jesus! watch over our Sovereign Pontiff, and thy holy Church, our Mother. Be thou the salvation of Christians, the safeguard of those who have recourse

to thee, the refuge of sinners. Grant us the grace of devoting ourselves solely and entirely to thy service; and thus gaining souls to thy love, may we finally share in the inheritance thou hast reserved for those who love thee. Amen.

A SHORT ACT OF CONSECRATION.

(*Recommended to Promoters.*)

O JESUS, Saviour of mankind, Thou hast mercifully revealed to us the wonderful riches of Thy Heart; in thanksgiving for Thy benefits, especially for the institution of the Holy Eucharist—in reparation for the offences against the Blessed Sacrament—in union with Thy mediation in heaven for us, poor sinners, I consecrate myself entirely to Thee, for the glory of God and the salvation of souls. I promise to aid in spreading the worship and in promoting the interests of Thy Sacred Heart.

I choose, moreover, the Blessed Virgin Mary for my Queen, my Advocate, and my Mother, and I am resolved to imitate her virtues, in particular her love for sinners, and to foster and promote devotion to her Immaculate Conception. I beseech Thee humbly to accept this promise. Thou hast inspired me to make it; grant me the grace to fulfil it. Amen.

Sweet Heart of Jesus, be my love!
Sweet heart of Mary, be my salvation!

The Month of June.

HIS Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, May 8, 1873, granted to all the faithful who, during the month of June, either in public or in private, shall, with at least contrite heart, say some special prayers, or perform some pious acts in honor of the most Sacred Heart of Jesus, an indulgence of seven years, once a day; a plenary indulgence, on any one day of the month, provided that, being truly penitent, after confession and communion, they shall visit some church or public oratory, and pray there devoutly, for some time, for the intention of His Holiness.

Acts and prayers in sufficient abundance and variety are found in this book for the month of June.

FEAST OF THE SACRED HEART.

A PLENARY indulgence to all the faithful who, being truly penitent, after confession and communion, shall visit any church or public oratory in which the Feast

of the Sacred Heart is celebrated, and pray there for the intention of the Sovereign Pontiff.—Pius VII., July 7, 1815.

PIOUS EXERCISE OF THE FRIDAYS IN HONOR OF THE SACRED HEART OF JESUS

TO the faithful who, on Friday after confession and communion, shall meditate for some time upon the infinite goodness of the Sacred Heart of Jesus, and pray according to the intentions of the Sovereign Pontiff. a plenary indulgence, on the first Friday of every month; an indulgence of seven years and seven quarantines on all the other Fridays of the year.—Leo XIII., Sept. 7, 1897.

INVOKING THE BLESSING OF THE SACRED HEART UPON A FRIEND.

MAY the grace and blessing of the Sacred Heart be with you; the peace of the Sacred Heart encompass you; the merits of the Sacred Heart plead for you; the love of the Sacred Heart inflame you; the sorrows of the Sacred Heart console you; the zeal of the Sacred Heart animate you; the virtues of the Sacred Heart shine forth in every word and work, and may the joys of the beatific vision be your eternal recompense. Amen.

PRAYER FOR THE FAITHFUL IN THEIR AGONY.

O CLEMENTISSIME Jesu, amator animarum: obsecro Te per agoniam cordis tui sanctissimi, et per dolores matris tuæ immaculatæ, lava in sanguine tuo peccatores totius mundi, nunc positos in agonia et hodie morituros. Amen.

V. Cor Jesu in agonia factum, miserere morientium.

MOST merciful Jesus, lover of souls! I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, wash in Thy blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

V. Heart of Jesus, once in agony, pity the dying.

Indulgence of 100 days each time, to those who shall say it at least three times a day for a month, at different hours of the day; a plenary indulgence, once a month, on usual conditions.—Pius IX., Feb. 2, 1850.

Devotions in Honor of the Passion of Our Lord.*

Thoughts from the Saints.

ST. Bonaventure says: "He who desires to go on advancing from virtue to virtue, from grace to grace, should constantly meditate on the Passion of Jesus Christ. There is no exercise more profitable for the entire sanctification of the soul than frequent meditation on the sufferings of Our Lord."

He who frequently reflects on the Passion, can not live without loving Jesus Christ. As St. Paul says: "The charity of Christ presseth us" (2 Cor. v. 14).

Such a one will feel himself so constrained by the Saviour's ineffable love for him, that he will not possibly be able to refrain from loving a God so full of love, Who has suffered so much to win our love. Hence, the Apostle of the Gentiles said that he desired to know nothing but Jesus, and Jesus crucified. "I judged not myself to know anything among you but Jesus Christ, and Him crucified" (1 Cor. ii. 2). All the saints have learned the art of loving God from the study of the crucifix. St. Francis of Assisi found no subject on which he exhorted his brethren with greater eagerness than the constant remembrance of the Passion of Jesus.

"As for myself," writes St. Alphonsus, "I can never be satiated with meditating on the Passion of our divine Redeemer. In this subject I find everything. To meditate well on it teaches the perfect observance of the vows and rules, the love of contempt and of the trials that are inseparable from the religious life. He will never effect much who does not carry Jesus Christ crucified in his heart. He who keeps his Redeemer in view, can not but love Him truly." Jesus Christ crucified should be our love, our life, our treasure, our all. With St. Paul, we ought to be able to say: "With Christ I am nailed to the cross; and I live, now not I, but Christ liveth in me. . . . I live in the faith of the Son of God, Who loved me and delivered Himself for me" (Gal. ii. 19, 20).

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* The devotions in honor of the Sacred Heart are usually given to Friday. All the suitable Sacred Heart prayers will be found in conjunction with the devotion to the Blessed Sacrament, beginning page 601. See foot-note on page 547.

MEDITATIONS ON THE SORROWFUL PASSION OF OUR LORD AND SAVIOUR JESUS CHRIST, AND PIOUS EXTERIOR AND INTERIOR EXERCISES FOR EVERY DAY IN THE MONTH.*

Day of Month.	Mysteries of Christ's Passion.	Exterior Exercises.	Interior Exercises.
1	Jesus takes leave of His Mother.	Not to complain to any one about one's sufferings, and not to seek human consolation.	I wish for nothing besides Thee, O my Lord and God.
2	Jesus washes the feet of His disciples.	To assume the meaner occupations.	O Lord, wash and cleanse my impure heart.
3	Jesus Christ institutes the Sacrament of the Blessed Eucharist.	Often make a spiritual communion during the day, and at meals perform some little mortification.	O Lord, I am not worthy that Thou shouldst enter under my roof.
4	Jesus gives His last admonitions to His apostles before His Passion.	Not to speak unnecessarily during the day, and be so much the more attentive to the divine inspirations.	Speak, O Lord, for Thy servant heareth.
5	Jesus prays in the Garden of Olives and sweats blood for our salvation.	Fervently hasten to the prescribed exercises of devotion.	Lord, not my will but Thine be done!
6	Jesus is betrayed by Judas with a kiss.	Act in a friendly manner toward those who are disagreeable and opposed to us.	Who will grant, O Life of my soul, that I may die for Thee?
7	Jesus is arrested and bound like a criminal.	To deny our own will.	O my Jesus, like a lamb Thou didst not open Thy mouth.
8	Jesus is led to Annas.	Perform at once the good resolved upon or commanded.	Thou, O God, art my strength; in Thee I can do all things.
9	Jesus receives a blow on the cheek from a servant.	Not to excuse ourselves, when, though innocent, we are blamed or punished.	O Lord, I am only what I am before Thee, neither better nor worse.
10	Jesus is thrice denied by Peter.	To complain of no one.	Behold me, O Lord, have mercy on me.
11	Jesus is mocked all night long, and is badly treated and tormented.	To mortify ourselves on all occasions without attracting observation.	O my Jesus, Thou canst now say, I am a worm, and not a man.

* From "Helps to a Spiritual Life."

Day of Month.	Mysteries of Christ's Passion.	Exterior Exercises.	Interior Exercises.
12	Jesus is brought to Pilate at early morn.	To address our neighbor in a friendly manner.	O Lord, I offer myself to Thee as a constant holocaust of Thy love.
13	Jesus is led bound to Herod.	Neither do nor neglect anything good out of human respect.	O my Jesus, the more Thou allowest Thyself to be despised the more I love Thee.
14	Jesus Christ, the eternal Wisdom, is clothed in a white garment and mocked.	To say or do something that may draw contempt on us.	O my dearest Spouse, I will rather be despised with Thee, than be honored without Thee.
15	Jesus is brought back in great disgrace from Herod to Pilate.	Constantly to preserve holy patience amid crosses and trials.	My kingdom is not of this world.
16	Barabbas, the robber, is preferred to Jesus, the chief Good.	To say nothing in our own praise.	O dearest Jesus, my God and my all.
17	Jesus is most cruelly scourged.	Carefully to restrain our eyes in honor of Jesus stripped.	O Lord, is it possible for me to see Thee in such torments, and not to melt into tears?
18	Jesus Christ, the King of heaven and earth, is crowned with thorns.	On this day especially let us yield to our neighbor in all things lawful.	O my Jesus, it was I, who by my pride, placed this crown of thorns on Thy head.
19	Jesus is shown in this lamentable state to the people.	Neither desire to please men, nor fear to displease them.	My Lord and my God, in possessing Thee I possess all things.
20	Jesus is unjustly condemned to death.	To explain everything in favor of our neighbor.	O Lord, I have deserved death.
21	Jesus carries His heavy cross.	In honor of Jesus carrying His cross to assist others in their hard work.	My Lord, grant me the grace to suffer something for Thy sake.
22	Jesus, carrying His cross, meets His sorrowful Mother.	To practice some devotion in honor of the Mother of God, and to console the afflicted.	O dearest Mother, assist me in every trial, anguish, and want.
23	At the end of the way of the cross Jesus is allowed neither refreshment nor rest.	Not to eat out of meal-time, not to sit down without necessity, if fatigued.	O my Jesus, for Thy sake change for me all earthly sweetness into bitterness.

Day of Month.	Mysteries of Christ's Passion.	Exterior Exercises.	Interior Exercises.
24	Jesus is stripped of His clothes shamefully and amid great suffering.	To suffer patiently the inclemencies of the weather.	Forgive me, O my Saviour, for having so delicately treated my body.
25	Jesus is nailed to the cross.	Not to lean against anything when seated, or — when not observed — to pray with outstretched arms.	O Lord, suffer not Thy great pains to be in vain for me.
26	Jesus, fearfully insulted and reviled, prays for His enemies.	Most willingly to return good for injuries received.	O Lord, how much more hast Thou forgiven me, than I have forgiven my neighbor!
27	Jesus cries out, I thirst; and is given gall and vinegar to drink.	Not to drink out of meals.	May the blood of Jesus Christ be given me to drink and to cleanse me from my sins.
28	Jesus amid great torments gives up His soul.	To obey perfectly even in difficult matters.	O Jesus, to Thee I live; O Jesus, to Thee I die; O Jesus, Thine am I in life and death!
29	The Sacred Heart of Jesus is pierced with a lance.	To exercise hearty and benevolent charity toward our neighbor.	With the darts of Thy love, O Lord, wound my heart and remain my portion for ever.
30	Jesus is taken down from the cross and placed in the sepulcher.	Strive to practice poverty perfectly.	O my only Good I willingly embrace holy poverty, since for my sake, Thou didst become the poorest of all.
31	Mary, the Mother of sorrows, is constant in suffering, and perfectly conformed to God's holy will.	Strive to practice true self-denial, and accept all things with a holy indifference from the hands of God.	Holy Mother, impress thy sufferings deeply in our hearts.

The Via Crucis or Way of the Cross.

To gain the many plenary and partial indulgences annexed to the "Way of the Cross," only two conditions are necessary.

1. *To follow the Stations* (where they are canonically erected), moving from one to another without any notable interruption.
2. *To meditate on the Passion.*

A PREPARATION FOR THE WAY OF THE CROSS.

DO we all remember how holy and how easy a manner of honoring our dear Saviour's Passion it is to follow the "Way of the Cross"? How pleasing this is to Our Lord we may judge from His own words to St. Gertrude: "As they who handle flour can not but be whitened by it, so no one, however imperfect his devotion may be, can occupy his mind with the Passion, without receiving some benefit. However grievous the load of a man's sins, he may take comfort in the hope of pardon, if he offer to God the Father My Passion and death." The Church bestows on those who perform this devotion all the indulgences formerly granted to those who devoutly visited the Holy Land, and venerated the very spots on which Our Saviour suffered.

It is very easy to make the Stations. Only one condition is required: to think about Our Lord's sufferings as we visit each of the fourteen Stations in turn. We are not obliged to remain long at each one. No prayers are enjoined; we have only to think of Our Lord's sufferings; and when the pictures are before our eyes, this is not difficult.

And yet, how greatly neglected is this easiest and most profitable devotion, because men think it too hard for them! Like the beads, it is a devotion particularly suited to those who can not read.

The Stations begin when Our Lord is condemned to death. If we have in our minds what He had gone through before that moment, we shall make them more devoutly. Our Lord had washed His disciples' feet; He had prayed, and spoken words of love to them; He had given them His blessed body and blood. In the Garden of Gethsemane, the three disciples had fallen asleep. "He was offered because He willed it." Yet His soul shrank in fear and horror from the coming torments, all of which He clearly saw, from which there was no escape, and in which no one would stand by Him. An agony of shame and sorrow for all the sins He had taken upon Him then overwhelmed Him. O blessed contrition of the Son of God, which gives such value to our

poor acts of sorrow! This agony was followed by another, that of weariness and desolation at the ingratitude of so many who would reject and despise all He was about to suffer for their love. "My soul is sorrowful unto death." At length an angel is sent to Him O divine humility of the Son of God, to accept comfort from His own creature! Next comes the betrayal—the kiss of Judas—Jesus is seized and bound, His right hand passes through the half-secured coil of rope and is stretched out, as of old, to heal the ear of His enemy—then it returns to its fetters; He is now dragged before the judges—and is disowned by His disciple Peter. . . The terrible scourging follows, and after it the crowning with thorns. What must be the extent of the evil of sin, which demands so great a satisfaction!

Such was Our Lord's preparation for making the "Way of the Cross."

FIRST STATION.

Jesus Christ Condemned to Death.

"God did not spare His own Son, but delivered Him up for us all."

V. We adore Thee, O Christ, and we bless Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

(*This versicle and response are repeated before each station.*)

WHILE Pilate condemns Him to death, Jesus in His Heart renews His unshaken resolution to suffer His Passion and to undergo this cruel death for us. For the love of me He overcomes all the repugnance of nature. Is my determination to die to myself, to carry out my good resolutions as strong? He endures so much, and asks so little. If I refuse that little can I be said to love Him?

Our Father, Hail Mary, Glory be to the Father.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
V. May the souls of the faithful, etc.
R. Amen.

Stabat Mater.

SECOND STATION.

Jesus Receives the Cross.

"The Lord hath laid upon Him the iniquity of us all; for the sins of His people He hath struck Him."

JESUS embraces His cross, takes it on His shoulders, and continues to carry it generously, cheerfully. When St. Andrew cried out: "O good cross!" he had but a

spark of Our Lord's love of the cross How do I carry my daily cross? the cross of my state, of my daily duties, of illness, of interior and exterior sufferings?

May the example of our divine Master make us renew our resignation and our love of the cross; our perseverance in carrying it courageously.

Our Father, etc., as above.

THIRD STATION.

Jesus falls the First Time under the Weight of the Cross.

"Truly He took upon Himself our pains, and He bore our sorrows."

JESUS falls under the weight of the cross. His sufferings are intense, inconceivable. He is grieved at His fall because it delays His sacrifice. "With desire I have desired" to accomplish My Passion. But He is not irritated either with Himself or His executioners; calmly and with resignation He continues His way. Do I rise promptly after each fall, making my act of contrition, which at once casts out the poison of sin; and calmly resume my way, renewing my sorrow at the next Examen and at Confession?

Our Father, etc., as above.

FOURTH STATION.

Jesus is Met by His Blessed Mother.

"O all ye that pass by, attend and see if there be sorrow like unto my sorrow."

WHY did Jesus permit this painful meeting? He wished to make Mary a partaker of His Passion. She was to become my Mother by sharing His sufferings. Oh, how much my Mother Mary loves me! For my sake she gives up her adorable, her best-beloved Son to torments and death. What is my love, my devotion toward her? Do I frequently invoke this loving Mother? Am I faithful in honoring her by the Rosary and other practices?

Our Father, etc., as above.

FIFTH STATION.

The Cross is Laid upon Simon of Cyrene.

"It behooveth us to glory in the cross of Our Lord Jesus Christ."

OUR Lord can no longer carry His cross alone; yet no one offers to help Him. Simon of Cyrene is forced to do so and soon his heart is changed; he learns to love the cross. Jesus wishes to help me to carry my cross, but He

desires to be urged to do so. I must pray, and keep near Him, by my fervor in my spiritual Exercises, Mass, holy communion, by ejaculatory prayers and remembrance of the presence of God.

Our Father, etc., as above.

SIXTH STATION.

The Face of Jesus is Wiped by Veronica.

"Turn not Thy face from me, O Lord, and withdraw not in anger from Thy servant."

THE pious Veronica braves danger and insults in order to solace the sufferings of Jesus. He, in return, imprints His sacred features on her veil with sweat and blood. My divine Saviour wishes me to reproduce His features in my soul; but that it may be so there must be sweat: labors, efforts, and struggle; blood: mortification, pain, suffering. Without this my desire of holiness is vain.

Our Father, etc., as above.

SEVENTH STATION.

Jesus falls a Second Time.

"I am a worm and no man, the reproach of men and outcast of the people."

JESUS falls a second time, yet in spite of the cruelty of His executioners, notwithstanding His extreme weakness, and His terror at the approach of death, His courage does not fail; He rises generously to continue His painful road with even greater courage. My Saviour, grant that I may profit by this example. A first fall astonishes me; by a second and a third I am quite overcome. I scarcely rise, and then how feebly! The enemy whispers to me: "If you rise let it be languidly." But by His example Jesus says: "Rise energetically." This one point well observed would assure my progress in holiness.

Our Father, etc., as above.

EIGHTH STATION.

The Women of Jerusalem Mourn for Our Lord.

"The crown has fallen from our head; woe unto us, for we have sinned."

JESUS is followed by a crowd of compassionate women weeping and lamenting. Touched by their compassion He forgets His own sorrows and says to them:

"Daughters of Jerusalem, weep not for Me, but for yourselves and for your children." The sentiment of compassion is good, but the compassion that leads to action is better. I must weep over my faults, and, better still, fight against the principal source of them: my predominant passion. "Behold," says Jesus, "how I trample under foot pride, sensuality and the passions of the human heart by My excesses of humiliation and suffering and will you not weep over yourself?" Not to deserve these reproaches of my Saviour I will assiduously practice the Particular Examen.

Our Father, etc., as above.

NINTH STATION.

Jesus falls the Third Time Under the Cross.

"My people, what have I done to thee, or in what have I grieved thee? Answer thou Me."

JESUS again gives me a lesson how I ought to persevere in rising after my falls. Rising anew after each fall, and notwithstanding His weakness, He reaches the summit of Calvary. What is it that can help me after my guilty and repeated falls? A holy obstinacy in always rising again, in never giving up my resolutions; this is true perseverance and assured sanctity. Am I thus resolved never to abandon the struggle?

Our Father, etc., as above

TENTH STATION

Jesus is Stripped of His Garments.

"The Lord hath laid upon Him the iniquity of us all, and by His stripes we are healed."

IN this mystery Jesus expiates especially the sensual pleasures and guilty voluptuousness of mankind. Am I fully determined never to give Him anything to expiate or to suffer upon this account? "Blessed are the clean of heart" Seeing all that my Saviour endures, I will be careful never to run any risk of sinning, to avoid all occasions of danger and not seek to know, to see, read or think of anything that would sully my soul. On the contrary I will patiently suffer pain, and be faithful to the practice of corporal mortification.

Our Father, etc., as above.

ELEVENTH STATION.

Jesus is Nailed to the Cross.

"What are these wounds that I see in the midst of Thy hands? They are the wounds that I have received in the house of those who loved Me!"

JESUS gives Himself up to His executioners who pierce His sacred hands and feet with cruel nails. "They have pierced My hands and feet; they have numbered all My bones." "He was crucified—even for us"—becoming obedient unto death, even unto the death of the cross. What a sublime lesson of obedience! After the example of my divine Saviour, am I thus ready to suffer any pain rather than not obey my Superiors? My Lord does this—but do I not sometimes refuse to obey for fear of a little pain or a trifling inconvenience? Ought I not to be more generous and say: "Stainless will I live, or rather die"?

Our Father, etc., as above

TWELFTH STATION.

Jesus Dies Upon the Cross.

"Christ was made obedient for us unto death, even unto the death of the cross."

AS Jesus hangs upon the cross He utters the cry of anguish: "My God, My God, why hast Thou forsaken Me!" "All," then "is consummated" Hanging there, one living mass of pain, suffering the keenest excess of agony in every power of His holy soul, in every limb and sense of His sacred body, He has redeemed me like a God. "Because with the Lord there is mercy, and with Him plentiful Redemption." Who can doubt of pardon, having such a victim to offer to the Eternal Father, and not exclaim when tempted to despondency: "Father, into Thy hands I commend my spirit"? Thus Jesus accomplishes His work of devotedness and sacrifice. "Behold this Heart," He says, "which has so loved men!" Can I now spare myself? Ought I not to devote myself entirely to His interests, to my work, especially that which is hard and difficult, and even say with His saints: "Still more suffering, O Lord, still more!"

Our Father, etc., as above.

THIRTEENTH STATION.

Jesus is Laid in the arms of His Blessed Mother.

"Holy Mother, pierce me through; in my heart each wound renew of my Saviour crucified."

WHAT anguish must have been that of Mary when the lifeless body of her divine Son was placed in her arms!

Each wound of His was a sword which pierced her immaculate heart. And yet Mary is the Queen of heaven and earth, and beloved by God more than all other creatures together. Suffering is, then, the sign of His love, and I must not refuse to be treated like my Mother. I must abandon myself with confidence to all the designs of God's sweet providence and not change into poison, by my impatience, the gifts God sends me to make me like His Son.

Our Father, etc., as above.

FOURTEENTH STATION.

Jesus is Laid in the Sepulcher.

"Thou wilt not give Thy holy One to see corruption."

IN the holy sepulcher there is no natural life, but only the divine. The sacred wounds are there, the mangled body, but what peace there is on those features, what serenity on that brow! So will it be with me when nature is dead in me, and when my passions are quelled. To attain to this supernatural life I will practice exterior recollection by silence and modesty of demeanor, and interior recollection by seeking the things that are above.

Our Father, etc., as above.

Let us pray.

LOOK down, O Lord, we beseech Thee, on this Thy family, for which Our Lord Jesus Christ did not hesitate to be delivered into the hands of wicked men, and to suffer the torment of the cross. Who livest and reignest world without end. Amen.

Five Our Fathers, Hail Marys and Glory for the intention of the Holy Father.

Litany of the Passion.*

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us! Christ, graciously hear us.
God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, the Eternal Wisdom,
Jesus, sold for thirty pieces of silver,
Jesus, prostrate on the ground in prayer,
Jesus, strengthened by an angel,
Jesus, in Thine agony bathed in a bloody sweat,
Jesus, betrayed by Judas with a kiss,
Jesus, bound by the soldiers,
Jesus, forsaken by Thy disciples,
Jesus, brought before Annas and Caiphas,
Jesus, struck in the face by a servant,
Jesus, accused by false witnesses,
Jesus, declared guilty of death,
Jesus, spat upon,
Jesus, blindfolded,
Jesus, smitten on the cheek,
Jesus, thrice denied by Peter,
Jesus, delivered up to Pilate,
Jesus, despised and mocked by Herod,
Jesus, clothed in a white garment,
Jesus, rejected for Barabbas,
Jesus, torn with scourges,
Jesus, bruised for our sins,
Jesus, esteemed a leper,
Jesus, covered with a purple robe,
Jesus, crowned with thorns,
Jesus, struck with a reed upon the head,
Jesus, demanded for crucifixion by the Jews,
Jesus, condemned to an ignominious death,
Jesus, given up to the will of Thine enemies,
Jesus, loaded with the heavy weight of the cross,
Jesus, led like a sheep to the slaughter,
Jesus, stripped of Thy garments,
Jesus, fastened with nails to the cross,

Have mercy on us.

* For private devotion.

Jesus, reviled by the malefactors,
Jesus, promising paradise to the penitent thief,
Jesus, commending St. John to Thy Mother as her son,
Jesus, declaring Thyself forsaken by Thy Father,
Jesus, in Thy thirst given gall and vinegar to drink,
Jesus, testifying that all things written concerning Thee were accomplished,
Jesus, commending Thy spirit into the hands of Thy Father,
Jesus, obedient even to the death of the cross
Jesus, pierced with a lance,
Jesus, made a propitiation for us,
Jesus, taken down from the cross,
Jesus, laid in the sepulcher,
Jesus, rising gloriously from the dead,
Jesus, ascending into heaven,
Jesus, our Advocate with the Father,
Jesus, sending down on Thy disciples the Holy Ghost, the Paraclete,
Jesus, exalting Thy Mother above the choirs of angels,
Jesus, Who shalt come to judge the living and the dead,
Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.

Have mercy on us.

From all evil,
From all sin,
From anger, hatred, and every evil will,
From war, famine, and pestilence,
From all dangers of mind and body,
From everlasting death,
Through Thy most pure conception,
Through Thy miraculous nativity,
Through Thy humble circumcision,
Through Thy baptism and holy fasting,
Through Thy labors and watchings,
Through Thy cruel scourging and crowning,
Through Thy thirst, and tears, and nakedness,
Through Thy precious death and cross,
Through Thy glorious Resurrection and Ascension,
Through Thy sending forth the Holy Ghost, the Paraclete,
In the day of judgment,
We sinners
Beseech Thee, hear us.

Lord Jesus, deliver us.

That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst vouchsafe to bring us to true penance,
That Thou wouldst vouchsafe mercifully to pour into our hearts the grace of the Holy Spirit,
That Thou wouldst vouchsafe to defend and propagate Thy holy Church,
That Thou wouldst vouchsafe to preserve and increase all societies assembled in Thy holy name,
That Thou wouldst vouchsafe to bestow upon us true peace,
That Thou wouldst vouchsafe to give us perseverance in grace and in Thy holy service,
That Thou wouldst vouchsafe to deliver us from unclean thoughts, the temptations of the devil, and everlasting damnation,
That Thou wouldst vouchsafe to unite us to the company of Thy saints,
That Thou wouldst vouchsafe graciously to hear us,

We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us, O Lord.
Christ, hear us; Christ, graciously hear us.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy cross Thou hast redeemed the world.

Let us pray.

ALMIGHTY and eternal God, Who hast appointed Thine only-begotten Son the Saviour of the world, and hast willed to be appeased with His blood, grant that we may so venerate this price of our salvation, and by its might be so defended upon earth from the evils of this present life, that in heaven we may rejoice in its everlasting fruit. Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

PRAYERS COMPOSED BY ST. CLARA OF ASSISI IN HONOR OF THE FIVE WOUNDS OF OUR LORD JESUS CHRIST

I.

To the Wound in the Right Hand.

PRAISE be to Thee, O my Lord Jesus Christ, for the most sacred wound in Thy right hand. By this adorable wound and by Thy most sacred Passion pardon

me all the sins I have committed against Thee in thought, word, and deed, with my negligence in Thy service and the sensuality of which I have been guilty, whether in sleeping or watching. Grant me a devout remembrance of Thy most merciful death, and of Thy divine wounds; grant me the grace to mortify my body and thus offer Thee a token of my gratitude, Who livest and reignest for ever and ever. Amen.

Our Father, Hail Mary.

II.

To the Wound in the Left Hand

PRAISE and glory to Thee, O sweet Jesus Christ, for the most sacred wound in Thy left hand. By this adorable wound have mercy on me and deign to root out of my heart everything displeasing to Thee. Give me victory over Thy perverse enemies, that with Thy grace I may be able to overcome them. By the merits of Thy most merciful death save me from all dangers in the present and the future life, and grant that in heaven I may live gloriously with Thee, Who livest and reignest for ever and ever. Amen.

Our Father, Hail Mary.

III.

To the Wound in the Right Foot.

PRAISE and glory to Thee, O sweet Jesus Christ, for the most sacred wound in Thy right foot. By this adorable wound grant that I may be able to do penance for my sins. By Thy most merciful death I devoutly supplicate Thee to keep Thy poor servant, night and day, united to Thy holy will, averting all disasters from body and soul. When the day of wrath shall come, receive me in Thy mercy, and conduct me to eternal blessedness; Thou Who livest and reignest for ever and ever. Amen.

Our Father, Hail Mary.

IV.

To the Wound in the Left Foot.

PRAISE and glory to Thee, O most merciful Jesus Christ, for the most sacred wound in Thy left foot. By this adorable wound grant me the grace of a full indulgence that, with Thy help, I may deserve to avoid the sentence of eternal reprobation. I pray Thee also, by Thy most holy death, O my merciful Redeemer, that I may before death receive the Sacrament of Thy body and blood, with the confession of my sins and perfect penitence, and purity of body and mind. Grant that I may also receive the sacred unction

for my eternal salvation, O Lord, Who livest and reignest for ever and ever. Amen.

Our Father, Hail Mary.

V.

To the Wound in the Sacred Side.

PRAISE and glory to Thee, O most benign Jesus Christ, for the most sacred wound in Thy side. By this adorable wound, and by Thy infinite mercy shown in the opening of Thy side, first to the soldier, Longinus, and now to us all, I beseech Thee that, having freed me by baptism from original sin, so now, by Thy precious blood, which is offered and received in all parts of the world, Thou wilt deliver me from all evils, past, present, and future. By Thy most bitter death, grant me a lively faith, a firm hope, a perfect charity, that I may love Thee with all my heart, with all my soul, and with all my strength. Confirm me in doing good; grant me perseverance in Thy service by which I may ever please Thee. Amen.

Our Father, Hail Mary.

V. ADORAMUS Te, Christe, et benedicimus tibi.

R. Quia per mortem et sanguinem tuum redemisti mundum.

V WE adore Thee, O Christ, and bless Thee.

R. Because by Thy death and Thy blood Thou hast redeemed the world.

Oremus.

OMNIPOTENS sempiterne Deus, qui humanum genus per Filii tui Domini nostri Jesu Christi quinque vulnera redemisti, præsta supplicibus tuis, ut qui ejusdem vulnera quotidie veneramur, per pretiosum ejus sanguinem a morte subitanea et æterna liberari valeamus. Per eumdem Christum Dominum nostrum. Amen.

Let us pray.

ALMIGHTY, everlasting God, Who hast redeemed the world by the five wounds of Thy Son, Our Lord Jesus Christ, grant us, Thy suppliants, that, daily venerating His holy wounds, we may by His precious blood be delivered from a sudden and eternal death. Through the same Christ our Lord. Amen.

Indulgence of 300 days, once a day.—Leo XIII., Nov. 21, 1885.

HOW PLEASING IT IS TO OUR LORD TO PRAY WITH HANDS OUTSTRETCHED IN THE FORM OF A CROSS.

ST. Gertrude said to Our Lord: Teach me, O Thou best Teacher, one way at least in which we may most specially commemorate Thy holy Passion. Our Lord answered her thus: "When you pray, spread forth your hands so as to represent to God the Father the memory of My Passion, in union with that love with which I stretched out My hands on the cross; and if you do this habitually, without fear of ridicule or reproach, you will pay Me an honor as great as is shown to a king when he is solemnly enthroned."

ST. GERTRUDE'S OFFERING TO GOD OF THE LIFE AND SUFFERINGS OF OUR LORD.

FATHER Dignam, S.J., on the occasion of a retreat, once said to the Sisters: "The Passion is our treasure. You know well that little book of St. Gertrude's in which she makes that long and beautiful offering to God of the life and sufferings of Our Lord. There is a shorter form which you might use now and again, especially in Lent, till the spirit of it sinks deep into your souls and has become, as it was with St. Gertrude, an habitual thought, and until, like her, you are constantly offering it to God for yourself and others. If you gain but one grace even, a truer and more abiding sorrow for sin, your industry during Lent will not have been spent in vain."

This prayer was revealed to St. Gertrude during a marvelous and unusual visitation of grace, and she was told at the same time that Our Lord would accept it with singular favor from all who repeated it It became so familiar to the saint that during her last illness she repeated it continually.

O MOST loving Father, in atonement and satisfaction for all my sins, I offer Thee the whole Passion of Thy most beloved Son, from the plaintive wail He uttered when laid upon straw in the manger, through all the helplessness of His infancy, the privations of His boyhood, the adversities of His youth, the sufferings of His manhood, until that hour when He bowed His head upon the cross with a loud cry, and gave up the ghost. And, in atonement and satisfaction for all my negligences, I offer Thee, O most loving Father, all of the most holy life of Thy Son, perfec-

in its every thought, and word, and action, from the hour when He came down from His lofty throne to the Virgin's womb, and thence came forth into our dreary wilderness, to the hour when He presented to Thy fatherly regard the glory of His conquering flesh. Amen.

ACT OF RESIGNATION.

IT was revealed to St. Gertrude that those who submit and conform themselves entirely to the divine will, desiring above all things that the adorable will of God may be most fully done in all that concerns them, whether in body or in soul, touch the Sacred Heart most sensibly. For such perfect resignation is an acknowledgment of God's sovereignty, and gives Him as much honor as is given to an earthly king when the crown of his realm is set on his head.

O MOST holy Father, I, Thy poor and vile creature, entirely renounce my own will, and offer and resign myself to Thy most holy will and pleasure; above all delights of this world, I wish and desire that Thy most adorable, most placid will may be perfectly done in me, by me, in all that concerns me, whether in body or in soul, in time and in eternity. And to this end I would readily submit all the members of my body to suffering of any kind and degree.

O my God, wert Thou to give me fullest choice of asking all I wish, and didst Thou swear to me by Thyself that Thou wouldst grant my petition in all things, I would neither desire nor ask aught else than that Thy most adorable will may be perfectly done in me and in every creature of Thine, according to Thy supreme and faultless good pleasure. Wherefore, in union with that resignation with which Jesus committed Himself wholly to Thy will in the Garden of Olives, and in union with His affection and His intention, I say from His Heart and in His words: "Not my will, but Thine be done, O most holy Father, now and for evermore." Amen.

INDULGENCED PRAYER IN HONOR OF THE PASSION OF OUR LORD.

O MY Lord Jesus Christ! Who, to redeem the world, didst vouchsafe to be born amongst men, to be circumcised, to be rejected, and persecuted by the Jews, to be betrayed by the traitor, Judas, with a kiss, and as a lamb,

gentle and innocent, to be bound with cords and dragged in scorn before the tribunals of Annas, Caiphas, Pilate, and Herod; Who didst suffer Thyself to be accused by false witnesses, to be torn by the scourge and overwhelmed with opprobrium; to be spat upon, to be crowned with thorns, buffeted, struck with a reed blindfolded, stripped of Thy garments; to be nailed to the cross and raised on it between two thieves; to be given gall and vinegar to drink, and to be pierced with a lance; do Thou, O Lord, by these Thy most sacred pains, which I, all unworthy, call to mind, and by Thy holy cross and death, save me (and Thy servant N. in his agony *) from the pains of hell, and vouchsafe to bring me whither Thou didst bring the good thief who was crucified with Thee. Who, with the Father and the Holy Ghost, livest and reignest, God, for ever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father, etc., five times.

Indulgence of 300 days, once a day.—Pius VII., Aug. 25, 1820; plenary indulgence on any one of the last three days of the month under usual conditions.

SEVEN OFFERINGS OF THE PRECIOUS BLOOD OF JESUS CHRIST.

I. ETERNAL Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for my dear Mother, the holy Church that she may enlarge her borders and be magnified among all the nations of the earth; for the safety and well-being of her visible head, the Sovereign Roman Pontiff; for the cardinals, bishops, and pastors of souls, and for all the ministers of Thy sanctuary.

Then say the "Glory be to the Father," and the ejaculation, "Blessing and thanksgiving be to Jesus, Who with His blood hath saved us!"

II. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God for peace and union among all Catholic kings and princes, for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

III Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

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* If the prayer is said for a person in his last agony.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

IV. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and wretched, and for all for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

V. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all who, this day, are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

VI. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and who strive to spread devotion to it.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

VII. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in aid of the holy souls in purgatory, and chiefly for those who most loved this blood, the price of our redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear Mother.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

Glory be to the blood of Jesus, now and for ever, and throughout all ages. Amen.

Indulgence of 300 days, each time.—Pius VII., Sept. 22, 1817. Plenary indulgence once a month, under usual conditions.

Ejaculation.

ETERNAL Father! I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of the holy Church.

Indulgence of 100 days, each time.—Pius VII., Sept 22, 1817

Month of the Precious Blood.

THE month of July is dedicated to the honor of the most precious blood, which was shed for the redemption of all mankind, and without which shedding, St. Paul tells us, there is no remission of sin. This great festival was established in a spirit of thanksgiving by His Holiness Pope Pius IX., while in exile at Gæta, at the request of the saintly general of the Congregation of the Most Precious Blood, Merlini. Earlier in the year, on the Friday after the fourth Sunday in Lent, this devotion has been commemorated by a special office. Catholic devotion consecrates the month of July to the precious blood, that blood which was the price of our redemption, and which still is offered for us in the mystic sacrifice of Calvary daily renewed on our altars in the Mass, and which becomes the nourishment of our souls and bodies when we partake worthily of the Sacrament of the altar. The contemplation of the sufferings of Our Saviour to which we are incited by devotion to the most precious blood, reminds us, His fo owers, that we are called upon to walk in the footprints of our suffering Saviour, if we desire to be crowned with Him. As St. Bernard puts it, the members of a thorn-crowned Head must not shrink from sharing in His pain. And so from the beginning of the establishment of Christ's Church the true children of a crucified Saviour have ever had to share in the bitterness of His anguish and oft times in the agony of His death. For three hundred years after Christ had ascended into heaven, countless martyrs shed their blood in attestation of their faith and love. Less fortunate than those glorious confessors, cheerfully pouring out their life's blood for Christ, God pities our weakness and spares us sufferings under which we might have succumbed. But still for us, as for them, suffering, patiently borne, must be the golden key to open the gates of His kingdom. The saying is as true to-day as when Jesus first uttered it: "He who does not carry his cross after Me is not worthy of Me." There is no one that is released from treading in that path of tears that leads to Him.

For what heart is without sorrow, we may ask? What life is not, at least, occasionally darkened by it? How many there are who seem to have it as their permanent portion! Some eyes scarcely ever cease from hidden weeping, and some hearts are always pierced with the sword of hidden anguish!

Bear your sorrows with patience, for the love of God, for

the sake of your soul, and in union with the sufferings of your Saviour, Jesus Christ. Sufferings are blessings in the light of faith. They bring us nearer to God. They make us resemble our divine Master. Do not fear! Sorrow will grow lighter with time or entirely pass away—even as the agony, the scourge, the crown, and the cross gave place to the radiant glory of the Resurrection!*

Novena in Honor of the Precious Blood of Jesus.

I.

DEVOUT ASPIRATIONS.

GLORY be to Jesus!
  Who in bitter pains
Poured for me the life-blood
  From His sacred veins.

Grace and life eternal
  In that blood I find:
Blest be His compassion,
  Infinitely kind!

Blessed through endless ages
  Be the precious stream
Which from endless torment
  Doth the world redeem.

There the fainting spirit
  Drinks of life her fill;
There, as in a fountain,
  Laves herself at will.

O the blood of Christ!
  It soothes the Father's ire
Opes the gate of heaven,
  Quells eternal fire.

Abel's blood for vengeance
  Pleaded to the skies;
But the blood of Jesus
  For our pardon cries.

Oft as it is sprinkled
  On our guilty hearts,
Satan in confusion,
  Terror-struck, departs.

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* From the "Sentinel of the Blessed Sacrament."

Oft as earth exulting
  Wafts its praise on high,
Hell with terror trembles,
  Heaven is filled with joy.

Lift ye, then, your voices,
  Swell the mighty flood;
Louder still and louder,
  Praise the precious blood!

Indulgence of 100 days, once a day.—Pius VII., Oct. 18, 1815.

II.

BEHOLD me at Thy feet, Jesus of Nazareth; here I am, the most miserable of creatures that comes into Thy presence, humbled and penitent. Have mercy on me, O Lord, according to Thy great mercy. I have sinned, and my sins have been against Thee. O God of infinite goodness, O Jesus, hear my prayers; grant, loving Father, the petitions I lay at Thy feet; cast a benign glance upon my soul, Thou Who art the loving Father of men, the supreme Judge, the King of heaven and earth, the true Benefactor of the wretched. Come to my help, then, O Jesus of Nazareth; grant the grace which I ask as I kneel at Thy feet. My soul belongs to Thee, for Thou hast created and redeemed it with Thy precious blood; let not Thy work be lost; loving Father, look down upon me and bless me. O God of mercy, have compassion on me; forgive me who am Thy son; be not stern toward me; grant me tears of penance; forgive me as Thou didst forgive the penitent thief; look down upon me from high heaven and bless me.

The Apostles' Creed once.

Indulgence of 200 days, once a day.—Leo XIII., June 26, 1894.

III.

Say the prayers for the Seven *Offerings of the Precious Blood of Jesus* for the intentions of your Novena, as on p. 701.

BURY THY SORROW.

BURY thy sorrow, hide it with care;
  Bury it deeply; the world has its share.
Think of it calmly, when curtained by night,
Tell it to Jesus and all will be right;

Tell it to Jesus, He knoweth thy grief;
Tell it to Jesus, He'll send thee relief.
Hearts grown aweary with heavier woe
Drop into darkness; go, comfort them, go—
Bury thy sorrow, let others be blest,
Give them the sunshine; tell Jesus the rest.

PRAYERS IN HONOR OF THE HOLY FACE OF OUR LORD.

I SALUTE Thee, I adore Thee, and I love Thee, O Jesus, my Saviour, outraged anew by blasphemers; and I offer Thee, through the heart of Thy blessed Mother, the worship of all the angels and saints as an incense of sweet odor, most humbly beseeching Thee, by the virtue of Thy sacred face, to repair and renew in me and in all men Thy image disfigured by sin. Amen.

Our Father, Hail Mary, Glory be to the Father.

PRAYER OF POPE PIUS IX.

O MY Jesus, cast upon us a look of mercy; turn Thy face toward each of us, as Thou didst to Veronica, not that we may see it with our bodily eyes, for this we do not deserve, but turn it toward our hearts, so that, remembering Thee, we may ever draw from this fountain of strength the vigor necessary to sustain the combats of life. Amen.

PRAYERS OF M. DUPONT.

O SAVIOUR Jesus, at the sight of Thy most holy face disfigured by suffering, at the sight of Thy Sacred Heart so full of love, I cry out with St. Augustine: "Lord Jesus, imprint on my heart Thy sacred wounds, so that I may read therein sorrow and love; sorrow, to endure every sorrow for Thee; love, to despise every love for Thee."

Prayer.

O ADORABLE face of my Jesus, so mercifully bowed upon the tree of the cross on the day of Thy Passion, for the salvation of men, now again, incline in Thy pity toward us poor sinners; cast upon us a look of compassion, and receive us to the kiss of peace. Amen.

Sacred Heart of Jesus, have mercy on us. Amen.

Sit nomen Domini benedictum! Amen.

The Ceremonies of Holy Week Explained.*

PALM SUNDAY.

Where there is only one priest, he says or sings the parts of the service which in High Mass are sung by the deacon and subdeacon.

THE ceremony of Palm Sunday consists of three parts: First, the celebrant blesses and distributes palm-leaves (for which, on account of the difficulty and expense of obtaining them in sufficient quantity, branches of box, willow, or yew are often substituted) to all present. Then comes the procession of palms; and thirdly, the holy Mass is offered, during which the "Passion" according to St. Matthew (being that evangelist's narrative of the sufferings and death of Our Saviour) is sung.

Now, during this service the Church sets herself to picture to us two very opposite feelings: joy and gladness at her Master's triumphal entry into Jerusalem; bitter sorrow at His approaching death. On this day, the first day of the week of the Passover, the week in which Jesus died, He entered the holy city in triumph. We are told that His disciples were with Him; that the multitudes cut down branches of palm-trees, and cried aloud with one voice: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" At the same time the cloud of approaching tribulation was gathering dark and thick over the Church, for in five days her Master was to be crucified. To express to us, her children, these opposite emotions, she gives us, first, the blessing of palms, and, in the joyous procession, depicts the triumphal entry of Jesus into Jerusalem; while, in the Mass that follows, the mournful chant of the Passion shadows forth the coming desolation.

We shall now take each part separately, so that you may understand what the priest is doing while you follow him in your Holy-Week book. After the *Asperges*, which is the same as on other Sundays, except that the *Gloria Patri* is omitted, as is usual in Passiontide, the priest begins:

I. The Blessing of the Palms.

IT is a rule in the Church's liturgy to bless and sanctify everything that is used in the service of God or given to the people. The palms are blessed with great solemnity and, indeed, we might easily suppose that the Mass had

* London Catholic Truth Society.

already begun, and was to be offered up in honor of Our Lord's entry into Jerusalem. After a Collect, the subdeacon sings the Lesson, which relates how Moses and the children of Israel encamped in the wilderness under the seventy palm-trees at Elim; the deacon chants the Gospel, giving St. Matthew's account of this day; a Preface is sung, and even a *Sanctus*. After this preparation come the prayers of blessing, in which we are reminded of God's gracious mercies in the past; how the dove brought the olive-branch to Noe in the ark; and how God protected the Jews under the palm-trees of Elim.

Then comes the distribution of the palms. Receive the palm kneeling; kiss it, as a mark of reverence to the blessing of the Church, and also kiss the priest's hand as an act of respect to the Church's ministers. During the procession, and while the Passion is sung, hold your palm in your hand.

II. The Procession.

AS soon as the palms are distributed, the clergy and choir leave the sanctuary, following the cross-bearer and acolytes. The music is bright and joyous, in memory of the shouts of triumph which hailed Our King; while all carry palms to help us to realize the procession on this day in the holy city. The procession leaves the Church still singing, but on its return it finds the doors shut against it. Its progress is arrested, but its song of joy continues, until at length the subdeacon strikes the closed doors with the cross he is carrying. The doors are then thrown open, and all enter singing the praises of Our Saviour-God. By this symbolical act is signified that the gates of heaven were shut against all men in punishment for the sin of our first parents, but that Jesus has opened these gates once more to us by His cross, which has triumphed over sin and death.

III. The Mass.

THE third part of to-day's service is the offering of the holy sacrifice of the Mass. The parts sung by the choir are expressive of the deepest grief; and, indeed, the Church retains no trace of the short-lived joy and triumph of the procession of the palms. St. Matthew's narrative of the Passion, which is sung to-day before the Gospel, imparts to this Sunday that character of sacred gloom which is known to us all. For the last five or six hundred years the Church has adopted a special chant for this narrative of the holy Gospel. It is sung by three deacons (or priests vested as deacons) and the choir. One deacon takes the part of Chronicler, and sings all the narrative of the Evangelist

Another deacon, called the *Christus*, sings in a low and plaintive voice the words spoken by our dear Lord Himself; the third takes at a high pitch the words of Pilate, Judas, and Caiphas, while the choir sings the words and exclamations of the crowd. When the Chronicler relates the death of Our Saviour, all kneel for a few moments in silent awe and contemplation of the sacrifice that is consummated. After this the Gospel is sung; but, to express our sorrow, lights are not carried; at the same time, to express the living hope of Our Master's triumph, we hold in our hands the palms of victory.

After the Gospel, the Mass continues as usual to the end.

TENEBRÆ.

Wednesday, Thursday, and Friday of Holy Week.

As we enter the church we are struck by many signs of mourning at this sacred time. The sanctuary looks deserted and unfurnished. The tabernacle stands open, for the Blessed Sacrament has been removed The veil of the tabernacle, flowers, and other ornaments are gone. Nothing remains on the altar except the veiled crucifix and the six candles. In the center of the sanctuary stands the book for the psalms and lessons. At the epistle side stands a large triangular candlestick, holding fifteen candles of common or unbleached wax.

The Office at which we are now to assist is called *Tenebræ* (meaning *darkness*), because it pictures to us, by the gradual darkening of the church, the more than natural darkness that overshadowed the world at the death of Jesus Christ. It is the preparation which the Church gives us that we may assist in proper dispositions at the sacred function which is to take place next morning. On Wednesday evening we sing the *Tenebræ* of Thursday in preparation for the Mass and Office of Thursday. On Thursday evening we sing by anticipation the Office of Good Friday. On Friday evening we sing in preparation for the Office and Mass of Easter Eve. In early times these Offices were begun at midnight, but we are allowed to have them at an earlier hour in order to enable more of us to be present.

The service consists of Matins and Lauds, and is a portion of the Divine Office which every priest of the Church is bound to say each day. We have remarked that no adornment and ornament, nothing but what is essential, is allowed to remain in the sanctuary during these days of mourning. The Church carries this same spirit into her service of prayer, and leaves nothing in the Office save what is essential to it—

the psalms and lessons. The versicles and hymns, the invitations and responses which are used at other times, and form, so to speak, the drapery and adornment in which the psalms and lessons are clothed, are omitted on these days. The Matins consist of three parts, called *Nocturns* (night offices). Each nocturn is made up of three psalms and three lessons. The Lauds consist of five psalms, followed by the Canticle of Zachary (*Benedictus*), and the whole Office is closed with the 50th Psalm (*Miserere*) and a Collect. The *Tenebræ* service for Maundy Thursday in the psalms and lessons brings before us the Passion of Our Saviour, and in an especial way the treachery of Judas. In the third nocturn, however, the lessons appropriately relate St. Paul's account of the institution of the Holy Eucharist.

The ceremonies of this service are rich in meaning. At the end of each psalm one of the candles in the triangular candlestick is extinguished, until, as the Office proceeds, one only is left alight. By this is shown forth how one by one the disciples forsook their Master and slunk away. The one candle that remains alight represents Jesus Christ forsaken and left to "tread the wine-press alone." During the Canticle of Zachary (*Benedictus*) the six candles on the altar are put out, and the lights in the church are gradually lowered, to symbolize the noonday darkness that covered the earth at the death of its Creator.

At the end of the *Benedictus*, the single candle that still burns is hidden behind the altar, while the *Miserere* is sung amid the gloom. A Collect is then said in a low voice by the senior priest present, and a confused noise is made, to express the convulsions of nature when the earth quaked, and the rocks were split, and the graves gave up their dead, The candle is then brought from behind the altar, still alight. to represent that, after His death and burial, our dear Lord came forth immortal from the tomb. The Office ended, all depart in silence.

MAUNDY THURSDAY.

IN spite of the mourning of Holy Week, the Church can not allow this great day to pass without some signs of joy. It is the day of the Last Supper of our dear Lord—the day on which He instituted the Most Holy Sacrament of the Eucharist; and in honor of that great Mystery the Church lays aside her mourning, at least during the celebration of holy Mass, and bids us deck the altar with our richest ornaments, and wear vestments of white, the color denoting joy and gladness. We would remind our readers that the

Last Supper took place on the first day of the *Azymes*, or the *Feast of the Unleavened Bread*, and it is for that reason that we always use unleavened bread for consecration in holy Mass. Again, to show forth the unity and greatness of this Supper, the Church allows on this day only one Mass to be offered in each church, at which the clergy and congregation assist and receive holy communion, the priests wearing stoles, the token of their priesthood. This brings before us in a forcible way the scene in the upper chamber in Jerusalem, where Our Lord alone consecrated and then gave holy communion to those present. We shall divide our explanations of the service into three sections:

I. The Mass.

AMID the triumph of this great feast a web of sorrow is interwoven, to show that our joy is not lasting, for we have not forgotten the Passion of Jesus Christ. The celebrant intones the *Gloria in excelsis*, and the bells ring out joyously in answer to the organ's peals; but after that, both bells and organ are silent until Holy Saturday, to show the sorrow of the whole world at Our Saviour's death. The Collects recall to us Judas and the good thief; both are guilty, but one is pardoned. The kiss of peace is omitted, to show our horror of the treacherous kiss of Judas in the garden on this night.

II. The Procession to the Altar of Repose.

ON Good Friday, as we shall see, the Church suspends the offering of the holy sacrifice of the Mass, to commemorate in this solemn way the sacrifice that was offered on that day on Calvary. The priest consecrates two Hosts on Holy Thursday during the Mass. One of these he receives in holy communion; the other he reverently places in a chalice, and reserves to be consumed on Good Friday. The Blessed Sacrament could not be reserved with fitting respect at the high altar, on account of the mournful ceremonies of this holy time; and consequently a chapel or altar, apart from the high altar, is prepared and adorned with rich hangings, lights, and flowers; here our blessed Lord remains until Good Friday. When the Mass to-day is finished, the choir and clergy go in procession to this Chapel of Repose. After the cross-bearer and acolytes come the choir and clergy, singing the *Pange Lingua*, followed by the celebrant and sacred ministers under the canopy. The priest does not carry the monstrance, as in other processions, but the chalice, containing the Blessed Sacrament, covered with a veil. When he arrives at the Altar of Repose he

places it in the tabernacle or urn, where it will remain until to-morrow's service. Until then Jesus will not be left alone; by day and night loving souls will keep watch there in humble adoration, making amends for the scorn and insults which Jesus has suffered for our sins. More especially will they be present during the silent watches of the night; for this is the night when He suffered the agony in the garden, and was betrayed by Judas, and delivered into the hands of His enemies.

III. Stripping the Altars.

THE procession then leaves the Altar of Repose, the sacred ministers go to the sacristy, and the other clergy and choir go to the sanctuary to recite Vespers, which are said, not sung. At the end of Vespers the priests enter the sanctuary to strip the altar, as Jesus was stripped of His garments before the crucifixion. The ornaments and flowers that were there to denote our joyful commemoration of the institution of the Blessed Sacrament are taken away; the very altar-cloths are stripped off, because the daily sacrifice is suspended, in token of our grief: "They have parted My garments among them, and upon My vesture they have cast lots." The holy water is removed from the porch, and none is put there until after the Mass on Holy Saturday

GOOD FRIDAY.

WE have come now to the day of the Church's widowhood, and she would have it to be a day of desolation, as her true children feel it to be. The sanctuary is altogether bare and unadorned. The altar was stripped of its ornaments yesterday morning, and nothing remains except the crucifix, now veiled in black, and the six candlesticks. The sanctuary carpet has been taken away, and even the candles are not lighted until the latter part of the function. To enable us to enter into the spirit of this service, and to appreciate fully the meaning of its various parts, we must bear in mind that to-day the priest does not offer sacrifice—that he does not, so to say, stand in the place of Jesus Christ and speak in His name and with His power; but rather as the spokesman and representative of the congregation present: as a consequence of this, they follow and take part in the various acts of reparation he performs. This is the key-note to the right understanding of the whole function.

The service of to-day consists of a series of distinct actions. We shall divide our explanation into four parts: 1. *History,*

containing the Prophecies and the Passion according to St. John. 2. *Supplication*, containing public prayer for all sorts and conditions of men. 3. *Reparation*, containing the unveiling and adoration of the cross. 4. *The Mass of the Presanctified.*

I. The Passion.

THE choir and sacred ministers approach the sanctuary in silence. Neither incense nor lights are carried before them, and the vestments are black, "as when one mourneth." On the altar there is neither Missal nor altar-cloth. When the sacred ministers reach the sanctuary, instead of beginning by public prayer, they prostrate themselves on the ground in silence, while a cloth and the book are laid on the altar. They then rise, and at once proceed to read the Lessons and Collects, which bring before us the Paschal Lamb, the type of the Lamb of God, Who is to-day sacrificed for our sins. These Lessons prepare us for the "Passion," which gives us St. John's account of the terrible events of this great day. The Passion is sung, as on Palm Sunday, by three deacons (or priests), who each take a part, the choir sustaining, as before, the part of the multitude.

II. The Prayers.

THE second part of the service consists of *supplication* and *petition.* The idea of the Church in this action is to make intercession with God on this day for all classes and conditions of men. While the Church bids us pray at all times for the conversion of sinners and evil-doers, on this day she makes *public* and *official* prayer for those who are "enemies of the cross of Christ." For mercy knows no bounds; and our dying Saviour has given utterance to the words, *Father, forgive them, for they know not what they do.*

The celebrant sings eight prayers, each of which is prefaced by a few words to show its object. Before each prayer the deacon bids us kneel for a moment, and the subdeacon bids us rise, to show by this bodily action our union in the petition made by the priest in our name. First comes the prayer for the spouse of Jesus Christ, the Church of God; then the prayer for the Vicar of Jesus Christ, the Pope happily reigning; then the prayer for bishops, priests, and other servants of the Church; then the prayer for catechumens; then the prayer for all in tribulation or danger; then the prayer for heretics and schismatics; then the prayer for the Jews; and, lastly, that our charity may embrace all human creatures for whom Jesus shed His blood, comes the prayer for pagans. Before the prayer for the Jews, the deacon refrains from

bidding us to genuflect, because they turned this mark of adoration into an insult against Our Lord in His Passion.

III. The Unveiling of the Cross.

THE third action in to-day's service is *reparation.* The Church will have us make what reparation we can to Jesus Christ for the ignominy of His Passion by showing honor and veneration to the cross in memory of His crucifixion to-day. Accordingly, the celebrant takes off his chasuble, the symbol of his priestly dignity, in order to be the first to humble himself on this day of mourning. He receives the veiled cross, and, standing at the side of the altar, he uncovers a small part, raising it slightly for people to see, and sings in a low voice: "Behold the wood of the cross, on which hung the salvation of the world;" and all kneel to pay their homage to the sign of our redemption. Mounting nearer the altar, he goes through the same ceremony a second time; and then, coming to the center of the altar, he removes the veil entirely, and lifting the cross aloft, sings in a high note the same words a third time, in memory of Our Saviour's words: "When I shall have been lifted up, I will draw all things to Myself." By this uncovering of the cross is represented the gradual preaching to the Jews and afterwards to the Gentiles the great mystery of the crucifixion, "to the Jews a stumbling-block and to the Gentiles foolishness."

The celebrant then places the crucifix on the ground, and, in token of his humiliation and abasement, takes off his shoes, for the place whereon he stands is holy ground, and goes to kiss the feet of the figure that represents his dying Saviour. As he approaches, he kneels three times, and finally kisses devoutly the symbol of our redemption. All who are present follow his example, either at this crucifix or at one of the crosses in the side chapels (according to convenience), taking care to make *three* genuflections (not more), and making the third close to the cross itself, so that as they kneel they can kiss the figure. During this touching ceremony, the choir sings in plaintive chants the *Reproaches,* which bring before us in a dramatic way the rebukes, loving and gentle, addressed by Our Saviour to the Jews. It will help us much to realize to-day's events if we read these Reproaches, which our dear Lord addresses now to us.

IV. The Mass of the Presanctified.

WE need not delay long over our explanation of the fourth action in to-day's service—the Mass of the Presanctified The candles on the altar are now lighted in

reverence for the coming presence of Jesus Christ. The clergy go in procession to the Chapel of Repose, and bring back to the high altar the Blessed Sacrament, which has been reserved in a chalice since the Mass of yesterday. During the procession the choir sing the *Vexilla Regis*. On this day alone throughout the Christian year the Church suspends the offering of the holy sacrifice of the Mass, that our thoughts may be wholly taken up with the contemplation of the one sacrifice that was consummated to-day on Calvary. The Blessed Sacrament, which the celebrant receives to-day, was consecrated (or *presanctified*) yesterday. Consequently, since there is no actual sacrifice to-day, this part of the service is called the *Mass of the Presanctified*. When the Blessed Sacrament is brought to the altar, the priest incenses it. He then turns to the people and bids them pray (*orate, fratres*), and himself prays aloud, singing the *Pater Noster*, he holds up for their adoration the sacred body of Our Lord, and then reverently receives it. To mark our mourning and confusion to-day, the priest does not remain at the altar to say any public prayers of thanksgiving or to give a blessing, as in other Masses; but straightway leaves the sanctuary. As soon as he departs, the Vespers are recited as yesterday, and the altars are stripped. The sanctuary is empty, its light is gone, no lamp burns in any part of the church, the pictures are veiled; the naked cross stands alone to proclaim the mourning of the spouse for the crucifixion of her Lord. "They shall mourn for Him, as one mourneth for an only son, and they shall grieve over Him as is the manner to grieve for the death of the first-born."

HOLY SATURDAY.

IT was the practice of the Church from the earliest ages that no Mass was said on Holy Saturday. For a thousand years after the foundation of the Church it was the custom to spend this day in prayer and fasting, in watching in spirit with the holy women at the sepulcher until the morning of the Resurrection. At midnight, on Friday, the Divine Office for Easter eve was sung; but the service and Mass that we have now on Holy Saturday really took place on Saturday night, and, extending till dawn on Sunday morning, was the immediate herald of the Resurrection. As the sun went down on Easter eve, the bishop and clergy and faithful used to repair to the church for this office, and its magnificent functions occupied the whole night, until sunrise on Easter Day. We should bear this in mind if we wish to enter into the spirit of this service, and if we

would understand the many allusions we find in it to the night. Another point to remember is, that the service of this night was specially ordained and fitted for the baptism of those converts, or catechumens, who had been previously found worthy of admission into the Christian Church. This will throw light upon the meaning of many of its ceremonies and prayers. We shall divide the service into two sections: the Blessings and the Mass.

I. The Blessings.

THE Church, as we remarked on Palm Sunday, blesses and sanctifies everything she uses in her sacred functions. Holy Saturday is in a special manner a day of blessings, for it is in a sense the birthday of the Church. The service begins, not in the sanctuary, but at the very entrance to the Church, where new fire kindled from a flint is blessed. From this the light is taken for the candles and lamps throughout the church which were extinguished on Good Friday. This was of first importance in the early Church, that the faithful might have light for the long night ceremony. Five grains of incense are then blessed, and the deacon lights a triple candle (in honor of the Three Persons of the Adorable Trinity), and leads the way through the darkness to the sanctuary, thrice announcing as he goes *Lumen Christi*, the Light of Christ. When the procession reaches the sanctuary, the deacon chants his song of triumph (*Exultet*), and solemnly blesses the great Paschal candle. This candle is of unusual size, standing alone, of a pillar-like form; and in the ages when the service was held at night, shed a "dim religious light" over the sanctuary during the long vigil. When lighted, it is the representation both of the pillar of fire which went before the people of God in their wanderings through the desert, and of the new-born glory of Jesus risen from the grave. During this grand song of joy the deacon pauses three times; once to fix in the candle the five grains of incense in the form of a cross, which, by their number, represent the five wounds, and, by their substance, the precious spices which the holy women brought to the sepulcher this night to embalm the body of their dead Lord; a second time he pauses to light the newly blest candle; and a third time, while the lamps in the church are once more lighted. After this *Exultet* come the Twelve Prophecies, which were primarily intended for the instruction of the catechumens who were to be baptized this night.

Then comes the blessing of the baptismal font. In front of the procession is carried the Paschal candle, which leads

these neophytes to the waters of salvation, even as the pillar of fire led the children of Israel to the saving waters of the Red Sea. When the celebrant reaches the baptistery, he sings the blessing of the font. He divides the water in the form of a cross, and scatters some toward the four quarters of the world; he breathes upon it, and invokes the grace and power of the Holy Ghost upon it. He dips the Paschal candle three times into the water. The people are then sprinkled with this Easter water, and after this the holy chrism and oil of catechumens is poured into the font to mingle with the baptismal water. This completes the solemn blessing of the font, and after this, formerly, the catechumens were baptized and then confirmed. After the blessing of the font the procession returns to the sanctuary, and the litanies of the saints are sung, during which the celebrant and sacred ministers lie prostrate before the altar. Toward the end of the litanies the priests rise and go to the sacristy to vest for Mass.

II. The Mass.

AS we have pointed out, the foregoing ceremonies formerly took place during the night of Easter eve, and the Mass at which we are now going to assist is really the Mass that used to be offered at daybreak on Easter morn, after the long vigil. This will explain why it is of such a joyous character. The vestments are white, the *Gloria* is sung, the bells ring out cheerfully, the organ is heard once more. Pictures and images are uncovered; flowers again adorn the altar, which is decked in white. The Collect of the Mass makes intercession for the newly baptized, "the new offspring of Thy family." After the Epistle, the celebrant intones solemnly three times the *Alleluia,* which is taken up by the choir; the Gospel relates to us the visit to the sepulcher of Mary Magdalen and the other Mary at the dawn of day. The Creed is not sung, as it used to be reserved for the second Mass which was sung later on Easter day. The kiss of peace is still omitted, for it was not until evening on the day of the Resurrection that Jesus stood in the midst of His apostles in the upper chamber in the holy city and gave them His peace. For the same reason the *Agnus Dei* is left out. When this Mass was appointed to be sung on the Saturday morning (instead of at the dawn of Easter day), it was necessary that it should be followed by Vespers. As the service is already so long, the Church bids us sing, immediately after the communion, Vespers containing one psalm and the *Magnificat.* This now takes the place of the post-

communion in other Masses, and when these have been sung, the Mass concludes with the blessing and the last Gospel according to St. John.

EASTER SUNDAY.

The Fruits of the Passion.

WHEN Easter comes we must not forget the Passion of Jesus. The Church reminds us of it every day in holy Mass. Jesus Himself appeared in heaven as a lamb that had been slain. Only we have now to look to the joyful side of the Passion, to its glorious fruits.

1. The first fruit of the Passion is the exaltation of the Man-Christ Jesus to sit on the right hand of God. In Him our human nature received divine honors, and these honors were won by the sufferings of the Passion. "For the joy that was set before Him He endured the cross, and sitteth on the right hand of the throne of God" (Heb. xii. 2).

2. The second fruit of the Passion is the saving from sin and eternal death all those who choose to avail themselves of the grace offered them. "He shall see a long-lived seed." Millions, who otherwise would have dwelt for ever in the abyss of hell, are, through the graces won for them by Our Lord in His sacred Passion, the happy denizens of heaven to all eternity. It is this which will constitute the chief glory of the sacred humanity.

3. The third fruit of the Passion is the crushing of Satan and all the company of hell beneath the feet of Jesus. Never was there so glorious a victory under the guise of defeat, never a more complete or unexpected triumph. He who was in His Passion an object of derision to devils and wicked men, came forth, in His Resurrection, King of kings and Lord of lords, triumphant over sin and death, before Whom every knee shall bow in heaven and in earth and hell. Thanks be to God for the unspeakable glory of the Passion of Jesus Christ!

Prayers for Easter.

ALL the days of the mortal life of Jesus Christ, previous to that of His Resurrection, were, according to St. Paul, the days of His humiliation; whereas, Easter Sunday is properly called the day of His glory; since it was by His Resurrection that the seal of heaven was affixed to His doctrine, His other miracles confirmed, His mission proved, and all His labors crowned. Hence arises the joy of the Church on this, the greatest of her festivals.

ALLELUIA to the risen Saviour, the King of glory! Christ is risen from the dead: walk ye in newness of life.

If you have risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God. Be mindful of the things that are above not the things that are upon the earth.

THIS is the day the Lord hath made; come, let us exult and rejoice thereon.

V. Praise the Lord; for He is good; and His mercy endureth for ever. Alleluia, alleluia.

Christ Himself is become our Paschal sacrifice. Alleluia.

Do Thou, victorious King, have mercy on us.

Let us pray.

O GOD! Who this day didst open to us the approach to eternity by Thy only Son, victorious over death; prosper, by Thy grace, our vows, which Thou didst anticipate by Thy inspiration. Through the same, etc.

O God! Who by the yearly solemnity of Our Lord's Resurrection, fillest our hearts with gladness, mercifully grant that the temporal feasts which we celebrate, may lead us to the eternal joys of heaven through the same Christ our Lord Amen.

HYMN FOR EASTER SUNDAY.

O Filii et Filiæ.

YE sons and daughters of the Lord!
The King of glory, King adored,
This day Himself from death restored.

All in the early morning gray
Went holy women on their way,
To see the tomb where Jesus lay.

Of spices pure a precious store
In their pure hands those women bore,
To anoint the sacred body o'er.

Then straightway one in white they see,
Who saith, "Ye seek the Lord; but He
Is risen, and gone to Galilee."

This told they Peter, told they John;
Who forthwith to the tomb are gone
But Peter is by John outrun.

That self-same night, while, out of fear,
The doors were shut, their Lord most dear
To His apostles did appear.

But Thomas, when of this he heard,
Was doubtful of his brethren's word;
Wherefore again there comes the Lord.

"Thomas, behold My side," saith He;
"My hands, My feet, My body see,
And doubt not, but believe in Me."

When Thomas saw that wounded side,
The truth no longer he denied;
"Thou art my Lord and God!" he cried.

Oh, blest are they who have not seen
Their Lord, and yet believe in Him!
Eternal life awaiteth them.

Now let us praise the Lord most high,
And strive His name to magnify
On this great day, through earth and sky:

Whose mercy ever runneth o'er;
Whom men and angel hosts adore;
To Him be glory evermore.

VII.

Devotions in Honor of the Blessed Virgin Mary.

Reflections of a Religious on Devotion to Our Lady.*

"BEHOLD thy Son. . . Behold thy Mother" (John xix. 27). These were the last words that Jesus Christ addressed to any creature before His death; they are His last will. By them He intrusted all His disciples to His own beloved Mother as her spiritual children, and gave her to all His disciples as their spiritual Mother. These words have a special reference to Religious, who are represented by St. John, the beloved disciple of Our Saviour. He was a virginal soul, who had left all things for Christ's sake Religious vow and practice chastity, have left all things for Christ's sake, and have become His beloved spouses. No one else, then, has a greater claim to Mary as a Mother

* From "Helps to a Spiritual Life."

"Thou art all fair, O My love, and there is not a spot in thee."—*Canticle* iv. 7.

Religious may then say, Mary, in fact, has been truly our Mother, and the most tender of mothers, for we may, indeed, say, "All good things came to me together with her, and innumerable riches through her hands, for she is an infinite treasure to men; which they that use, become the friends of God" (Wisd. vii. 11, 14). We owe everything to Mary. It is through her that we received all the graces bestowed on us whilst we were in the world, and particularly the inestimable grace of our vocation. How many times did she not preserve us from danger, how many times did she not obtain for us victory over the allurements and temptations of the world! It was she who obtained for us the strength and heroism requisite to leave the world, to renounce its pleasures, to give up our own will. We can easily remember how she helped us when we invoked her, how she consoled and encouraged us in our trials. But what favors has she not conferred on us since the day on which we were consecrated and espoused to her divine Son! Without her help we could never have practiced the virtues required of Religious—humility, self-denial, obedience, meekness, and charity. Without her we could not have overcome our many temptations, borne our numerous little trials. We could not have persevered until now in our holy vocation, had we not been assisted by the Mother of perseverance.

And had we been more loving and devoted children to her, had we more promptly invoked her, more fervently prayed to her, and more faithfully honored her, we should not have committed so many faults, or be now so full of imperfections and so devoid of virtue.

We claim Mary as our Mother, and boast of being her children. But to be truly her children, we should bear some resemblance to her. As she is our spiritual Mother, her spiritual features, that is, her virtues, should be delineated in us, should be visible in our conduct. In the first place, we should resemble her in humility. Although she was the holiest and most perfect and most exalted of creatures, she excelled all in humility By her virginity, says the Church, Mary pleased God; but it was by her humility that she conceived the Son of God. "Without humility," says St. Bernard, "even Mary's spotless virginity would not have saved her." "Humility," says St. Teresa, "drew the Son of God from heaven into the womb of a virgin; and it is only by a similar humility that we can draw Him into our souls."

Secondly, Mary distinguished herself by her love of silence, recollection, retirement, and prayer. Her union with God

was constant and uninterrupted. Prayer was the food of her soul; it was a second nature to her. Let us strive to imitate her in this, and especially in making our daily meditation well.—Thirdly, Mary was a model of obedience. Let us consider our Rules as the will of God toward us, and look upon the orders of our Superiors as the orders of God Himself.—Fourthly, Mary was all aglow with divine love, and zealous for the salvation of mankind. Let us love no one but God, and allow in our heart no affection unless it be for God or in God, and, at the same time, let us be ready to sacrifice ourselves for the welfare and salvation of our neighbor in so far as obedience permits.—In fine, Mary is the Queen of martyrs the Mother of sorrows, for next to Jesus, no one ever suffered so much and so willingly and patiently as Mary. Let us, like her, accept all sufferings, all trials and crosses, with patience and resignation, as sent to us by God out of love for us.

Let us ask Mary, our Mother, Our Lady of Perpetual Help, the Mother of mercy, the Mother of perseverance, to help us faithfully to keep our good resolutions, to help us to imitate her virtues. Let us entreat her, by the love she bears to our Spouse Jesus, by the love she bears to us her children, to help us to resemble her, to become her true and worthy children. She who is the most loving of mothers can not refuse a prayer so pleasing to her—a prayer which she can easily grant us, for she is all-powerful with her divine Son. He can not refuse anything to her who bore Him, whom He loved, honored, and obeyed on earth as His Mother, and whom He has exalted in heaven above all creatures. Let us in all our sorrows, in all our trials and sufferings, and especially in all our temptations and dangers, have recourse to her with the utmost fervor, love, and confidence, for she, the most powerful and tender of mothers, will obtain for us all we ask through her. "In all your wants," says the holy Redemptorist, Blessed Clement Maria Hofbauer, "turn to the Blessed Virgin. She is the Mother of mercy, and will obtain mercy for you from her Son. Never has the Son refused His Mother a grace, for He can not turn away a prayer of His Mother. She has found, and always will find, grace with God." "He who remembers," says St. Alphonsus, "having, in temptations against chastity, invoked the name of Mary, may rest assured of not having given consent to them."

We should daily honor Mary in a special manner, and pray much and often to her. We can never honor her too much, whom God has so greatly honored. We ought, moreover, to do all in our power to inspire others with devotion

to her, with a tender love for her and an unlimited confidence in her intercession. We ought to consider our devotion to Mary as our protection, as the surest means of salvation and sanctification, and as a pledge of life everlasting, because she never forsakes those who are devout to her. "If you persevere until death," says St. Alphonsus, "in true devotion to Mary, your salvation is assured."

CONSECRATION TO MARY, OUR MOTHER.

For Religious.

O MOST holy and immaculate Virgin Mary, the Mother of Jesus, my beloved Spouse, I now again choose thee as my own Mother. Henceforth I will never cease to love, cherish, and venerate thee as my own beloved Mother all the days of my life. To thee will I have recourse in all my trials, sufferings, and temptations, and I shall do my best to induce others to love and venerate thee, and to invoke thee in all their wants. O Mary, deign to accept me as thine own most loving child, and make me faithful to thee. Make me, like thee, humble, meek, patient, charitable, pure, obedient, and docile to my Rules and Superiors. Deign to obtain for me an unwavering love for my Spouse, Jesus, and a holy and well-regulated zeal for the salvation of souls. O Mary, my dearest Mother, do not forsake me, thy child, when I am assailed by temptation; hasten then at once to my assistance, and do not permit me ever to prove untrue to my beloved Jesus. Enable me, by thy all-powerful help, to become, through a constant growth in virtue and holiness, daily more and more pleasing to Jesus, my heavenly Spouse, and to persevere until death in the love of Him and of thee, my most tender and beloved Mother Mary. Amen.

PRAYER TO THE HEART OF MARY, MOTHER OF GOD AND OUR MOTHER.

HEART of Mary, Mother of God, our Mother; heart most amiable; delight of the ever-adorable Trinity, and worthy of all the veneration and tenderness of angels and of men; heart most like the Heart of Jesus, whose most perfect image thou art; heart full of goodness, ever compassionate toward our miseries! vouchsafe to thaw our icy hearts, and change them to the likeness of the Heart of Jesus. Infuse into them the love of thy virtues, inflame them with that blessed fire with which thou dost ever burn. In thee let the holy Church find safe shelter; be thou its guardian and its ever-sweet asylum, its tower of strength, impregnable against the assaults of its enemies. Be thou the road leading to Jesus; be thou the channel whereby we receive all graces

needful for our salvation. Be thou our help in need, our comfort in trouble, our strength in temptation, our refuge in persecution, our aid in danger; but especially in the last struggle of our life at the moment of our death, when all hell shall be unchained against us to snatch away our souls, in that dread moment, that hour so terrible, on which depends our eternity—ah! then, most tender Virgin, do thou make us feel how great is the sweetness of thy Mother's heart, how great thy power with the Heart of Jesus, opening to us, in the very fount of mercy itself, a safe refuge, that so one day we too may join with thee in paradise in praising the Heart of Jesus for ever and for ever. Amen.

Act of Praise to the Sacred Hearts of Jesus and Mary.

MAY the Divine Heart of Jesus and the immaculate heart of Mary be known, praised, blessed, loved, worshipped, and glorified always and in all places. Amen.

Indulgence of 60 days, once a day, to those who shall say this prayer, together with the act of praise to the Sacred Heart of Jesus and the immaculate heart of Mary; a plenary indulgence, on the Feasts of the Nativity, of the Assumption, and of the sacred heart of Mary, on usual conditions; and praying for the Pope's intentions at a church, or at any altar in any church dedicated to our blessed Lady; a plenary indulgence at the hour of death, to those who shall have practiced this pious exercise every day.—Pius VII., Aug. 18, 1807; Feb. 1, 1816.

MEMORARE TO THE BLESSED VIRGIN.

MEMORARE, O piissima virgo Maria, non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego tali animatus confidentia, ad te, virgo virginum, Mater, curro, ad te venio, coram te gemens peccator assisto; noli, mater Verbi, verba mea despicere, sed audi propitia, et exaudi. Amen.

REMEMBER, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

Indulgence of 300 days, each time; plenary indulgence once a month, on usual conditions.—Pius IX., Dec. 11, 1846.

PRAYER OF ST. ALOYSIUS GONZAGA TO THE BLESSED VIRGIN.

MOST holy Mary, my Lady, to thy faithful care and special keeping and to the bosom of thy mercy, today and every day, and particularly at the hour of my death, I commend my soul and my body; all my hope and consolation, all my trials and miseries, my life and the end of my life, I commit to thee, that through thy most holy intercession and by thy merits, all my actions may be directed and ordered according to thy will and that of thy divine Son. Amen.

Indulgence of 200 days, once a day.—Leo XIII., March 15, 1890.

Indulgenced Novenas in Honor of the Blessed Virgin Mary.

ELEVEN NOVENAS IN HONOR OF THE BLESSED VIRGIN MARY.

THE Sovereign Pontiff, Pius IX., granted to all the faithful who, devoutly and with contrite heart, shall make at any time during the year any of the following *novenas in honor of the Blessed Virgin Mary*, with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence of 300 days, each day; a plenary indulgence, either during the course of each novena, or upon one of the eight days immediately following, on usual conditions.

List of these Novenas.

1. In honor of the Immaculate Conception of the Blessed Virgin Mary.
2. In honor of the Birth of Mary most holy.
3. In honor of the Presentation of Mary in the Temple.
4. In honor of the Annunciation.
5. In honor of the Visitation.
6. In honor of Mary's holy Delivery and of the Birth of the Child Jesus.
7. In honor of the Purification of the Blessed Virgin Mary.
8. In honor of the Dolors of Mary.
9. In honor of the Assumption of Mary.
10. In honor of the Sacred Heart of Mary and of her Patronage.
11. In honor of the Feast of the Most Holy Rosary of the Blessed Virgin.

N.B.—The prayers in this book are all approved by ecclesiastical authority, and hence may be used at pleasure in making the above-mentioned novenas.

A very simple and satisfactory method of making a novena in honor of the Blessed Virgin Mary consists in reciting the following prayers:

1. The Litany of Loretto.
2. The Memorate, and an act of consecration.
3. Three Our Fathers, Hail Marys, and Glorys in thanks giving to the Blessed Trinity for the prerogatives and graces bestowed upon the Blessed Virgin Mary. Conclude with an ejaculation appropriate to the season on the festival commemorated. The following will suffice for all seasons.

Ejaculation.

O DOMINA mea! O mater mea! memento me esse tuum.

Serva me, defende me, ut rem et possessionem tuam.

O Queen! my Mother! remember I am thine own.

Keep me, guard me, as thy property and possession.

Indulgence of 40 days, each time.—Pius IX., Aug. 5, 1851.

Other Ejaculations.

Sweet heart of Mary, be my salvation!

Indulgence of 300 days, each time.—Pius IX., Sept. 30, 1852; plenary indulgence, once a month, under usual conditions, to those who shall have said it every day.

O Mary, conceived without sin, pray for us, who have recourse to thee!

Indulgence of 100 days, once a day.—Leo XIII., March 15, 1884.

Mary, Mother of God, and Mother of mercy, pray for me and for the departed.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 15, 1883.

Novena in Honor of the Blessed Virgin Mary for any Festival and for any Special Occasion.

In connection with the *Litany of Loretto* and the *Memorare*, the following prayer may be said occasionally:

O MARY, ever-blessed Virgin, Mother of God, Queen of the angels and of the saints, I salute thee with the most profound veneration and filial devotion. I renew the consecration of myself and all I have to thee. I thank thee for thy maternal protection and for the many blessings that I have received through thy wondrous mercy and most powerful intercession. In all my necessities I have recourse to thee, with unbounded confidence. O Help of Christians, O Mother of mercy, I beseech thee now to hear my prayer.

and to obtain for me of thy divine Son the favor that I request in this novena.

Obtain for me, also, dearest Mother, the grace that I may imitate thee and become more like to thee in the practice of the virtues of humility, obedience, purity, poverty, submission to the will of God, and charity. Be my protectress in life, guard and guide me in dangers, direct me in perplexities, lead me in the way of perfection, and assist me in the hour of my death, that I may come to Jesus, and with thee enjoy Him, bless Him, and love Him eternally in heaven. Amen.*

The Mysteries of the Holy Rosary.

THE FRUIT OF EACH MYSTERY.

Joyful Mysteries.—Spirit of Holy Joy.

1.—Annunciation. . . . . Humility.
2.—Visitation. . . . . Fraternal Charity.
3.—Nativity. . . . . Spirit of Poverty.
4.—Presentation. . . . . Obedience.
5.—Jesus with the Doctors. . . . . Love of Jesus and of His Holy Services.

Sorrowful Mysteries.—Spirit of Compassion and Contrition.

1.—Agony. . . . . Fervor in Prayer.
2.—Scourging . . . . . Penance.
3.—Crowning with Thorns. . . . . Moral Courage.
4.—Carriage of the Cross. . . . . Patience.
5.—Crucifixion. . . . . Self-sacrifice for God and our Neighbor.

Glorious Mysteries.—Spirit of Adoration and Faith.

1.—Resurrection. . . . . Faith.
2.—Ascension. . . . . Hope.
3.—Descent of the Holy Ghost. . Love and Zeal for Souls.
4.—Assumption. . . . . Filial devotion to Mary.
5.—Coronation of B. V. M. . . . . Perseverance.

Prayer.

O GOD, Whose only-begotten Son hath purchased for us the rewards of eternal salvation through His life, death, and Resurrection, we beseech Thee grant to us, who

* Other novenas for the festivals of the Blessed Virgin Mary will be found in the latter part of this book.

are commemorating those mysteries in the holy Rosary of the Blessed Virgin Mary, the grace to hearken to the lessons they teach us and to obtain the blessings they promise. Through the same Christ Jesus our Lord. Amen.

Offering of Intentions, before Reciting the Rosary, in Union with the Precious Blood.

ETERNAL Father, we offer Thee this Rosary, through the most pure heart of Mary in union with the precious blood of Jesus Christ, in thanksgiving for all Thy benefits, in atonement for our sins, for the wants of the holy Church, the interests of the Sacred Heart of Jesus, for all those graces and blessings that will keep us close to that loving Heart in life, in death, in time, and for eternity. For the sick, the dying, conversion of sinners, and souls in purgatory; for those who have asked our prayers and for whom we are bound to pray; for Superiors, Congregation, and family intentions, that God may direct all to His greater honor and glory, and for a happy death for each member.

Rosary of the Blessed Virgin.

THE JOYFUL MYSTERIES.

V. INCLINE unto my aid, O God.
R. O Lord, make haste to help me.
V. Glory be to the Father, etc.
R. As it was in the beginning, etc.

First Mystery—The Annunciation.
(To obtain the Virtue of Humility.)

LET us contemplate in this mystery how the angel Gabriel saluted our blessed Lady with the title, Full of Grace, and declared unto her the Incarnation of Our Lord and Saviour Jesus Christ.

Our Father, etc., once. Hail Mary, ten times. Glory be to the Father, etc.

Prayer.

O HOLY Mary, Queen of virgins, by the most high mystery of the Incarnation of thy beloved Son, Our Lord Jesus Christ, by which our salvation was so happily begun: obtain for us, by thy intercession, light to know this so great benefit which He hath bestowed upon us, vouchsafing in

it to make Himself our Brother, and thee, His own most beloved Mother, our Mother also. Amen.

Second Mystery—The Visitation.

(Charity.)

LET us contemplate in this mystery how the blessed Virgin Mary, understanding from the angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father, etc., as above.

Prayer.

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us by thy intercession, that our hearts may be visited by thy most holy Son, that being freed from all sin, we may praise Him and give Him thanks for ever. Amen.

Third Mystery.—The Nativity.

(Poverty of Spirit.)

LET us contemplate in this mystery how the blessed Virgin Mary, when the time of her delivery was come, brought forth Our Redeemer, Christ Jesus, at midnight, and laid Him in a manger, because there was no room for Him in the inns of Bethlehem.

Our Father, etc., as above.

Prayer.

O MOST pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy only Son, Our Saviour; we beseech thee, obtain for us, by thy intercession, grace to lead so pure and holy a life in this world that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and His benefits to us by thee. Amen.

Fourth Mystery.—The Presentation.

(Obedience.)

LET us contemplate in this mystery how the blessed Virgin Mary, on the day of her purification, presented the Child Jesus in the Temple, where holy Simeon, giving thanks to God, with great devotion received Him into his arms.

Our Father, etc., as above.

Prayer.

O HOLY Virgin, most admirable mistress and pattern of obedience, who didst present in the Temple the Lord of the Temple, obtain for us, of thy beloved Son, that with holy Simeon and devout Anna we may praise and glorify Him for ever. Amen.

The Fifth Mystery.—The Finding in the Temple.
(Zeal.)

LET us contemplate in this mystery how the blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought Him for the space of three days, and at length found Him in the Temple, in the midst of the doctors, disputing with them, being of the age of twelve years.

Our Father, etc., as above.

Prayer.

MOST Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy soul was filled in finding thy beloved Son in the Temple, in the midst of the doctors, disputing with them, obtain of Him for us so to seek Him and to find Him in the holy Catholic Church that we may never be separated from Him. Amen.

Salve Regina.

HAIL, holy Queen! Mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

HEAR, O merciful God, the prayer of Thy servants, that we who meet together in the society of the most holy Rosary of the Blessed Virgin Mother of God, may, through her intercession, by Thee be delivered from the dangers that continually hang over us. Amen.

O God, Whose only-begotten Son, by His life, death, and Resurrection, has purchased for us the reward of eternal life, grant, we beseech Thee, that meditating on these mysteries in the most holy Rosary of the blessed Virgin Mary, we

may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

THE DOLOROUS OR SORROWFUL MYSTERIES.

First Mystery.—The Agony in the Garden.

(To obtain the Virtue of Resignation.)

LET us contemplate in this mystery how Our Lord Jesus Christ was so afflicted for us in the Garden of Gethsemane, that His body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, etc., once. Hail Mary, ten times. Glory, etc.

Prayer.

MOST holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto His Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always and in all things conform and subject ourselves to the will of God. Amen.

Second Mystery.—The Scourging at the Pillar.

(Holy Purity.)

LET us contemplate in this mystery how Our Lord Jesus Christ was most cruelly scourged in Pilate's house, the stripes He received being innumerable.

Our Father, etc., as above.

Prayer.

O MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of Him for us grace that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.

Third Mystery.—The Crowning with Thorns.

(Humility.)

LET us contemplate in this mystery how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of Our Lord Jesus Christ.

Our Father, etc., as above.

Prayer.

O MOTHER of our eternal Prince and King of glory, by those sharp thorns wherewith His most holy head was pierced, we beseech thee that, through thy intercession

we may be delivered from all motions of pride, and, in the day of judgment, from that confusion which our sins deserve. Amen.

Fourth Mystery.—The Carrying of the Cross

(Patience.)

LET us contemplate in this mystery how Our Lord Jesus Christ, being sentenced to die, bore with great patience the cross, which was laid upon Him for His greater torment and ignominy.

Our Father, etc., as above.

Prayer.

O HOLY Virgin, example of patience, by the most painful carrying of the cross on which thy Son, Our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of Him, through thy intercession, courage and strength to follow His footsteps, and to bear our cross after Him unto the end of our lives. Amen.

Fifth Mystery.—The Crucifixion.

(Abiding Sorrow for Sin.)

LET us contemplate in this mystery how Our Lord Jesus Christ, being come to Mount Calvary, was stripped of His clothes, and His hands and feet most cruelly nailed to the cross, in the presence of His most afflicted Mother.

Our Father, etc., as above.

Prayer.

O HOLY Mary, Mother of God, as the body of thy beloved Son was for us stretched on the cross, so may our desires be daily more and more extended in His service, and our hearts wounded with compassion for His most bitter Passion; and thou, O most blessed Virgin, graciously vouchsafe, by thy powerful intercession, to help us to accomplish the work of our salvation.

Hail, Holy Queen, etc.

THE GLORIOUS MYSTERIES.

First Mystery.—The Resurrection.

(To Obtain the Virtue of Faith.)

LET us contemplate in this mystery how Our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, etc., once; Hail Mary, etc., ten times; Glory, etc.

Prayer.

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the Resurrection of thine only Son, we beseech thee obtain of Him for us that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

Second Mystery.—The Ascension.

(Hope.)

LET us contemplate in this mystery how Our Lord Jesus Christ, forty days after His Resurrection, ascended into heaven, attended by angels, in the sight and to the great admiration of His most holy Mother, His holy apostles and disciples.

Our Father, etc., as above.

Prayer.

O MOTHER of God, Comfortress of the afflicted, as thy beloved Son, when He ascended into heaven, lifted up His hands and blessed His apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to Him for us, that we may enjoy the benefits of His blessing, and thine also, on earth and hereafter in heaven. Amen.

Third Mystery.— The Descent of the Holy Ghost.

(Charity.)

LET us contemplate in this mystery how Our Lord Jesus Christ being seated on the right hand of God, sent, as He had promised, the Holy Ghost upon His apostles, who, after His Ascension, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the fulfilment of His promise.

Our Father, etc., as above.

Prayer.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain by thine intercession, that this most sweet Comforter, Whom thy beloved Son sent down upon His apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

Fourth Mystery.—The Assumption of the Blessed Virgin.

(Desire of Heaven.)

LET us contemplate in this mystery how the glorious Virgin, languishing upon earth for many years after the Resurrection of her Son, passed out of this world at length.

and was by Him assumed into heaven, accompanied by the holy angels

Our Father, etc., as above.

Prayer.

O MOST prudent Virgin, who entering the heavenly palace didst fill the holy angels with joy and man with hope, vouchsafe to intercede for us at the hour of our death, that being delivered from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of eternal life. Amen.

Fifth Mystery.—The Coronation of the Blessed Virgin.

(Confidence in Mary.)

LET us contemplate in this mystery how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, etc., as above.

Prayer.

O GLORIOUS Queen of all the heavenly citizens, we beseech thee accept this Rosary, which as a crown of roses we offer at thy feet, and grant, most gracious Lady, by thy powerful intercession, that our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us until it shall be changed into the happy fruition of thy blessed sight. Amen.

Hail, holy Queen, etc., as before.

PRAYER TO OUR LADY, QUEEN OF THE MOST HOLY ROSARY.

QUEEN of the most holy Rosary, in these days of bold impiety, show forth thy power by the tokens of thy former victories, and from the throne on which thou sittest as dispenser of pardon and of graces look down upon the Church of Thy Son, upon His Vicar, and upon all Orders of ecclesiastics and laymen who are struggling against the fierce assaults of the enemy; hasten, powerful conqueror of heresies, hasten the hour of mercy, though the hour of justice is hurried on every day by innumerable sins. Obtain for me, the least of men, as I kneel in humble supplication before thee, the grace I need most to live among the just on earth, to reign among the just in heaven, whilst, in the meantime, together with all the faithful in the world, O Queen of the most holy Rosary, I salute and hail thee.

Queen of the most holy Rosary, pray for us.

An indulgence of 100 days, once a day.—Leo XIII., July 3, 1886.

INVOCATION OF THE NAME OF MARY.

To all those who devoutly invoke the name of Mary, an indulgence of 25 days, each time.—Clement XIII., Sept. 5, 1759.

Ejaculation in Honor of the Immaculate Conception.

IN conceptione tua, virgo Maria, immaculata fuisti; ora pro nobis Patrem cujus Filium Jesum de Spiritu Sancto conceptum peperisti.

IN thy conception, O Virgin Mary! thou wast immaculate. Pray for us to the Father, Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

An indulgence of 100 days, each time.—Pius VI., Nov. 21, 1793.

Little Office of the Immaculate Conception.

AT MATINS.

Eia, mea labia, nunc annuntiate
Laudes et præconia Virginis beatæ.

V. DOMINA, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri, etc. Alleluia.

Come, my lips, and wide proclaim
The Blessed Virgin's spotless fame.

V O LADY make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

From Septuagesima to Easter, instead of Alleluia *is said:*

Laus tibi, Domine, Rex æternæ gloriæ.

Praise be to Thee, O Lord, King of everlasting glory.

Hymn.

SALVE, mundi domina,
Cœlorum regina:
Salve, virgo virginum,
Stella matutina.

Salve plena gratia,
Clara luce divina:
Mundi in auxilium,
Domina, festina.

HAIL, Queen of the heavens!
Hail, Mistress of earth!
Hail, Virgin most pure
Of immaculate birth!

Clear Star of the morning,
In beauty enshrined!
O Lady! make speed
To the help of mankind.

Ab æterno Dominus
Te præordinavit
Matrem unigeniti
Verbi, quo creavit

Terram, pontum, æthera:
Te pulchram ornavit
Sibi sponsam, quæ
In Adam non peccavit.
Amen.

V. Elegit eam Deus, et præelegit eam.

R. In tabernaculo suo habitare fecit eam.

V Domina, protege orationem meam.

R. Et clamor meus ad te veniat.

Thee God in the depth
Of eternity chose;
And formed thee all fair,
As His glorious spouse;

And called thee His Word's
Own Mother to be,
By Whom He created
The earth, sky, and sea.
Amen.

V. God elected her, and pre-elected her.

R He made her to dwell in His tabernacle.

V. O Lady! aid my prayer

R. And let my cry come unto thee.

Oremus.

SANCTA Maria, regina cœlorum, mater Domini nostri Jesu Christi, et mundi domina, quæ nullum derelinquis, et nullum despicis: respice me, domina, clementer oculo pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam conceptionem devoto affectu recolo, æternæ in futurum beatitudinis, bravium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo: qui cum Patre et Sancto Spiritu vivit et regnat, in Trinitate perfecta Deus, in sæcula sæculorum. Amen.

V. Domina, protege orationem meam.

R. Et clamor meus ad te veniat.

Let us pray.

HOLY Mary, Queen of heaven, Mother of Our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one, look upon me, O Lady! with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins; that, as I now celebrate, with devout affection, thy holy and immaculate conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of Him Whom thou, in virginity, didst bring forth, Jesus Christ our Lord: Who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

V. O Lady! aid my prayer.

R. And let my cry come unto thee.

V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ per misericordiam Dei requiescant in pace.
R. Amen.

V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

AT PRIME.

V. DOMINA, in adjutorium meum intende.
R. Me de manu hostium potenter defende.
V. Gloria Patri, etc. Alleluia.

V. O LADY! make speed to befriend me.
R. From the hands of the enemy mightily defend me.
V. Glory be to the Father, etc. Alleluia.

Hymn.

SALVE, virgo sapiens,
Domus Deo dicata,
Columna septemplici
Mensaque exornata.

Ab omni contagio
Mundi præservata:
Semper sancta in utero
Matris, ex qua nata.

Tu mater viventium,
Et porta es sanctorum:
Nova stella Jacob,
Domina angelorum.

Zabulo terribilis
Acies castrorum;
Porta et refugium
Sis christianorum.
Amen.

HAIL, Virgin most wise!
Hail, Deity's shrine!
With seven fair pillars,
And table divine!

Preserved from the guilt
Which hath come on us all!
Exempt, in the womb,
From the taint of the fall!

O new Star of Jacob,
Of angels the Queen!
O Gate of the saints!
O Mothe of men!

To Zabulon fearful
As th' embattled array!
Be thou of the faithful
The refuge and stay.
Amen.

V. Ipse creavit illam in Spiritu Sancto.
R. Et effudit illam super omnia opera sua;
V. Domina, protege, etc. (*cum oratione ut supra*).

V. The Lord Himself created her in the Holy Ghost.
R. And poured her out over all His works.
V. O Lady, aid, etc. (*with the prayer as above*).

AT TIERCE

V. Domina, in adjutorium, etc.

V. O Lady, make speed etc.

Hymn.

SALVE, arca fœderis,
Thronus Salomonis,
Arcus pulcher ætheris,
Rubus visionis:

Virga frondens germinis:
Vellus Gedeonis:
Porta clausa numinis,
Favusque Samsonis.

Decebat tam nobilem
Natum præcavere
Ab originali

Labe matris Evæ,

Almam, quam elegerat,
Genitricem vere,
Nulli prorsus sinens
Culpæ subjacere.

Amen.

V. Ego in altissimis habito.
R. Et thronus meus in columna nubis.
V. Domina, protege, etc. (*cum oratione ut supra*).

HAIL, Solomon's Throne!
Pure Ark of the law!
Fair Rainbow and Bush,
Which the patriarch saw!

Hail, Gedeon's Fleece!
Hail, blossoming Rod!
Samson's sweet Honeycomb!
Portal of God!

Well-fitting it was
That a Son so divine
Should preserve from all touch
Of original sin,

Nor suffer by smallest
Defect to be stained
That Mother, whom He
For Himself had ordained.

Amen.

V. I dwell in the highest.
R. And my throne is on the pillar of the clouds.
V. O Lady, aid, etc. (*with the prayer as above*).

AT SEXT.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

Hymn.

SALVE, virgo puerpera,
Templum Trinitatis,
Angelorum gaudium,
Cella puritatis:

Solamen mœrentium,
Hortus voluptatis:
Palma patientiæ,
Cedrus castitatis.

Terra es benedicta
Et sacerdotalis,
Sancta et immunis
Culpæ originalis.

HAIL, virginal Mother!
Hail, purity's Cell!
Fair Shrine, where the Trinity
Loveth to dwell!

Hail, Garden of pleasure!
Celestial Balm!
Cedar of chastity!
Martyrdom's Palm!

Thou Land set apart
From uses profane!
And free from the curse
Which in Adam began!

Civitas altissimi,
Porta orientalis:
In te est omnis gratia,
Virgo singularis.
Amen.

V. Sicut lilium inter spinas.

R. Sic amica mea inter filias Adæ.

V. Domina, protege, etc. (*cum oratione ut supra*).

Thou City of God!
Thou Gate of the east
In thee is all grace
O Joy of the blest!
Amen.

V. As the lily among the thorns.

R. So is my beloved among the daughters of Adam.

V. O Lady, aid, etc. (*with the prayer as above*)

AT NONE.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

Hymn.

SALVE, urbs refugii,
Turrisque munita

David, propugnaculis
Armisque insignita.

In conceptione
Charitate ignita,
Draconis potestas
Est a te contrita.

O mulier fortis,
Et invicta Judith!
Pulchra Abisag virgo
Verum fovens David!

Rachel curatorem
Ægypti gestavit:
Salvatorem mundi

Maria portavit.
Amen.

V. Tota pulchra es, amica mea.

R. Et macula originalis numquam fuit in te.

V. Domina, protege, etc. (*cum oratione ut supra*).

HAIL, City of refuge.
Hail, David's high tower,
With battlements crowned
And girded with power!

Filled at thy conception
With love and with light!
The dragon by thee
Was shorn of his might.

O Woman most valiant!
O Judith thrice blest!
As David was nursed
In fair Abisag's breast;

As the saviour of Egypt
Upon Rachel's knee:
So the world's great Redeemer
Was cherished by thee.
Amen.

V. Thou art all fair, my beloved.

R. And the original stain was never in thee.

V. O Lady, aid, etc. (*with the prayer as above*).

AT VESPERS.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

Hymn.

SALVE, horologium,
Quo, retrogadiatur
Sol in decem lineis;
Verbum incarnatur.

Homo ut ab inferis

Ad summa attollatur,
Immensus ab angelis
Paulo minoratur.

Solis hujus radiis
Maria coruscat;
Consurgens aurora
In conceptu micat.

Lilium inter spinas,
Quæ serpentis conterat
Caput: pulchra ut luna
Errantes colustrat.

Amen.

V. Ego feci in cœlis, ut oriretur lumen indeficiens.

R. Et quasi nebula texi omnem terram.

V. Domina, protege, etc. (*cum oratione ut supra*).

HAIL, Dial of Achaz!
On thee the true sun
Told backward the course
Which from old he had run!

And, that man might be raised,
Submitting to shame,
A little more low
Than the angels became.

Thou, rapt in the blaze
Of His infinite light,
Dost shine as the morn
On the confines of night;

As the moon on the lost
Through obscurity dawns;
The serpent's destroyer!
A lily 'mid thorns!

Amen.

V. I made an unfailing light to arise in heaven.

R. And as a mist I overspread the whole earth.

V. O Lady, aid, etc. (*with the prayer as above*)

AT COMPLINE.

V. CONVERTAT nos, Domina, tuis precibus placatus Jesus Christus Filius tuus.

R. Et avertat iram suam a nobis.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri, etc.

V. MAY Jesus Christ, thy Son, reconciled by thy prayers, O Lady! convert our hearts.

R. And turn away His anger from us.

V. O Lady! make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. etc.

Hymn.

SALVE, virgo florens,
Mater illibata,
Regina clementiæ,
Stellis coronata.

Super omnes angelos
Pura, immaculata,
Atque ad regis dexteram
Stans veste deaurata.

Per te, mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Portus naufragorum.

Patens cœli janua
Salus infirmorum
Videamus regem
In aula sanctorum.
Amen.

HAIL, Mother most pure!
Hail, Virgin renowned!
Hail, Queen with the stars,
As a diadem, crowned.

Above all the angels
In glory untold,
Standing next to the King
In a vesture of gold.

O Mother of mercy!
O Star of the wave!
O Hope of the guilty!
O Light of the grave!

Through thee may we come
To the haven of rest;
And see heaven's King
In the courts of the blest!
Amen.

V. OLEUM effusum, Maria, nomen tuum.

R. Servi tui dilexerunt te nimis.

V. Domina, protege, etc. (*cum oratione ut supra*).

V. THY name, O Mary! is as oil poured out.

R. Thy servants have loved thee exceedingly.

V. O Lady, aid, etc. (*with the prayers and versicles as above*).

THE COMMENDATION.

SUPPLICES offerimus
Tibi, virgo pia,
Hæc laudum præconia:
Fac nos ut in via

Ducas cursu prospero;
Et in agonia
Tu nobis assiste,
O dulcis Maria.

R. Deo gratias.

Ant. Hæc est virga in qua nec nodus originalis, nec cortex actualis culpæ fuit.

THESE praises and prayers
I lay at thy feet,
O Virgin of virgins!
O Mary most sweet!

Be thou my true guide
Through this pilgrimage here;
And stand by my side
When death draweth near

R. Thanks be to God.

Ant. This is the rod in which was neither knot of original sin, nor rind of actual guilt.

V. In conceptione tua virgo immaculata fuisti.

R. Ora pro nobis Patrem, cujus Filium peperisti.

Oremus.

DEUS qui per immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eumdem Christum Dominum nostrum.

R. Amen.

V. In thy conception, O Virgin! thou wast immaculate.

R. Pray for us to the Father, Whose Son thou didst bring forth

Let us pray.

O GOD, Who, by the immaculate conception of the Virgin, didst prepare a worthy habitation for Thy Son: we beseech Thee that, as in view of the death of that Son, Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made pure by her intercession, to come unto Thee. Through the same Christ our Lord.

R. Amen.

Indulgence of 300 days, each time.—Pius IX., March 31, 1876.

ANTHEM, VERSICLE, AND PRAYER IN HONOR OF THE IMMACULATE MARY.

Ant. HÆC est virga in qua nec nodus originalis, nec cortex actualis culpæ fuit.

V. In conceptione tua virgo immaculata fuisti.

R. Ora pro nobis Patrem, cujus Filium peperisti.

Oremus.

DEUS qui per immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti, nos quoque mundos ejus intercessione ad te

Ant. THIS is the rod in which was neither knot of original sin, nor rind of actual guilt

V. In thy conception, O Virgin! thou wast immacnlate.

R. Pray for us to the Father, Whose Son thou didst bring forth.

Let us pray.

O GOD, Who, by the immaculate conception of the Virgin, didst prepare a worthy habitation for Thy Son: we beseech Thee that, as in view of the death of that Son, Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made

pervenire concedas. Per eumdem Christum Dominum nostrum.

R. Amen.

pure by her intercession, to come unto Thee. Through the same Christ our Lord.

R. Amen.

Indulgence of 100 days, each time.—Pius IX., March 31, 1876.

CHAPLET IN HONOR OF THE IMMACULATE HEART OF MARY.

Suitable for a Novena.

V. DEUS in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. INCLINE unto my aid, O God!

R. O Lord! make haste to help me.

V. Glory be to the Father, etc.

R. As it was, etc.

I. IMMACULATE Virgin, who, conceived without sin, didst direct every movement of thy most pure heart to that God Who was ever the object of thy love, and who was ever most submissive to His will: obtain for me the grace to hate sin with my whole heart, and to learn of thee to live in perfect resignation to the will of God.

Our Father, once, Hail Mary, seven times.

Heart transpierced with pain and woe!
Set my heart with love aglow.

II. I MARVEL, Mary, at thy deep humility, through which thy blessed heart was troubled at the gracious message brought thee by Gabriel, the archangel, that thou wast chosen Mother of the Son of the Most High, and through which thou didst proclaim thyself His humble handmaid: wherefore, in great confusion at the sight of my pride, I ask thee for the grace of a contrite and humble heart, that, knowing my own misery, I may obtain that crown of glory promised to the truly humble of heart.

Our Father, etc., Heart, etc.

III. BLESSED Virgin, who, in thy sweetest heart, didst keep as a precious treasure the words of Jesus, thy Son, and, pondering on the lofty mysteries they contained, didst learn to live for God alone: how doth my cold heart confound me! O dearest Mother! get me grace so to meditate within my heart upon God's holy law, that I may strive to follow thee in the fervent practice of every Christian virtue.

Our Father, etc., Heart, etc.

IV. GLORIOUS Queen of martyrs, whose sacred heart was pierced in thy Son's bitter Passion by the sword, whereof the holy old man Simeon had prophesied: gain for my heart true courage and a holy patience to bear the troubles and misfortunes of this miserable life, that so, by crucifying my flesh with its desires, while following the mortification of the cross, I may, indeed, show myself to be a true son of thine.

Our Father, etc., Heart, etc.

V. O MARY, mystical rose, whose loving heart, burning with the living fire of charity, did accept us for thy sons at the cross's foot, becoming thus our tender Mother! make me feel the sweetness of thy maternal heart and thy power with Jesus, that, when menaced by the perils of this mortal life, and most of all in the dread hour of death, my heart, united with thine, may love my Jesus then and through all ages. Amen.

Our Father, etc., Heart, etc.

LET us now turn to the Most Sacred Heart of Jesus, that He may inflame us with His holy love.

O Divine Heart of Jesus! to thee I consecrate myself, full of deep gratitude for the many blessings I have received and daily do receive from thy boundless charity. With my whole heart I thank thee for having, in addition to them all, vouchsafed to give me thy own most holy Mother, giving me to her as a son, in the person of the beloved disciple. Let my heart ever burn with love for thee, finding in thy sweetest Heart its peace, its refuge, and its happiness.

Indulgence of 300 days, once a day; plenary indulgence under usual conditions.—Pius IX., Dec. 11, 1854.

LITTLE CHAPLET IN HONOR OF THE IMMACULATE CONCEPTION OF THE VIRGIN MARY.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

First set.—Blessed be the holy and immaculate conception of the most blessed Virgin Mary.

Then say the Our Father once, the Hail Mary four times, and the Glory be to the Father once.

Second set.—Blessed be the holy, *etc.: one Our Father, etc., as before.*

Third set.—Blessed be the holy, *etc., etc., as before.*

Indulgence of 300 days, each time; plenary indulgence under usual conditions.—Pius IX., June 22, 1855.

A VISIT TO OUR LADY OF SORROWS.

(*To be made before her altar or image, immediately after performing the Stations, or at any other time.*)

O MOST holy Mother, Queen of sorrows, who didst follow thy beloved Son through all the way of the cross, and whose heart was pierced with a fresh sword of grief at all the stations of that most sorrowful journey; obtain for us, we beseech thee, O most loving Mother, a perpetual remembrance of our blessed Saviour's cross and death, and a true and tender devotion to all the mysteries of His most holy Passion; obtain for us the grace to hate sin, even as He hated it in the agony in the garden; to endure wrong and insult with all patience, as He endureth them in the judgment-hall; to be meek and humble in all our trials, as He was before His judges; to love our enemies even as He loved His murderers, and prayed for them upon the cross; and to glorify God and do good to our neighbors, even as He did in every mystery of His sufferings. O Queen of martyrs, who, by the dolors of thy immaculate heart on Calvary, didst merit to share the Passion of our blessed Redeemer, obtain for us some portion of thy compassion, that for the love of Jesus crucified, we may be crucified to the world in this life; and in the life to come, may, by His infinite merits and thy powerful intercession, reign with Him in glory everlasting. Amen.

PIOUS EXERCISE IN HONOR OF OUR LADY OF DOLORS.

SANCTA mater istud agas,
Crucifixi fige plagas
Cordi meo valide.

BID me bear, O Mother blessed!
On my heart the wounds impresséd
Suffered by the Crucified.

An indulgence of 300 days, once a day, to those who, with contrite heart, shall say the Hail Mary, seven times, and after each Hail Mary, the stanza, as above.—Pius VII., Dec. 1, 1815.

PRAYER TO OUR LADY OF SORROWS.

O MARY! I beseech thee by the sorrows thou didst experience in beholding thy divine Son dying on the cross, procure for me a good death; obtain for me that, having loved Jesus and thee, my most tender Mother here on earth, I may love you both and bless you eternally in heaven. Amen.

A Novena in Honor of the Dolors of the Blessed Virgin.

O MOST holy and afflicted Virgin! Queen of martyrs! thou who didst stand beneath the cross, witnessing the agony of thy expiring Son—through the unceasing sufferings of thy life of sorrow, and the bliss which now more than amply repays thee for thy past trials, look down with a mother's tenderness and pity on me, who kneel before thee to venerate thy dolors, and place my requests, with filial confidence, in the sanctuary of thy wounded heart; present them, I beseech thee, on my behalf, to Jesus Christ, through the merits of His own most sacred death and Passion, together with thy sufferings at the foot of the cross, and through the united efficacy of both, obtain the grant of my present petition. To whom shall I recur in my wants and miseries if not to thee, O Mother of mercy, who, having so deeply drunk of the chalice of thy Son, canst compassionate the woes of those who still sigh in the land of exile? *Sancta Maria, Mater Dolorosa, ora pro me!*

PRAYER TO OUR LADY OF GOOD COUNSEL.

MOST glorious Virgin, chosen by the Eternal Counsel to be the Mother of the Eternal Word made Man, treasure-house of divine graces and advocate of sinners; I, the most unworthy of thy servants, have recourse to thee, begging of thee to be my guide and counsellor in this vale of tears. Obtain for me, through the most precious blood of thy Divine Son, forgiveness of my sins, and the salvation of my soul with all the means necessary to secure it. Obtain for Holy Church triumph over her enemies and the extension of the Kingdom of Jesus Christ over the whole earth. Amen.

Indulgence of 100 days, once a day.—Leo XIII., Nov. 23, 1880.

PRAYERS IN HONOR OF OUR LADY OF PERPETUAL HELP.

I.

O MOTHER of perpetual help! grant that I may ever invoke thy most powerful name, which is the safeguard of the living and the salvation of the dying. O purest Mary! O sweetest Mary! let thy name henceforth

be ever on my lips. Delay not, O blessed Lady! to succor me, whenever I call on thee; for, in all my temptations, in all my needs, I shall never cease to call on thee, ever repeating thy sacred name, Mary, Mary. O what consolation, what sweetness, what confidence, what emotion fills my soul when I utter thy sacred name, or even only think of thee! I thank the Lord for have given thee, for my good, so sweet, so powerful, so lovely a name. But I will not be content with merely uttering thy name. Let my love for thee prompt me ever to hail thee, Mother of perpetual help.

II.

O MOTHER of perpetual help! thou art the dispenser of all the gifts which God grants to us miserable sinners; and for this end He has made thee so powerful, so rich, and so bountiful, in order that thou mayest succor us in our misery. Thou art the advocate of the most wretched and abandoned sinners who have recourse to thee: come to my help; I commend myself to thee. In thy hands I place my eternal salvation, and to thee I intrust my soul. Count me among thy most devoted servants; take me under thy protection, and it is enough for me. For, if thou protect me, I fear nothing; not from my sins, because thou wilt obtain for me the pardon of them; nor from the devils, because thou art more powerful than all hell together; nor even from Jesus, my Judge, because by one prayer from thee He will be appeased. But one thing I fear; that, in the hour of temptation, I may through negligence fail to have recourse to thee, and thus perish miserably. Obtain for me, therefore, the pardon of my sins, love for Jesus, final perseverance, and the grace ever to have recourse to thee, O Mother of perpetual help.

PRAYER TO OUR LADY OF LOURDES.

O EVER immaculate Virgin, Mother of mercy, Health of the sick, Refuge of sinners, Comfort of the afflicted, thou knowest my wants, my troubles, my sufferings; deign to cast upon me a look of mercy. By appearing in the Grotto of Lourdes, thou wert pleased to make it a privileged sanctuary, whence thou didst dispense thy favors, and already many sufferers have obtained the cure of their infirmities, both spiritual and corporal. I come, therefore, with the most unbounded confidence, to implore thy maternal intercession. Obtain, O loving Mother, the grant of my requests. Through gratitude for thy favors, I will endeavor to imitate thy virtues, that I may one day share thy glory. Amen.

O Mary, conceived without sin, pray for us, who have recourse to thee!

Our Lady of the Sacred Heart, pray for us.

Ejaculation.

TO thee, O Virgin Mother, who wast never defiled with the slightest stain of original or actual sin, I commend and entrust the purity of my heart.

Indulgence of 100 days, once a day.—Pius IX., Nov. 26, 1854.

A PRAYER TO THE BLESSED VIRGIN, MOTHER OF PURE LOVE.

O HOLY Virgin! thou art my good Mother, and by excellence, the Mother of pure love. Thou hast obtained for me many graces during the course of my life; be pleased to obtain one favor more, which will crown all the rest—this is to love my God—to love Him purely, to love Him ardently, to love Him constantly as long as I shall remain on earth—that I may have the happiness of loving Him eternally with thee in heaven. Amen.

PRAYER TO OUR LADY OF LIGHT.

OUR Lady of light, spouse of the Holy Ghost, I give thee my whole self, soul and body, all that I have, or may have, to keep for Jesus, that I may be His for evermore.

Our Lady of light, spouse of the Holy Ghost, pray for me.

A FORM OF CONSECRATION TO THE MOTHER OF GOD.

(*Used by St. Aloysius Gonzaga.*)

MOST holy Mary, my Lady, to thy faithful care and particular protection and to the bosom of thy mercy, to-day and every day, and particularly at the hour of my death, I commend my soul and my body; all my hope and consolation, all my trials and miseries, my life and the end of my life, I commit to thee, that through thy most holy intercession and by thy merits all my actions may be directed and ordered according to thy will and that of thy divine Son. Amen.

Indulgence of 200 days, once a day.—Leo XIII., March 15, 1890.

PRAYER SAID IN SOME RELIGIOUS COMMUNITIES ON SATURDAY EVENINGS.

MOST holy Virgin! Immaculate Queen! Mother of God! and our own dear Mother, Mary! Refuge of sinners! Comfortress of the afflicted! prostrate at

thy feet, in the presence of thy heavenly court, we consecrate ourselves to thy service. We choose thee for our Mistress and our Queen; accept us as thy servants, and receive the offering of our bodies and our souls, of our hearts and our minds, of all that we are and possess. We offer thee this house and community, our friends and relatives, and all whom we love in this world.

Take us all under thy protection, and give us thy blessing, O most dear Mother. Protect us against temptation, deliver us from danger, assist us in our infirmities, comfort us in our afflictions, preserve us from sin, and at the hour of our death, O come, dear Mother, and take our souls and bring them to paradise, that we may serve thee, and thank thee, and bless thee, and glorify thy beloved Son, Our Saviour, Jesus Christ, eternally. Amen.

PRAYER OF A RELIGIOUS TO MARY.

If Mary so loves the faithful, how must she not love Religious who have sacrificed their liberty, their life, their all for the love of Jesus Christ!

MOST amiable, loving, and beloved Queen, I render thee continual thanks, as also to my Saviour, for having taken me out of the world and called me to this Order, where devotion to thee is singularly held in honor and practiced. Take me into thy service, O my tender Mother; miserable though I be, yet refuse me not a place among the many souls thou holdest dear. After God, thou shalt always be my hope and my love. In all my needs, in all my trials, in all my temptations, it is to thee that I will always have recourse as my refuge and my consolation. I wish for naught but God and thee to support me in the struggles and sorrows of life. I renounce all else, preferring to serve thee rather than to reign over the whole world. For me, to reign means to serve, love, and bless thee on earth, my sweetest sovereign; for as St. Anselm says,

serving thee is reigning. Mother of perseverance, obtain for me the grace of being faithful to thee until death, faithful in my vows, faithful in imitating thy virtues, and thus I hope to arrive one day in thy glorious dwelling: there will I kneel at thy feet, to praise thee, and thank thee for thy goodness and mercy. *Jesus and Mary!* Sweet objects of my love; for you will I labor and suffer; may I serve you in life, may I bless you, and love you for ever.

O dearest Mother, pray for me, that I may one day be united in heaven with thy divine Son, Who has redeemed me by His precious blood.

When my soul shall leave this world and all its perishable goods, to appear before the judgment-seat of thy divine Son, then, O clement, O loving, O sweet Virgin Mary, intercede with Him for me, that He may be to me a Saviour and not a Judge.

Oh, do thou thyself present my soul before the throne of Jesus, that I may see Him face to face, adore and love Him for ever, Whom I now adore here in the Most Holy Sacrament. Amen.

THE THIRTY DAYS' PRAYER TO THE BLESSED VIRGIN MARY,

In Honor of the Passion of Our Lord Jesus Christ.

It is particularly recommended as a proper devotion for every day in Lent, and on all Fridays throughout the year.

EVER-GLORIOUS and Blessed Virgin, Queen of virgins, Mother of mercy, hope and comfort of dejected souls, through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Jesus Christ our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love He had for thee, grieving in thy grief, whilst from His cross He recommended thee to the care and protection of His beloved disciple, St. John: take pity, we beseech thee, on our poverty and necessities; have compassion on our anxieties; assist and comfort us in all our infirmities and miseries. Thou art the Mother of mercies, the sweet consolatrix and refuge of the desolate and afflicted: look, therefore, with pity on us, miserable children of Eve,

and hear our prayer: for since, in just punishment of our sins, we are encompassed by evils, whither can we fly for more secure shelter than to thy maternal protection? Attend, therefore, with an ear of pity, we beseech thee, to our humble and earnest request. We ask it through the mercy of thy dear Son, and through the love and condescension wherewith He embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and Whom, after the expiration of nine months, thou didst bring forth from thy chaste womb to visit this world, and bless it with His presence. We ask it through the anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when He besought His eternal Father to remove from Him, if possible, the bitter chalice of His future Passion. We ask it through the threefold repetition of His prayer in the garden, from whence afterwards, with mournful tears, thou didst accompany Him to the doleful theater of His sufferings and death. We ask it through the welds and sores of His virginal flesh, occasioned by the cords and whips wherewith He was bound and scourged when stripped of His seamless garment, for which His executioners afterwards cast lots. We ask it through the scoffs and ignominies by which He was insulted, the false accusations and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. We ask it through His bitter tears and sweat of blood, His silence and resignation, His sadness and grief of heart. We ask it through the blood which trickled from His royal and sacred head, when struck with the scepter of a reed and pierced with His crown of thorns. We ask it through the torments He endured, when His hands and feet were fastened with gross nails to the tree of the cross. We ask it through His vehement thirst and bitter potion of vinegar and gall. We ask it through His dereliction on the cross, when He exclaimed: "My God, My God, why hast Thou forsaken Me?" We ask it through His mercy extended to the good thief, and through His recommending His precious soul into the hands of His eternal Father before He expired, saying: "All is consummated." We ask it through the blood mixed with water which issued from His sacred side when pierced with a lance, and whence a flood of grace and mercy hath flowed to us. We ask it through His immaculate life, bitter Passion, and ignominious death upon the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the Temple, the earthquake, and darkness of the sun and moon. We

ask it through His descent into hell, where He comforted the saints of the Old Law, and led captivity captive. We ask it through His glorious victory over death, His triumphant Ascension into heaven, and through the grace of the Holy Ghost, infused into the hearts of the disciples when He descended on them in the form of fiery tongues. We ask it through His awful appearance on the last day, when He shall come to judge the living and the dead, and shall destroy the world by fire. We ask it through the compassion He bore thee, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art absorbed in the sweet contemplation of His divine perfections. O glorious and ever-blessed Virgin, comfort the hearts of thy supplicants, by obtaining for us——.* And as we are persuaded that our divine Saviour honors thee as His beloved Mother, to whom He can refuse nothing, so let us experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and the charity of His amiable Heart, which mercifully granteth the requests, and complieth with the desires of those who love and fear Him. O most Blessed Virgin! besides the object of our present petition, and whatever else we may stand in need of, obtain for us of thy dear Son, Our Lord and Our God, lively faith, firm hope, perfect charity, true contrition, a horror of sin, love of God and our neighbor, contempt of the world, and patience and resignation under the trials and difficulties of this life. Obtain for us, also, O sacred Mother of God! the gift of final perseverance, and the grace to receive the last Sacraments worthily at the hour of death. Lastly, obtain, we beseech thee, for our parents, relatives, our Sisters in Religion, and our benefactors, whether living or dead, life everlasting. Amen.

PRAYER OF ST. ALPHONSUS DE LIGUORI.

To the B. V. Mary.

MOST holy and immaculate Virgin! O my Mother! thou who art the Mother of my Lord, the Queen of the world, the Advocate, Hope, and Refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great Queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all do I thank thee for having saved me from hell, which I had so often deserved. I love thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the

* Here mention your request.

future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my Mother! by thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until thou seest me safe in heaven, there for endless ages to bless thee and sing thy praises. Amen.

Indulgence of 300 days, each time; plenary indulgence once a month, on the usual conditions.—Pius IX., Sept. 7, 1854.

THREE OFFERINGS IN HONOR OF THE BLESSED VIRGIN MARY.

I. HOLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers.

Hail Mary, etc.

II. HOLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the Mother of the only-begotten Son, and to thee I consecrate my body with all its senses.

Hail Mary, etc.

III. HOLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever-blessed Trinity all the graces which I need for my salvation.

Hail Mary, etc.

Indulgence of 300 days, each time.—Leo XII., Oct. 21, 1823.

AN ACT OF CONSECRATION TO OUR QUEEN AND MOTHER.

O DOMINA mea! O mater mea! tibi me totum offero; atque ut me tibi probem devotum, consecro tibi hodie oculos meos, aures meas, os meum, cor meum, plane me totum. Quoniam itaque tuus sum, O bona mater, ser-

MY Queen! my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore

va me, defende me, ut rem ac possessionem tuam

good Mother, as I am thine own, keep me, guard me, as thy property and possession

Indulgence of 100 days, once a day.—Pius IX., Aug. 5, 1851.

THE REMEMBER OF OUR LADY OF THE SACRED HEART.*

A Most Efficacious Prayer.

REMEMBER, O Our Lady of the Sacred Heart! the unlimited power that thou possessest over the Heart of thy adorable Son. Full of confidence in thy merits, I come to implore thy protection. O sovereign Mistress of the Heart of Jesus! of that Heart which is the inexhaustible source of all graces, and which thou canst open at thy pleasure, and cause all the treasures of love and mercy, of light and salvation, that this Heart incloses, to descend upon man, grant me, I conjure thee, the favor I solicit. No, I can not bear a refusal, and because thou art my Mother, O Our Lady of the Sacred Heart! favorably receive my prayer, and vouchsafe to grant my petition. Amen.

AN ACT OF CONSECRATION TO THE MOST HOLY HEART OF MARY.

O HEART of Mary, ever Virgin! O heart the holiest, the purest, the most perfect, that the Almighty hath formed in any creature; O heart, full of all grace and sweetness, throne of love and mercy, image of the adorable Heart of Jesus, heart that didst love God more than all the seraphim, that didst procure more glory to the most holy Trinity than all the saints together, that didst endure for love of us the bitter dolors at the foot of the cross, and dost so justly merit the reverence, love, and gratitude of all mankind, I give thee thanks for all the benefits which thou hast obtained for me from the divine Mercy; I unite myself to all the souls that find their joy and consolation in loving and honoring thee. O heart most amiable, the delight and admiration of the angels and the saints, henceforth thou shalt be to me, next to the Heart of Jesus, the object of my tenderest devotion, my refuge in affliction, my consolation in sorrow, my place of retreat from the enemies of my salvation, and, at the hour of my death, the surest anchor of my hope. Amen.

O HOLY Mother of God, glorious Queen of heaven and earth! I choose thee this day for my Mother, and my Advocate at the throne of thy divine Son. Accept the

* This and the following prayer are from the *Visitation Manual.*

offering I here make of my heart. May it be irrevocable. It never can be out of danger whilst at my disposal; never secure but in thy hands. Obtain for me at present the gift of true repentance, and such graces as I may afterwards stand in need of, for the gaining of life everlasting. Amen.

Officium Parvum Beatæ Mariæ Virginis.

The Office of the Blessed Virgin Mary; or, the Hours of Our Lady.

(*In Latin and English.**)

INDULGENCES.

INDULGENCES for saying the "Office of the Blessed Virgin Mary."

To those who shall recite the whole Office of the Blessed Virgin, even to those who are bound to recite it, an indulgence of seven years and seven quarantines once a day; a plenary indulgence, once a month, on any day, to those who have recited it on every day of the month on the usual conditions; indulgence of 300 days, once a day, to those who shall recite only Matins and Lauds; an indulgence of 50 days for the reciting of each hour of said Office, as also for the reciting of the Vespers and Compline apart from the rest of the office.—Leo XIII., Nov. 17, 1887; Dec. 8, 1897.

For the hymn *Ave Maris Stella*, an indulgence of 300 days, once a day.—Leo XIII., Jan. 27, 1888.

For the "Song of the Blessed Virgin Mary," *The Magnificat*, an indulgence of 100 days, once a day; an indulgence of seven years and as many quarantines once every Saturday in the year.—Leo XIII., Sept. 20, 1879; Feb. 22, 1888.

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* During Eastertide *Alleluia* is not added to the Invitatory, Versicles, or Responses.

The first Office (I.) is to be said from the day following Candlemas until Vespers of the Saturday before the first Sunday of Advent, save that on the Annunciation it is said as in Advent.

The second Office (II.) is to be said from Vespers of the Saturday before the first Sunday of Advent until Vespers on Christmas Eve, and on the day of the Annunciation.

The third Office (III.) is to be said from Vespers on Christmas Eve until Candlemas inclusive

Comments on the Rubrics of the Office of the Blessed Virgin Mary.

THE Little Office of the Blessed Virgin Mary is of ancient usage in the Church. It was recited by the clergy and devout laity, and practiced by rule in religious monasteries, even from the sixth and seventh centuries, and probably at a more early period. There is at least sufficient historical evidence to prove that a liturgical form of prayer in honor of Our Lady is of very early times.

This Office was instituted by the Church, guided by the Spirit of God, and is divided into seven canonical hours, according to the following order, set down in the Roman Breviary: 1st, Vespers; 2d, Compline; 3d, Matins with Lauds; 4th, Prime; 5th, Tierce; 6th, Sext; and 7th, None. These canonical terms should be adopted in naming the hours.

As a rule, in the recitation of the Little Office of the Blessed Virgin Mary the Antiphons of the Psalms are announced in the manner that is proper to an Office of simple rite, i.e., the first words (preceding the asterisk) *only* of the Antiphons are said before the Psalms, but the entire Antiphon is recited after the Psalms.

There is, however, an exception to this rule, though this fact seems to be commonly overlooked, and therefore we have printed the Antiphons in full both before and after the Psalms. Ordinarily, indeed, the Office being of a simple rite, only the first words of the Antiphons are said *before* the Psalms.

But on certain occasions the Antiphons are recited as of *double* rite, i.e., all the Antiphons to the Psalms and Canticles have to be said *in full* before and after, as appears from the following decree of the Roman Congregation, dated February 27, 1883.

This is a reply to some *dubia*, which were submitted to the Congregation of Sacred Rites by a Sisterhood in the diocese of Rennes:

The hymn *Te Deum* must be said in the Little Office of the Blessed Virgin Mary from Christmas until Septuagesima, and from Easter until Advent; but in Advent and from Septuagesima until Easter, only on the Feasts of the Blessed Virgin.

In Choro, on those days on which feasts of double rite are celebrated, the Antiphons for Matins, Lauds, and Vespers are to be doubled, i.e., said entire before and after the

Psalms, whenever the Office is recited in full, viz., with three Nocturns. If, however, only one Nocturn is recited on *festa duplicia*, the Antiphons must not be doubled.

The Latin text of this decree reads as follows:

"In Officio parvo B. M. V. recitari debet *Te Deum* a Nativitate Domini usque ad Septuagesimam, et a Dominica Resurrectionis usque ad Adventum; in Adventu autem et a Septuagesima usque ad Pascha nonnisi in festis B. M. V.

"In Choro diebus, quibus celebrantur festa duplicia, Antiphonæ ad Matutinum, Laudes et Vesperas *duplicandæ* sunt, si officium recitetur *integrum*, i.e., cum tribus Nocturnis, non vero si unum tantum Nocturnum recitetur."

CEREMONIAL.*

"LET all things be done decently and according to order," says St. Paul (1 Cor. xiv, 40). The use of ceremonial is toward this end, and is inspired by the spirit of reverence. In the following we offer suggestions, based upon the practices of well-organized Communities, which have been found to answer.

(1) At the sound of the bell the Community meet at some place outside the chapel, and form into two ranks, the youngest nearest the entrance, the Superior last. At the given signal they enter the choir, two and two, and, after genuflecting, proceed to their respective stalls.

(2) Kneeling, they say silently the introductory prayer.

(3) When the Superior gives the signal (by a tap on the desk) they rise, and bowing profoundly (so that the tips of fingers may touch the knees), say in silence the *Ave Maria*.

(4) At the signal, all turning eastward (i.e., toward the altar), the Superior, or the Hebdomadary, that is, the one who for the week conducts the service, begins *Domine labia mea aperies*, making a sign of the cross upon the lips; then, *Deus in adjutorium meum intende*, making the large sign of the cross.

(5) At the *Gloria* all turn, facing each other, and bow profoundly.

(6) Then the first Cantor goes into the middle to the Lectern and commences the Invitatory, to which both sides of the choir respond. The Psalm is said by the Cantor. On the greater festivals two Cantors should be used.

(7) In the third verse, at the words *Venite adoremus*, all kneel till the words *Nos autem*, when they rise for the repetition of the Invitatory.

(8) The first line of the hymn is given out by the first

* *Vide* Taunton's "Little Office of Our Lady."

Cantor and the rest of the verse is taken up by his side of the choir; then the second choir take up the second verse, and so on, both choirs joining in and bowing profoundly for the last verse.

(9) The Antiphon is given out by the first Cantor, and also the Psalm up to the asterisk, then all his side of the choir take it up. At the end the Cantor repeats the Antiphon, and the second Cantor from the other side begins the second Antiphon and Psalms.

(10) While the Psalms are being said the choir can recline in their stalls or sit down.

(11) A short pause ought to be made just after the last verse, and all, rising and bowing profoundly, say the *Gloria Patri.*

N.B.—This always takes place before the *Gloria Patri* whenever said at the end of a Psalm.

(12) The Psalms over, all rise; the first Cantor says the Versicle, to which all respond.

(13) The Superior, or Hebdomadary, says *Pater Noster* aloud, then all, bowing, continue it in secret till *Et ne nos,* which is said by the Superior aloud, and all, rising, make the answer.

(14) The Superior then gives the absolution.

(15) The Reader goes to the Lectern and after genuflecting turns, bowing toward the Superior, and says *Jube domine.* After the blessing, given by the Superior, to which all reply *Amen,* the choir sits while the Reader reads the Lesson.

(16) At the end of the Lesson the choir, started by the Cantor, say the Responsory; but the Versicle is said by the Reader, who having said it retires to his place, while the next one in order comes out to read the second Lesson.

(17) The Superior, or Hebdomadary, ought to read in his place the third Lesson, during which, if it be the Superior, all stand out of respect.

(18) The Lessons over, the *Te Deum* is started by the Cantor, all rising and facing eastward.

(19) At the *Te ergo* all kneel, facing one another, rising at the next verse.

(20) If Matins is not followed at once by Lauds after the *Te Deum* the Versicle, *Domine exaudi orationem,* with the Prayer from Lauds and the concluding Versicles, are said. Otherwise—

AT LAUDS.

(1) All turning toward the altar, the Superior or Hebdomadary begins, making the sing of the cross, *Deus in*

adjutorium. At the *Gloria* all turn, facing one another, and bowing, profoundly, say the *Gloria Patri.*

N.B.—This ceremonial is used at all the hours.

(2) The first Cantor starts the first Antiphon and Psalm and repeats the former at the end, and so with the third and fifth.

(3) The second Antiphon and Psalm are started by the second Cantor, and so with the fourth.

(4) During the Psalms in this and all other hours the choir recline in their stalls or sit, as the custom may be. The former for preference.

(5) If it is found that the reciting note is lowered after several Psalms, at the *Laudate* it will be well for the first Cantor to raise the pitch when giving out the Antiphon.

(6) The Psalmody over, all rise and face eastward while the Superior, or the Hebdomadary, says the Little Chapter, to which all answer, *Deo Gratias.* Then, all turning faceways, the first Cantor gives out the first line of the hymn and all his side continue it. The second verse is said by the opposite choir, and all bow during the last verse.

(7) The Versicle is said by the Cantor, and all make the Response.

(8) Then he starts the Antiphon and the *Benedictus.*

(9) At the *Canticle,* which is to be said more solemnly than the rest of the Office, all turn eastwards and make the sign of the cross.

N.B.—This is done at the three Canticles. The *Gloria* is said as usual.

(10) After the repetition by the Cantor of the Antiphon, the first Cantor's side start *Kyrie eleison,* to which the second Cantor's side respond *Christe eleison,* both sides joining in the last invocation. Then the Superior, or Hebdomadary, says the Versicles, to which all respond, and the prayer, during which all except the reciter bow profoundly, rising to answer *Amen.* Then follows the Commemoration. All say the Antiphon; the Cantor follows with the Versicle, to which all respond; the Superior, or other, recites the prayer.

(11) After the concluding Versicles, all bow while saying together in secret the *Pater,* rising for the *Dominus det nobis.*

(12) All then kneel (except from Saturday Vespers until after Sunday's Compline and during Paschal time, when all remain standing, but facing eastwards) for the Antiphon of Our Lady, which being over, after a few moments' private prayer, all retire as they entered. Having arrived at the appointed place (called the *statio*) the Superior passes through

the ranks and turning, salutes each side, and then all depart in peace.

THE LITTLE HOURS.

(1) These are said in the same way.
(2) The Hymn comes before the Psalms.

VESPERS.

(1) All as at Lauds, with the following exception.
(2) In the second Psalm all bow while saying the *Sit nomen Domini benedictum.*
(3) All kneel for the first verse of the *Ave Maris Stella.*

COMPLINE.

(1) The *Converte* is said turned eastwards, toward the altar.
(2) The rest of the Office as above.
(3) The Superior gives the final blessing, during which all bow profoundly.
(4) The Antiphon of Our Lady follows at once.

PRAYER TO BE SAID BEFORE DIVINE OFFICE.

APERI Domine os meum, ad benedicendum nomen sanctum tuum: munda quoque cor meum ab omnibus vanis, perversis, et alienis cogitationibus: intellectum illumina, affectum inflamma, ut digne, attente, ac devote hoc officium recitare valeam, et exaudiri merear ante conspectum divinæ Majestatis tuæ. Per Christum Dominum nostrum. *R.* Amen.

Domine in unione illius divinæ intentionis, qua ipse in terris laudes Deo persolvisti, has tibi horas persolvo.

O LORD, open Thou my mouth, that it may bless Thy holy name; cleanse my heart too from all vain, evil, or wandering thoughts. Enlighten mine understanding, kindle mine affections, that I may be able to say this office meetly with attention and devotion, and may deserve to be heard before the presence of Thy divine Majesty. Through Christ our Lord. *R.* Amen.

O Lord, in union with that divine intention wherewith Thou Thyself, while on earth, didst offer praises unto God, I offer these hours unto Thee.

PRAYER TO BE SAID AFTER DIVINE OFFICE.

To those who, after Divine Office, shall on their knees recite with devotion the following prayer, Pope Leo X. granted indulgence in respect of those shortcomings and faults which they may have committed through human frailty, while saying Office.

SACROSANCTÆ, et individuæ Trinitati, crucifixi Domini nostri Jesu Christi humanitati, beatissimæ et gloriosissimæ semperque Virginis Mariæ fecundæ integritati, et omnium sanctorum universitati sit sempiterna laus, honor, virtus et gloria ab omni creatura, nobisque remissio omnium peccatorum, per infinita sæcula sæculorum *R.* Amen.

V Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

R. Et beata ubera quæ lactaverunt Christum Dominum.

Pater, Ave.

PATER noster, qui es in cœlis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.

AVE Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris

TO the most holy and undivided Trinity, to the manhood of our crucified Lord Jesus Christ, to the fruitful virginity of the most blessed and glorious Mary, ever a Virgin, to the entire assembly of the saints, be ascribed everlasting praise, honor, power, and glory, by every creature; and to us be granted the remission of all our sins, world without end. *R.* Amen.

V. Blessed is the Virgin Mary's womb, which bore the Son of the everlasting Father.

R. And blessed are the paps which gave suck to Christ our Lord.

Our Father, Hail Mary.

OUR Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

HAIL, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of

tui Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

CREDO in Deum, Patrem omnipotentem Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos: tertia die resurrexit a mortuis ascendit ad cœlos sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos. Credo in Spiritum sanctum sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam. Amen.

I BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, Our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried: He descended into hell: the third day He arose again from the dead: He ascended into heaven, sitteth at the right hand of God the Father almighty: from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Officium Parvum Beatæ Mariæ Virginis.—The Hours of Our Lady.

AT VESPERS.

Ave Maria, etc., *secreto.*

Quæ dicitur semper secreto in principio omnium Horarum beatæ Mariæ.

Hail Mary, etc., *in silence.*

The Ave Maria is always said at the beginning of each of the Hours of the Blessed Virgin Mary.

DEUS, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui sancto.

O GOD, hasten to mine aid.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

Sic dicitur Alleluia ad omnes Horas, per totum annum, præterquam a Septuagesima usque ad Sabbat. Sanctum; cujus loco tunc dicitur:

From Septuagesima Sunday until Holy Saturday, instead of Alleluia, is said:

Laus tibi, Domine, Rex æternæ gloriæ.

Praise be to Thee, O Lord, King of glory everlasting.

I. Extra Adventum.

From Candlemas until Advent.

Antiphona. Dum esset Rex * in accubitu suo, nardus mea dedit odorem suavitatis.

Anthem. While the King * was at table, my spikenard yielded a sweet smell.

II. In Adventu.

During Advent.

Ant. Missus est * Gabriel Angelus ad Mariam Virginem desponsatam Joseph.

Ant. The angel Gabriel was sent * to Mary the Virgin, who was espoused to Joseph.

III Post Adventum.

From Christmas until Candlemas.

Ant. O admirabile commercium! * Creator generis humani animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam Deitatem.

Ant. O wondrous union! * The Creator of mankind, taking a living body, vouchsafed to be born of a Virgin, and becoming man, conceived without seed, bestowed upon us His Godhead

PSALM. CIX.

DIXIT Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos,* scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

PSALM CIX.

THE Lord said to my Lord: Sit Thou at My right hand.

Until I make Thy enemies Thy footstool.

The Lord will send forth the scepter of thy power out of Sion: rule thou in the midst of thine enemies

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum:* ex utero ante luciferum genui te.

Thine is dominion in the day of Thy power, amid the brightness of the saints: from the womb before the day-star have I begotten thee.

Juravit Dominus, et non pœnitebit eum:* Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and He will not repent: Thou art a priest for ever after the order of Melchisedech.

Dominus a dextris tuis,* confregit in die iræ suæ reges.

The Lord upon thy right hand hath overthrown kings in the day of His wrath.

Judicabit in nationibus, implebit ruinas:* conquassabit capita in terra multorum.

He shall judge among the nations; He shall fill the land with the fallen. He shall smite in sunder the heads in the land of many.

De torrente in via bibet:* propterea exaltabit caput.

He shall drink of a brook in the way: therefore shall He lift up His head.

Gloria Patri, etc.

Glory be, etc.

I. Extra Adventum.

Ant. Dum esset Rex in accubitu suo, nardus mea dedit odorem suavitatis.

Ant. Læva ejus* sub capite meo, et dextera illius amplexabitur me.

From Candlemas until Advent.

Ant. While the King was at table, my spikenard yielded a sweet smell.

Ant. His left hand* is under my head, and His right hand shall embrace me.

II. In Adventu.

Ant. Missus est Gabriel Angelus ad Mariam Virginem desponsatam Joseph.

Ant Ave, Maria,* gratia plena, Dominus tecum: benedicta tu in mulieribus, Alleluia.

During Advent.

Ant. The angel Gabriel was sent to Mary the Virgin, who was espoused to Joseph.

Ant. Hail, Mary,* full of grace, the Lord is with thee; blessed art thou amongst women, Alleluia.

III. Post Adventum.

Ant. O admirabile commercium! Creator generis

From Christmas until Candlemas.

Ant. O wondrous union! The Creator of mankind, tak-

humani animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam Deitatem.

Ant. Quando natus es * ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum; te laudamus, Deus noster.

ing a living body, vouchsafed to be born of a Virgin, and becoming man, conceived without seed, bestowed upon us His Godhead.

Ant. When Thou wert wondrously born * of a Virgin, then were the Scriptures fulfilled: Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

PSALM. CXII

LAUDATE pueri Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum,* laudabile nomen Domini.

Excelsus super omnes Gentes Dominus,* et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat,* et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem:

Ut collocet eum cum principibus,* cum principibus populi sui.

Qui habitare facit sterilem in domo,* matrem filiorum lætantem.

Gloria Patri, etc.

PSALM CXII.

PRAISE the Lord, ye servants: praise the name of the Lord.

Blessed be the name of the Lord, from this time forth for evermore.

From the rising of the sun unto its going down the name of the Lord is worthy to be praised.

The Lord is high above all nations; and His glory is above the heavens.

Who is like unto the Lord Our God, Who dwelleth on high, yet regardeth lowly things in heaven and on earth?

Who raiseth up the needy from the earth, and lifteth the poor out of the dunghill;

That He may set him with the princes, even with the princes of His people.

Who maketh the barren woman dwell in her house the joyful mother of children.

Glory be, etc.

I. Extra Adventum.

Ant. Læva ejus sub capite meo, et dextera illius amplexabitur me

Ant. Nigra sum,* sed formosa, filiæ Jerusalem: ideo dilexit me Rex, et introduxit me in cubiculum suum.

From Candlemas until Advent.

Ant. His left hand is under my head, and His right hand shall embrace me.

Ant. I am black,* but beautiful, O ye daughters of Jerusalem: therefore the King hath loved me, and brought me into His chamber.

II. In Adventu.

Ant. Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, Alleluia.

Ant. Ne timeas Maria:* invenisti gratiam apud Dominum: ecce concipies, et paries Filium, Alleluia.

During Advent.

Ant. Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, Alleluia.

Ant. Fear not, O Mary:* thou hast found grace before the Lord. Behold, thou shalt conceive and shalt bring forth a Son, Alleluia.

III. Post Adventum.

Ant. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum; te laudamus, Deus noster.

Ant. Rubum, quem viderat Moyses* incombustum, conservatam agnovimus tuam laudabilem virginitatem; Dei Genitrix, intercede pro nobis.

From Christmas until Candlemas.

Ant. When Thou wert wondrously born of a Virgin, then were the Scriptures fulfilled: Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

Ant. The bush which Moses saw* unconsumed we acknowledge to be thine admirable virginity, which thou didst keep inviolate; Mother of God, plead for us.

PSALM. CXXI.

LÆTATUS sum in his quæ dicta sunt mihi: * In domum Domini ibimus.

PSALM CXXI.

I WAS glad at the things that were said unto me: We will go into the house of the Lord

Stantes erant pedes nostri,* in atriis tuis, Jerusalem.

Our feet were standing within thy courts, O Jerusalem.

Jerusalem quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

Jerusalem, which is built as a city, that is compact together.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum nomini Domini.

For thither the tribes went up, the tribes of the Lord: an ordinance for Israel, to give thanks to the name of the Lord.

Quia illic sederunt sedes in judicio,* sedes super domum David.

For there are set up thrones of judgment, thrones of the house of David.

Rogate quæ ad pacem sunt Jerusalem:* et abundantia diligentibus te.

Pray ye for the things that are for the peace of Jerusalem; and plenty be to them that love thee.

Fiat pax in virtute tua:* et abundantia in turribus tuis.

Let peace be in thy stronghold, and plenty in thy towers.

Propter fratres meos et proximos meos * loquebar pacem de te.

For my brethren and my neighbors' sake I spake peace concerning thee.

Propter domum Domini Dei nostri,* quæsivi bona tibi.

For the sake of the house of the Lord our God, I have sought good things for thee.

Gloria Patri, etc.

Glory be, etc.

I. Extra Adventum.

From Candlemas until Advent.

Ant. Nigra sum sed formosa, filiæ Jerusalem: ideo dilexit me Rex, et introduxit me in cubiculum suum.

Ant. I am black, but beautiful, O ye daughters of Jerusalem: therefore the King hath loved me, and brought me into His chamber.

Ant. Jam hiems transiit,* imber abiit et recessit: surge amica mea, et veni.

Ant. Now winter is past,* the rain is over and gone: arise, my love, and come.

II. In Adventu

During Advent.

Ant. Ne timeas, Maria: invenisti gratiam apud Dominum: ecce concipies, et paries Filium, Alleluia.

Ant. Fear not, Mary: thou hast found grace before the Lord. Behold, thou shalt conceive and shalt bring forth a Son, Alleluia.

Ant. Dabit ei Dominus * sedem David patris ejus, et regnabit in æternum.

Ant. The Lord shall give Him * the throne of David His father, and He shall reign for ever.

III. Post Adventum.

From Christmas until Candlemas

Ant. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem; Dei Genitrix, intercede pro nobis.

Ant. The bush which Moses saw unconsumed we acknowledge to be thine admirable virginity, which thou didst keep inviolate; Mother of God, plead for us.

Ant. Germinavit radix Jesse,* orta est stella ex Jacob: Virgo peperit Salvatorem: te laudamus, Deus noster.

Ant. The root of Jesse hath budded,* a star hath arisen out of Jacob; a virgin hath brought forth a Saviour; we give praise to Thee, Our God.

PSALM. CXXVI.

NISI Dominus ædificaverit domum:* in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem,* frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere:* surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum:* ecce hereditas Domini, filii: merces fructus ventris.

Sicut sagittæ in manu potentis:* ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis:* non confundetur, cum loquetur inimicis suis in porta.

Gloria Patri, etc.

PSALM CXXVI.

UNLESS the Lord build a house, they labor in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

In vain do ye rise before the light: rise not till ye have rested, ye that eat the bread of sorrow.

When He giveth sleep to His beloved, lo, children are an heritage from the Lord, and the fruit of the womb a reward.

Like as arrows in the hand of the mighty, so are the children of the outcast.

Blessed is the man whose desire is satisfied with them: he shall not be confounded when he speaketh with his enemies in the gate.

Glory be, etc.

I. Extra Adventum.

Ant. Jam hiems transiit, imber abiit et recessit: surge amica mea, et veni.

Ant. Speciosa facta es,* et suavis in deliciis tuis, sancta Dei Genitrix.

II. In Adventu.

Ant. Dabit ei Dominus sedem David patris ejus, et regnabit in æternum.

Ant. Ecce ancilla Domini,* fiat mihi secundum verbum tuum.

III. Post Adventum.

Ant. Germinavit radix Jesse, orta est stella ex Jacob: Virgo peperit Salvatorem: te laudamus, Deus noster.

Ant. Ecce Maria * genuit nobis Salvatorem, quem Joannes videns exclamavit dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, Alleluia

From Candlemas until Advent.

Ant. Now winter is past, the rain is over and gone: arise, my love, and come.

Ant. Beautiful art thou,* and sweet in thy delight, O holy Mother of God.

During Advent.

Ant. The Lord shall give Him the throne of David His father, and He shall reign for ever.

Ant. Behold the handmaid of the Lord,* be it done unto me according to thy word.

From Christmas until Candlemas.

Ant. The root of Jesse hath budded, a star hath arisen out of Jacob; a virgin hath brought forth a Saviour; we give praise to Thee, Our God.

Ant. Behold, Mary * hath brought us forth a Saviour, Whom when John saw, he cried aloud, saying: Behold the Lamb of God! Behold Him Who taketh away the sins of the world, Alleluia.

PSALM. CXLVII.

LAUDA Jerusalem Dominum:* lauda Deum tuum Sion.

Quoniam confortavit seras portarum tuarum:* benedixit filiis tuis in te.

Qui posuit fines tuos pacem:* et adipe frumenti satiat te.

Qui emittit eloquium suum

PSALM CXLVII.

PRAISE the Lord, O Jerusalem: praise thy God, O Sion.

For He hath strengthened the bars of thy gates: He hath blessed thy children within thee.

Who maketh thy borders peaceful, and filleth thee with the fat of corn.

Who sendeth forth His de-

terræ:* velociter currit sermo ejus.

Qui dat nivem sicut lanam:* nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas:* ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea:* flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob:* justitias, et judicia sua Israel.

Non fecit taliter omni nationi:* et judicia sua non manifestavit eis.

Gloria Patri, etc.

cree upon earth: very swiftly runneth His word.

Who giveth snow like wool: He scattereth mist like ashes.

He sendeth His ice like morsels: who shall stand before the face of His cold?

He sendeth forth His word and melteth them; His wind bloweth, and the waters flow.

Who declareth His word unto Jacob: His justice and judgment to Israel.

He hath not done so to every nation; nor hath He shown them His judgments.

Glory be, etc.

I. Extra Adventum.

Ant. Speciosa facta es, et suavis in deliciis tuis, sancta Dei Genitrix.

From Candlemas until Advent.

Ant. Beautiful art thou, and sweet in thy delight, O holy Mother of God.

II. In Adventu.

Ant. Ecce ancilla Domini, fiat mihi secundum verbum tuum.

During Advent.

Ant. Behold the handmaid of the Lord, be it done unto me according to thy word.

III. Post Adventum.

Ant. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, Alleluia.

From Christmas until Candlemas.

Ant. Behold, Mary hath brought us forth a Saviour, Whom when John saw, he cried aloud, saying: Behold the Lamb of God! Behold Him Who taketh away the sins of the world, Alleluia.

I, III. Extra et post Adventum.

CAPITULUM.

Eccli. xxiv.

Ab initio, et ante sæcula creata sum et usque ad futu-

From Christmas until Advent.

LITTLE CHAPTER.

Ecclus. xxiv.

From the beginning, and before the world was I cre-

rum sæculum non desinam, et in habitatione sancta coram ipso ministravi.

R. Deo gratias.

ated, and unto the world to come I shall not cease to be, and in the holy dwelling-place have I ministered before Him.

R. Thanks be to God.

II. In Adventu.

CAPITULUM.

Isa. xi.

Egreditur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini.

R. Deo gratias.

During Advent.

LITTLE CHAPTER.

Isa. xi.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him.

R Thanks be to God.

HYMNUS.

AVE, maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud ave
Gabrielis ore,
Funda nos in pace,
Mutans Hevæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum
Semper collætemur.

HYMN.

HAIL, thou star of ocean!
Portal of the sky!
Ever Virgin Mother
Of the Lord most high!

Oh! by Gabriel's Ave,
Uttered long ago,
Eva's name reversing,
Establish peace below.

Break the captives' fetters,
Light on blindness pour;
All our ills expelling,
Every bliss implore.

Show thyself a Mother;
Offer Him our sighs,
Who for us Incarnate
Did not thee despise.

Virgin of all virgins!
To thy shelter take us:
Gentlest of the gentle!
Chaste and gentle make us.

Still, as on we journey,
Help our weak endeavor,
Till with thee and Jesus
We rejoice for ever.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui sancto,
Tribus honor unus.
Amen.

V. Diffusa est gratia in labiis tuis.
R. Propterea benedixit te Deus in æternum.

Through the highest heaven,
To the almighty Three,
Father, Son, and Spirit,
One same glory be.
Amen.

V. Grace is poured forth on thy lips.
R. Therefore God hath blessed thee for ever.

I. Extra Adventum.

Ant. Beata mater,* et intacta Virgo, gloriosa Regina mundi, intercede pro nobis ad Dominum.

From Candlemas until Advent.

Ant. O blessed Mother,* and Virgin undefiled, O glorious Queen of the world, plead for us before the Lord.

Temp. Pasch., *omissa prædicta Antiphona, dicitur:*

Ant. Regina cœli * lætare, Alleluia: quia quem meruisti portare, Alleluia: resurrexit sicut dixit, Alleluia: ora pro nobis Deum, Alleluia.

During Eastertide, instead of the above, is said:

Ant. O Queen of heaven,* rejoice, Alleluia! for He Whom thou wast meet to bear, Alleluia, hath risen, as He said, Alleluia; pray for us to God, Alleluia.

II. In Adventu.

Ant. Spiritus sanctus * in te descendet, Maria: ne timeas, habebis in utero Filium Dei, Alleluia.

During Advent.

Ant. The Holy Ghost * shall come upon thee, Mary; fear not, thou shalt hold within thy womb the Son of God, Alleluia.

III. Post Adventum.

Ant. Magnum hæreditatis mysterium! * Templum Dei factus est uterus nescientis virum: non est pollutus ex ea carnem assumens: omnes gentes venient dicentes: Gloria tibi, Domine.

From Christmas until Candlemas.

Ant How great the mystery * of our inheritance! The womb of one that knoweth not man hath become the temple of God! He was not defiled in taking flesh of her. All nations shall come and shall say: Glory be to Thee, O Lord.

CANTICUM B. M. V.
Luc. i.

MAGNIFICAT * anima mea Dominum.

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ:* ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies * timentibus eum.

Fecit potentiam in brachio suo:* dispersit superbos mente cordis sui.

Deposuit potentes de sede,* et exaltavit humiles.

Esurientes implevit bonis,* et divites dimisit inanes.

Suscepit Israel puerum suum,* recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros,* Abraham, et semini ejus in sæcula.

Gloria Patri, etc.

I. Extra Adventum.

Ant. Beata Mater, et intacta Virgo, gloriosa Regina mundi, intercede pro nobis ad Dominum.

Tempore Paschali.

Ant. Regina cœli lætare, Alleluia: quia quem meruisti

SONG OF THE B. V. MARY.
Luke i.

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

For He hath regarded the lowliness of His handmaid; for behold from henceforth all generations shall call me blessed.

For He that is mighty hath done great things unto me; and holy is His name.

And His mercy is from generation to generation unto them that fear Him.

He hath showed strength with His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich He hath sent empty away.

He hath upholden His servant Israel, being mindful of His mercy.

As He spake unto our fathers, unto Abraham and to his seed for ever.

Glory be, etc.

From Candlemas until Advent.

Ant. O blessed Mother, and Virgin undefiled, O glorious Queen of the world, plead for us before the Lord.

During Eastertide.

Ant. O Queen of heaven, rejoice, Alleluia, for He

portare, Alleluia: resurrexit sicut dixit, Alleluia: ora pro nobis Deum, Alleluia.

Whom thou wast meet to bear, Alleluia, hath risen, as He said, Alleluia; pray for us to God, Alleluia.

II. In Adventu.

Ant. Spiritus sanctus in te descendet Maria: ne timeas habebis in utero Filium Dei, Alleluia.

During Advent.

Ant. The Holy Ghost shall come upon thee, Mary; fear not, thou shalt hold within thy womb the Son of God, Alleluia.

III. Post Adventum.

Ant. Magnum hæreditatis mysterium! Templum Dei factus est uterus nescientis virum: non est pollutus ex ea carnem assumens: omnes gentes venient dicentes: Gloria tibi, Domine.

From Christmas until Candlemas.

Ant. How great the mystery of our inheritance! The womb of one that knoweth not man hath become the temple of God! He was not defiled in taking flesh of her. All nations shall come and shall say: Glory be to Thee, O Lord.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
* *V.* Domine, exaudi orationem meam.
* *R.* Et clamor meus ad te veniat.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
V. O Lord, hear my prayer

R. And let my cry come unto Thee.

I. Extra Adventum.

Oremus.

CONCEDE nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione a præsenti liberari tristitia, et æterna perfrui lætitia. Per

From Candlemas until Advent.

Let us pray.

GRANT, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health of mind and body; and, by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow

* Here and elsewhere, before and after the Prayer, if a priest or deacon be saying the Office, *V. Dominus vobiscum* and *R Et cum spiritu tuo* are said instead of *V. Domine exaudi*, etc.

Christum Dominum nostrum.

R. Amen.

II. In Adventu.

Oremus.

DEUS, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Christum Dominum nostrum.

R. Amen.

III. Post Adventum.

Oremus.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

R. Amen.

PRO SANCTIS.

I, III. Extra et post Adventum.

Ant. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

V Lætamini in Domino, et exultate justi

and possess eternal joy. Through Christ our Lord.

R. Amen.

During Advent.

Let us pray.

O GOD, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession. Through the same Christ our Lord.

R. Amen.

From Christmas until Candlemas.

Let us pray.

O GOD, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ Thy Son. Who liveth.

R. Amen.

COMMEMORATION OF THE SAINTS

Throughout the year until Advent.

Ant. All ye saints of God, vouchsafe to plead for our salvation and for that of all mankind.

V. Be glad in the Lord, and rejoice, ye just.

R. Et gloriamini, omnes recti corde.

Oremus.

PROTEGE, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli, et aliorum Apostolorum patrocinio confidentem, perpetua defensione conserva.

OMNES Sancti tui, quæsumus Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus; et pacem tuam nostris concede: temporibus, et ab Ecclesia tua cunctam repelle nequitiam: iter, actus et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone: benefactoribus nostris sempiterna bona retribue, et omnibus fidelibus defunctis requiem æternam concede. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

* *V.* Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

R. And be joyful, all ye that are of right heart.

Let us pray.

SHIELD, O Lord, Thy people, and ever keep them in Thy care, who put their trust in the pleading of Thine apostles Peter and Paul, and of the other apostles.

MAY all Thy saints, we beseech Thee, O Lord, everywhere come to our help, that while we do honor to their merits, we may also enjoy their intercession: grant Thine own peace unto our times, and drive away all wickedness from Thy Church; direct our way, our actions, and our wishes and those of all Thy servants in the way of salvation; to our benefactors render everlasting blessings, and to all the faithful departed grant eternal rest Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

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* If said by a priest or deacon, *V. Dominus vobiscum,* etc. See note, page 774.

PRO SANCTIS.

II. In Adventu.

Ant. Ecce Dominus veniet, et omnes Sancti ejus cum eo, et erit in die illa lux magna, Alleluia.

V. Ecce apparebit Dominus super nubem candidam.

R. Et cum eo Sanctorum millia.

Oremus.

CONSCIENTIAS nostras, quæsumus Domine, visitando purifica, ut veniens Jesus Christus Filius tuus Dominus noster cum omnibus Sanctis paratam sibi in nobis inveniat mansionem. Qui tecum vivit et regnat in unitate Spiritus sancti Deus per omnia sæcula sæculorum.

R. Amen.

V. Domine, exaudi orationem meam, etc.

COMMEMORATION OF THE SAINTS

During Advent.

Ant. Behold, the Lord shall come, and all His saints with Him, and in that day there shall be great light, Alleluia.

V. Behold, the Lord shall appear upon a shining cloud

R. And with Him thousands of saints.

Let us pray.

CLEANSE our consciences, we beseech Thee, O Lord, by Thy visitation, that when Jesus Christ Thy Son, Our Lord, shall come with all the saints, He may find within us a resting-place made ready for Him. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer, etc., *as above.*

AT COMPLINE.

Ave, Maria, etc.

Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

Hail, Mary, etc.

Convert us, O God our Saviour.

R. And turn away Thine anger from us.

V. O God, hasten to mine aid.

R. O Lord, make haste to help me.

Glory be, etc.

Alleluia, *or* Praise be to Thee, O Lord, King of glory everlasting.

PSALM. CXXVIII.

SÆPE expugnaverunt me a juventute mea:* dicat nunc Israel.

Sæpe expugnaverunt me a juventute mea:* etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores:* prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum:* confundantur, et convertantur retrorsum omnes qui oderunt Sion.

Fiant sicut fœnum tectorum:* quod priusquam evellatur, exaruit.

De quo non implevit manum suam qui metit,* et sinum suum qui manipulos colligit.

Et non dixerunt qui præteribant: Benedictio Domini super vos:* benediximus vobis in nomine Domini.

Gloria Patri, etc.

PSALM CXXVIII.

OFTEN have they fought against me from my youth; let Israel now say.

Often have they fought against me from my youth; but they could not prevail against me.

The wicked have wrought upon my back: they have prolonged their iniquity.

The just Lord hath hewn asunder the necks of sinners: let them all be confounded and turned back that hate Sion.

Let them be as grass of the housetops, which withereth before it be plucked up.

Wherewith the mower filleth not his hand; nor he that gathereth the sheaves, his bosom.

And they that pass by say not: The blessing of the Lord be upon you: we bless you in the name of the Lord.

Glory be, etc.

PSALM. CXXIX.

DE profundis clamavi ad te, Domine:* Domine, exaudi vocem meam.

Fiant aures tuæ intendentes,* in vocem deprecationis meæ.

Si iniquitates observaveris, Domine:* Domine, quis sustinebit?

Quia apud te propitiatio est:* et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in

PSALM CXXIX.

OUT of the depths have I cried unto Thee, O Lord. Lord, hear my voice.

O let Thine ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt observe iniquities, Lord, who shall stand it?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His

verbo ejus:* speravit anima mea in Domino.

A custodia matutina usque ad noctem,* speret Israel in Domino.

Quia apud Dominum misericordia:* et copiosa apud eum redemptio.

Et ipse redimet Israel,* ex omnibus iniquitatibus ejus.

Gloria Patri, etc.

word. My soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

For with the Lord there is mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be, etc.

PSALM. CXXX.

DOMINE, non est exaltatum cor meum: * neque elati sunt oculi mei.

Neque ambulavi in magnis:* neque in mirabilibus super me.

Si non humiliter sentiebam:* sed exaltavi animam meam:

Sicut ablactatus es super matre sua,* ita retributio in anima mea.

Speret Israel in Domino,* ex hoc nunc, et usque in sæculum.

Gloria Patri, etc.

PSALM CXXX.

O LORD, my heart is not lifted up; nor are mine eyes lofty.

Neither do I walk in great matters, nor in things too wonderful for me.

If I have not been humbly minded, but have lifted up my soul,

As a child that is weaned upon his mother's breast, so let my reward be in my soul.

Let Israel hope in the Lord from this time forth for evermore.

Glory be, etc.

HYMNUS.

MEMENTO, rerum Conditor,
Nostri quod olim corporis,

Sacrata ab alvo Virginis

Nascendo formam sumpseris.

Maria, mater gratiæ,

Dulcis parens clementiæ,

Tu nos ab hoste protege,

Et mortis hora suscipe.

HYMN.

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace! O Mary blest!
To thee, sweet fount of life, we fly;
Shield us through life, and take us hence
thy dear bosom, when we die.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.
Amen.

I, III. Extra et post Adventum.

CAPITULUM.

Eccli. xxiv.

Ego Mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei.

R. Deo gratias

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

From Christmas until Advent.

LITTLE CHAPTER.

Ecclus. xxiv.

I am the Mother of fair love, and of fear, and of knowledge, and of holy hope.

R. Thanks be to God.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

II. In Adventu.

CAPITULUM.

Isa. vii.

Ecce virgo concipiet, et pariet Filium, et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

R. Deo gratias.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu sancto.

During Advent.

LITTLE CHAPTER.

Isa. vii.

Behold, a virgin shall conceive, and bear a Son, and His name shall be called Emmanuel: Butter and honey shall He eat, that he may know to refuse evil and to choose good.

R. Thanks be to God.

V The angel of the Lord declared unto Mary.

R And she conceived of the Holy Ghost.

I. Extra Adventum.

Ant. Sub tuum præsidium.

Tempore Paschali, omissa prædicta Antiphona, dicitur:

Ant. Regina cœli.

From Candlemas until Advent.

Ant. We fly to thy patronage.

During Eastertide, instead of the above, is said:

Ant. O Queen of heaven.

II. In Adventu.

Ant. Spiritus sanctus.

During Advent.

Ant. The Holy Ghost.

III. Post Adventum.

Ant. Magnum hæreditatis mysterium!

CANT. SIMEONIS.
Luc. ii.

Nunc dimittis servum tuum, Domine,* secundum verbum tuum in pace.

Quia viderunt oculi mei * salutare tuum:

Quod parasti * ante faciem omnium populorum.

Lumen ad revelationem Gentium,* et gloriam plebis tuæ Israel.

I. Extra Adventum.

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Tempore Paschali.

Ant. Regina cœli lætare, Alleluia: quia quem meruisti portare, Alleluia: resurrexit sicut dixit, Alleluia: ora pro nobis Deum, Alleluia.

II. In Adventu.

Ant. Spiritus sanctus in te descendet, Maria: ne timeas, habebis in utero Filium Dei, Alleluia.

III. Post Adventum.

Ant. Magnum hæreditatis mysterium! Templum Dei factus est uterus nescientis

From Christmas until Candlemas.

Ant. How great the mystery of our inheritance!

SONG OF SIMEON.
Luke ii.

Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace:

Because mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all peoples:

A light to the revelation of the Gentiles and the glory of Thy people Israel.

From Candlemas till Advent.

Ant. We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but ever deliver us from all evil, O glorious and blessed Virgin.

During Eastertide.

Ant. O Queen of heaven, rejoice, Alleluia, for He Whom thou wast meet to bear, Alleluia, hath risen, as He said, Alleluia; pray for us to God; Alleluia.

During Advent.

Ant. The Holy Ghost shall come upon thee, Mary; fear not, thou shalt hold within thy womb the Son of God, Alleluia.

From Christmas until Candlemas.

Ant. How great the mystery of our inheritance! The womb of one that know-

virum: non est pollutus ex ea carnem assumens: omnes gentes venient dicentes: Gloria tibi Domine.

Kyrie, eleison.
Christe, eleison
Kyrie, eleison.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

I. Extra Adventum.

Oremus.

BEATÆ et gloriosæ semper Virginis Mariæ, quæsumus, Domine, intercessio gloriosa nos protegat, et ad vitam perducat æternam. Per Dominum nostrum Jesum Christum Filium tuum; qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.
R. Amen.

II. In Adventu.

Oremus.

DEUS, qui de beatæ Mariæ Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum Jesum Christum, Filium tuum qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

eth not man hath become the temple of God! He was not defiled in taking flesh of her. All nations shall come and shall say: Glory be to Thee, O Lord.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

From Candlemas until Advent.

Let us pray.

MAY the glorious pleading of the blessed and glorious Mary, ever a virgin, shield us, we beseech Thee, O Lord, and bring us to life everlasting. Through Our Lord Jesus Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.
R. Amen.

During Advent.

Let us pray.

O GOD, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message; grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.
R. Amen.

III. Post Adventum.

Oremus.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Domine, exaudi orationem meam.

R Et clamor meus ad te veniat.

V Benedicamus Domino.

R. Deo gratias.

BENEDICTIO.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, ✠ et Filius, et Spiritus sanctus.

R. Amen.

Deinde dicitur una ex infrascriptis antiphonis, et dicitur flexis genibus præterquam tempore Paschali, et similiter in fine Laudum.

A Sabbato ante I Dom. Adventus usque ad Purificationem inclusive.

Alma Redemptoris Mater, quæ pervia cœli
Porta manes, et stella maris, succurre cadenti
Surgere qui curat, populo: tu quæ genuisti,

From Christmas till Advent.

Let us pray.

O GOD, Who by the fruitful virginity of blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

THE BLESSING.

May the almighty and merciful Lord, ✠ Father and Son and Holy Ghost, bless and keep us.

R. Amen.

Then is said one of the following Anthems of the Blessed Virgin Mary according to the season. Except at Eastertide it is said kneeling; so also at the end of Lauds.

From the Saturday before the first Sunday of Advent to Candlemas inclusive.

Mother of Christ! hear thou thy people's cry,
Star of the deep, and Portal of the sky,
Mother of Him Who thee from nothing made.

Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

Sinking we strive and call to thee for aid:
Oh, by that joy which Gabriel brought to thee,
Pure Virgin first and last, look on our misery.

II. In Adventu.

V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu sancto.

In Advent.

V. The angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost.

Oremus.

GRATIAM tuam, quæsumus Domine, mentibus nostris infunde: ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

R. Amen.
V. Divinum auxilium maneat semper nobiscum.
R. Amen.
Pater, Ave, Credo, *secreto.*

Let us pray.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and cross be brought to the glory of His Resurrection. Through the same Christ our Lord.
R. Amen.
V. May the divine assistance remain always with us.
R. Amen.
Pater, Ave, *and* Credo, *in silence.*

A Vigilia Nativitatis usque ad totam diem Purificationis.

V. Post partum Virgo inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

From the Vigil of Christmas until the Purification.

V. After childbirth, O Virgin, thou didst remain inviolate.
R. O Mother of God, plead for us.

Oremus

DEUS, qui salutis æternæ, beatæ Mariæ Virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere senti-

Let us pray

O GOD, Who by the fruitful virginity of blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her

amus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum:* qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Pater, Ave, Credo, *secreto.*

intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Pater, Ave, *and* Credo, *in silence.*

A Purificatione usque ad Completorium Sabbati Sancti exclusive.

From Candlemas until Compline on Holy Saturday exclusively.

ANTIPHONA.

AVE Regina cœlorum,
Ave Domina Angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta.

Gaude Virgo gloriosa,
Super omnes speciosa:
Vale, o valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

ANTHEM.

HAIL, O Queen of heav'n enthroned!
Hail, by angels Mistress owned!
Root of Jesse! Gate of morn,
Whence the world's true Light was born:
Glorious Virgin, joy to thee,
Beautiful surpassingly!
Fairest thou where all are fair!
Plead for us a pitying prayer.

V. Vouchsafe that I may praise thee, O Blessed Virgin.

R. Grant me strength against thine enemies.

Oremus.

CONCEDE, misericors Deus, fragilitati nostræ præsidium: ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum.

R. Amen.

Let us pray.

O MOST merciful God, grant succor unto our frailty; that as we celebrate the memory of the holy Mother of God, so by the help of her intercession we may rise again from our sins. Through the same Christ our Lord

R. Amen.

* This Prayer in the Roman Breviary ends here; in the Propaganda edition of the *Officium Parvum*, it is continued as printed

V. Divinum auxilium maneat semper nobiscum.
R. Amen.
Pater, Ave, Credo, *secreto.*

V. May the divine assistance remain always with us.
R. Amen.
Pater, Ave, *and* Credo, *in silence.*

A Completorio Sabbati Sancti usque ad Nonam Sabbati post Pentecosten inclusive.

From Compline of Holy Saturday until None on the Saturday after Pentecost inclusively.

ANTIPHONA.

REGINA cœli lætare, Alleluia,
Quia quem meruisti portare, Alleluia,
Resurrexit sicut dixit, Alleluia.
Ora pro nobis Deum, Alleluia.
V. Gaude et lætare, Virgo Maria, Alleluia.
R. Quia surrexit Dominus vere, Alleluia.

ANTHEM.

O QUEEN of heaven, rejoice, Alleluia,
For He Whom thou wast meet to bear, Alleluia,
Hath risen, as He said, Alleluia.
Pray for us to God, Alleluia.
V. Rejoice and be glad, O Virgin Mary, Alleluia.
R. For the Lord hath risen indeed, Alleluia.

Oremus.

DEUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es: præsta quæsumus; ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.

Let us pray.

O GOD, Who didst vouchsafe to give joy to the world through the Resurrection of Thy Son, Our Lord Jesus Christ; grant, we beseech Thee, that, through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.

R. Amen.
V. Divinum auxilium maneat semper nobiscum.
R. Amen.
Pater, Ave, Credo, *secreto.*

R. Amen.
V. May the divine assistance remain always with us.
R. Amen.
Pater, Ave, *and* Credo, *in silence.*

A Completorio Sabbati post Pentecosten usque ad Adventum.

From Compline of the Saturday after Pentecost until Advent.

ANTIPHONA.

SALVE Regina, Mater misericordiæ, vita, dulcedo, et spes nostra salve.

ANTHEM.

HAIL, holy Queen, Mother of mercy, Hail, our life, our sweetness, and our hope!

Ad te clamamus, exsules filii Hevæ;

Ad te suspiramus, gementes et flentes in hac lacrimarum valle.

Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende.

O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

To thee do we cry, poor banished children of Eve.

To thee do we send up our sighs, mourning, and weeping in this vale of tears.

Turn then, most gracious advocate, thine eyes of mercy toward us.

And after this our exile show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Oremus.

OMNIPOTENS sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante præparasti: da, ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Pater, Ave, Credo, *secreto.*

Let us pray.

ALMIGHTY, everlasting God, Who, by the cooperation of the Holy Ghost, didst so make ready the body and soul of the glorious Virgin Mother Mary that she deserved to become a meet dwelling for Thy Son; grant that we, who rejoice in her memory, may through her loving intercession be delivered from the evils that hang over us, and from everlasting death. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Pater, Ave, *and* Credo *in silence.*

AT MATINS.

Ave Maria, *secreto.*

Domine, labia mea aperies.

R. Et os meum annuntiabit laudem tuam.

Hail, Mary, *silently.*

Lord, Thou shalt open my lips.

R. And my mouth shall declare Thy praise.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

V. O God hasten, to mine aid.

R. O Lord, make haste to help me.

Glory be, etc.

Alleluia, *or* Praise be to Thee, O Lord, King of glory everlasting.

INVITATORIUM.

Ave, Maria, gratia plena: Dominus tecum. Ave, Maria, gratia plena: Dominus tecum.

INVITATORY.

Hail, Mary, full of grace, the Lord is with thee. Hail, Mary, full of grace, the Lord is with thee.

PSALM. XCIV.

VENITE, exultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Ave, Maria, gratia plena: Dominus tecum.

Quoniam Deus magnus Dominus, et rex magnus super omnes deos; quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

Dominus tecum.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum: ploremus coram Domino qui fecit nos, quia ipse est Dominus Deus noster nos autem populus ejus, et oves pascuæ ejus.

Ave, Maria, gratia plena: Dominus tecum.

Hodie si vocem ejus audieritis, nolite obdurare corda

PSALM XCIV.

O COME, let us exult in the Lord; let us rejoice before God our Saviour Let us come into His presence with thanksgiving; and rejoice before Him with psalms.

Hail, Mary, full of grace, the Lord is with thee.

For the Lord is a great God, and a great King above all gods; for the Lord will not cast off His people, for in His hand are all the ends of the earth; and the heights of the mountains He beholdeth.

The Lord is with thee.

For the sea is His, and He made it; and His hands founded the dry land. Come, let us worship and fall down before God; let us weep before the Lord that made us; for He is the Lord our God; and we are His people, and the sheep of His pasture.

Hail, Mary, full of grace; the Lord is with thee.

To-day if ye shall hear His voice, harden not your

vestra, sicut in exacerbatione secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt et viderunt opera mea.

Dominus tecum.

Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Ave, Maria, gratia plena: Dominus tecum.

Gloria Patri, et Filio, et Spiritui sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Dominus tecum.

Ave, Maria, gratia plena: Dominus tecum.

hearts; as in the provocation, according to the day of temptation in the wilderness: where your fathers tempted Me, proved and saw My works.

The Lord is with thee.

Forty years long was I nigh unto that generation, and said: They do always err in their heart; and they have not known My ways to whom I swore in My wrath that they should not enter into My rest.

Hail, Mary, full of grace, the Lord is with thee.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Lord is with thee.

Hail, Mary, full of grace, the Lord is with thee.

HYMNUS.

QUEM terra, pontus, sidera,
Colunt, adorant, prædicant,
Trinam regentem machinam,
Claustrum Mariæ bajulat.

Cui luna, sol, et omnia,
Deserviunt per tempora

Perfusa cœli gratiæ,

Gestant puellæ viscera.

Beata mater, munere

HYMN.

THE Lord, Whom earth, and air, and sea
With one adoring voice resound;
Who rules them all in majesty;
In Mary's heart a cloister found.

Lo! in a humble Virgin's womb
O'ershadowed by almighty power,
He Whom the stars, and sun, and moon,
Each serve in their appointed hour.

O Mother blest, to whom was given

Cujus supernus artifex
Mundum pugillo continens,
Ventris sub arca clausus est.

Within thy compass to contain
The Architect of earth and heaven,
Whose hands the universe sustain!

Beata cœli nuntio,
Fœcunda sancto Spiritu,
Desideratus gentibus,
Cujus per alvum fusus est.

To thee was sent an angel down;
In thee the Spirit was enshrined;
From thee came forth that mighty One,
The long-desired of all mankind.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

Isti tres Psalmi sequentes dic. diebus Dominicis, Feria II et V ad Nocturnum.

The three following Psalms are said on Sunday, Monday, and Thursday at the Nocturn.

Ant. Benedicta tu * in mulieribus, et benedictus fructus ventris tui.

Ant. Blessed art thou * amongst women, and blessed is the fruit of thy womb.

PSALM. VIII.

Domine, Dominus noster,* quam admirabile est nomen tuum in universa terra!

Quoniam elevata est magnificentia tua * super cœlos.

Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos,* ut destruas inimicum et ultorem.

Quoniam videbo cœlos tuos, opera digitorum tuorum,* lunam et stellas quæ tu fundasti.

Quid est homo, quod me-

PSALM VIII.

O Lord our Lord, how admirable is Thy name in the whole earth!

For Thy magnificence is exalted above the heavens.

Out of the mouth of babes and sucklings Thou hast perfected praise because of Thine enemies, that Thou mayest destroy the enemy and the avenger.

For I will behold Thy heavens, the works of Thy fingers: the moon and the stars which Thou hast set.

What is man that Thou

mor est ejus?* aut filius hominis, quoniam visitas eum?

art mindful of him? or the son of man that Thou visitest him?

Minuisti eum paulo minus ab angelis; gloria et honore coronasti eum;* et constituisti eum super opera manuum tuarum.

Thou hast made him a little less than the angels, Thou hast crowned him with glory and honor; and hast set him over the works of Thy hands.

Omnia subjecisti sub pedibus ejus, * oves et boves universas, insuper et pecora campi.

All things Thou hast put under his feet: sheep and all oxen, yea, also the beasts of the field.

Volucres cœli, et pisces maris,* qui perambulant semitas maris

The birds of the air and the fishes of the sea, that pass through the paths of the sea.

Domine, Dominus noster,* quam admirabile est nomen tuum in universa terra!

O Lord our Lord, how admirable is Thy name in all the earth!

Gloria Patri, etc.

Glory be, etc.

Ant. Benedicta tu in mulieribus, et benedictus fructus ventris tui.

Ant. Blessed art thou amongst women, and blessed is the fruit of thy womb.

Ant. Sicut myrrha electa * odorem dedisti suavitatis, sancta Dei Genitrix.

Ant. Like unto choice myrrh * thou yieldest a sweet smell, O holy Mother of God.

PSALM. XVIII.

CŒLI enarrant gloriam Dei,* et opera manuum ejus annuntiat firmamentum.

THE heavens are telling the glory of God; and the firmament declareth the works of His hands.

Dies diei eructat verbum,* et nox nocti indicat scientiam.

Day unto day uttereth speech; and night unto night showeth knowledge.

Non sunt loquelæ, neque sermones,* quorum non audiantur voces eorum.

They are not speeches nor words, whose voices are not heard.

In omnem terram exivit sonus eorum,* et in fines orbis terræ verba eorum.

Unto all the earth their sound hath gone forth, and their words unto the ends of the world.

In sole posuit tabernaculum suum;* et ipse tanquam sponsus procedens de thalamo suo.

In the sun hath He set His tabernacle; and as a bridegroom cometh out His bride-chamber

Exultavit ut gigas ad cur-

He hath rejoiced as a

rendam viam; * a summo cœlo egressio ejus.

giant to run His course. His going forth is from the end of heaven;

Et occursus ejus usque ad summum ejus; * nec est qui se abscondat a calore ejus.

And His course even unto the end thereof: and there is none that is hid from His heat.

Lex Domini immaculata, convertens animas;* testimonium Domini fidele, sapientiam præstans parvulis.

The law of the Lord is without spot, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

Justitiæ Domini rectæ, lætificantes corda;* præceptum Domini lucidum, illuminans oculos.

The precepts of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

Timor Domini sanctus, permanens in sæculum sæculi;* judicia Domini vera, justificata in semetipsa.

The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

Desiderabilia super aurum, et lapidem pretiosum multum;* et dulciora super mel et favum.

More to be desired are they than gold and many precious stones; and sweeter than honey and the honey-comb.

Etenim servus tuus custodit ea;* in custodiendis illis retributio multa.

For Thy servant keepeth them; and in keeping them there is great reward.

Delicta quis intelligit? Ab occultis meis munda me;* et ab alienis parce servo tuo.

Who understandeth his sins? From my secret ones cleanse me, and from strangers spare Thy servant.

Si mei non fuerint dominati, tunc immaculatus ero,* et emundabor a delicto maximo.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from grievous sin.

Et erunt ut complaceant eloquia oris mei,* et meditatio cordis mei in conspectu tuo semper.

And the sayings of my mouth and the meditation of my heart in Thy sight shall be ever pleasing.

Domine, adjutor meus,* et redemptor meus.

O Lord, my helper and my Redeemer.

Gloria Patri, etc

Glory be, etc.

Ant. Sicut myrrha electa odorem dedisti suavitatis, sancta Dei Genitrix.

Ant. Like unto choice myrrh thou yieldest a sweet smell, O holy Mother of God.

Ant. Ante torum * hujus Virginis frequentate nobis dulcia cantica dramatis.

Ant. Before this Virgin's couch * sing us again and again the sweet songs of the play.

PSALM. XXIII.

DOMINI est terra, et plenitudo ejus:* orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum,* et super flumina præparavit eum.

Quis ascendet in montem Domini?* aut quis stabit in loco sancto ejus?

Innocens manibus et mundo corde,* qui non accepit in vano animam suam, nec juravit in dolo proximo suo

Hic accipiet benedictionem a Domino,* et misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum,* quærentium faciem Dei Jacob.

Attollite portas, principes, vestras, et elevamini portæ æternales,* et introibit Rex gloriæ.

Quis est iste Rex gloriæ?* Dominus fortis et potens, Dominus potens in prælio.

Attollite portas, principes, vestras, et elevamini portæ æternales,* et introibit Rex gloriæ.

Quis est iste Rex gloriæ?* Dominus virtutum, ipse est Rex gloriæ.

Gloria Patri, etc.

Ant. Ante torum hujus

PSALM XXIII.

THE earth is the Lord's, and the fulness thereof: the world and all they that dwell therein.

For He hath founded it upon the seas; and hath prepared it upon the rivers.

Who shall go up to the mountain of the Lord? or who shall stand in His holy place?

He that hath clean hands and a pure heart: who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord, and mercy from God his Saviour.

This is the generation of them that seek Him: of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Who is this King of glory? The Lord strong and mighty: the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of glory shall enter in.

Who is this King of glory? The Lord of hosts, He is the King of glory.

Glory be, etc.

Ant. Before this Virgin's couch sing us again and

Virginis frequentate nobis dulcia cantica dramatis.

Isti tres Psalmi sequentes dic. Feria III et VI ad Nocturnum.

Ant. Specie tua,* et pulchritudine tua, intende, prospere procede, et regna.

PSALM. XLIV.

ERUCTAVIT cor meum verbum bonum;* dico ego opera mea Regi.

Lingua mea calamus scribæ,* velociter scribentis.

Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis;* propterea benedixit te Deus in æternum.

Accingere gladio tuo super femur tuum,* potentissime.

Specie tua et pulchritudine tua:* intende, prospere procede, et regna.

Propter veritatem, et mansuetudinem, et justitiam;* et deducet te mirabiliter dextera tua.

Sagittæ tuæ acutæ, populi sub te cadent,* in corda inimicorum Regis.

Sedes tua, Deus, in sæculum sæculi;* virga directionis virga regni tui.

Dilexisti justitiam, et odisti iniquitatem;* propterea unxit Te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.

Myrrha, et gutta, et casia

again the sweet songs of the play.

The three following Psalms are said on Tuesday and Friday at the Nocturn.

Ant. In Thy comeliness* and Thy beauty, go forth, advance prosperously and reign.

PSALM XLIV.

MY heart hath uttered a good word: I address my works to the King.

My tongue is the pen of a writer that writeth swiftly.

Thou art beautiful above the sons of men, grace is poured forth on Thy lips; therefore God hath blessed Thee for ever.

Gird Thy sword upon Thy thigh, O Thou most mighty.

With Thy comeliness and Thy beauty, bend [Thy bow], advance prosperously and reign.

In behalf of truth and meekness and justice; and Thy right hand shall guide Thee wondrously.

Thine arrows are sharp; under Thee shall the peoples fall, into the hearts of the King's enemies.

Thy throne, O God, is for ever and ever: the scepter of Thy kingdom is a scepter of uprightness.

Thou lovest justice and hatest iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

Myrrh and aloes and cas-

a vestimentis tuis, a domibus eburneis;* ex quibus delectaverunt te filiæ regum in honore tuo.

Astitit Regina a dextris tuis in vestitu deaurato,* circumdata varietate.

Audi, filia, et vide, et inclina aurem tuam;* et obliviscere populum tuum, et domum patris tui.

Et concupiscet Rex decorem tuum,* quoniam ipse est Dominus Deus tuus, et adorabunt eum.

Et filiæ Tyri in muneribus * vultum tuum deprecabuntur; omnes divites plebis.

Omnis gloria ejus filiæ Regis ab intus,* in fimbriis aureis, circumamicta varietatibus.

Adducentur Regi virgines post eam,* proximæ ejus afferentur tibi.

Afferentur in lætitia et exultatione;* adducentur in templum Regis.

Pro patribus tuis nati sunt tibi filii;* constitues eos principes super omnem terram.

Memores erunt nominis tui,* in omni generatione et generationem.

Propterea populi confitebuntur tibi in æternum,* et in sæculum sæculi.

Gloria Patri, etc.

Ant. Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

sia perfume Thy garments, from out of ivory palaces: from which kings' daughters gladden Thee in Thine honor.

On Thy right hand standeth the Queen, in golden raiment wrought about with variety.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house.

And the King shall greatly desire thy beauty; for He is the Lord thy God, and Him they shall adore.

And the daughters of Tyre, all the rich ones of the people, with gifts shall entreat thy face.

All her glory [is that] of the King's daughter from within, with fringes of gold, arrayed in divers colors.

After her shall virgins be brought unto the King: her neighbors shall be brought unto thee.

With joy and gladness shall they be brought: they shall be brought into the temple of the King.

Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

They shall be mindful of thy name from generation to generation.

Therefore shall the people praise thee for ever: yea for ever and ever.

Glory be, etc.

Ant. In Thy comeliness and Thy beauty, go forth, advance prosperously and reign.

Ant. Adjuvabit eam * Deus vultu suo: Deus in medio ejus, non commovebitur.

Ant. God shall help her * with His countenance; God is in the midst of her, she shall not be moved.

PSALM. XLV.

DEUS noster refugium, et virtus;* adjutor in tribulationibus quæ invenerunt nos nimis.

Propterea non timebimus dum turbabitur terra,* et transferentur montes in cor maris.

Sonuerunt, et turbatæ sunt aquæ eorum;* conturbati sunt montes in fortitudine ejus.

Fluminis impetus lætificat civitatem Dei:* sanctificavit tabernaculum suum Altissimus.

Deus in medio ejus, non commovebitur;* adjuvabit eam Deus mane diluculo.

Conturbatæ sunt gentes, et inclinata sunt regna:* dedit vocem suam, mota est terra.

Dominus virtutum nobiscum;* susceptor noster Deus Jacob.

Venite, et videte opera Domini, quæ posuit prodigia super terram,* auferens bella usque ad finem terræ.

Arcum conteret, et confringet arma,* et scuta comburet igni.

Vacate, et videte quoniam ego sum Deus:* exaltabor in gentibus et exaltabor in terra.

PSALM XLV.

OUR God is a refuge and strength; a helper in troubles, which have come upon us heavily.

Therefore shall we not fear when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

Their waters roar and are troubled: the mountains are troubled at the violence thereof.

The stream of the river maketh glad the city of God: the Most High hath hallowed His tabernacle.

God is in the midst of her, she shall not be moved: God shall help her in the morning early.

Nations were troubled, and kingdoms bowed down: He gave forth His voice: the earth quaked.

The Lord of hosts is with us: the God of Jacob is our helper.

Come ye and behold the works of the Lord: what wonders He hath wrought upon earth, making wars to cease even to the ends of the earth.

He shall break the bow and snap the weapons in sunder; and the shields shall He burn with fire.

Be still, and see that I am God: I will be exalted among the nations, and I will be exalted in the earth.

Dominus virtutum nobiscum;* susceptor noster Deus Jacob.

Gloria Patri, etc.

Ant. Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur.

Ant. Sicut lætantium * omnium nostrum habitatio est in te, sancta Dei Genitrix.

The Lord of hosts is with us: the God of Jacob is our helper.

Glory be, etc.

Ant. God shall help her with His countenance; God is in the midst of her; she shall not be moved.

Ant. As of people all rejoicing,* so is our dwelling in thee, O holy Mother of God.

PSALM. LXXXVI.

FUNDAMENTA ejus in montibus sanctis;* diligit Dominus portas Sion super omnia tabernacula Jacob.

Gloriosa dicta sunt de te,* civitas Dei!

Memor ero Rahab, et Babylonis,* scientium me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum,* hi fuerunt illic.

Numquid Sion dicet: Homo et homo natus est in ea,* et ipse fundavit eam Altissimus?

Dominus narrabit in scripturis populorum et principum,* horum qui fuerunt in ea.

Sicut lætantium omnium * habitatio est in te.

Gloria Patri, etc.

Ant. Sicut lætantium omnium nostrum habitatio est in te, sancta Dei Genitrix.

PSALM LXXXVI.

HIS foundations are in the holy mountains; the Lord loveth the gates of Sion above all the dwellings of Jacob.

Glorious things are spoken of thee, O city of God.

I will be mindful of Rahab and of Babylon, that know me.

Behold strangers, and Tyre, and the people of the Ethiopians, these were there.

Shall it not be said of Sion: This one, and that one, is born in her: and the Most High Himself hath founded her?

The Lord shall tell it in His writings of peoples and of princes, of them that have been in her.

As of people all rejoicing, so is our dwelling in thee.

Glory be, etc.

Ant. As of people all rejoicing, so is our dwelling in thee, O holy Mother of God.

Isti tres Psalmi sequentes dicuntur Feria quarta et Sabbato ad Nocturnum.

Ant. Gaude, Maria Virgo,* cunctas hæreses sola interemisti in universo mundo.

PSALM. XCV.

CANTATE Domino canticum novum,* cantate Domino, omnis terra.

Cantate Domino, et benedicite nomini ejus:* annuntiate de die in diem salutare ejus.

Annuntiate inter gentes gloriam ejus,* in omnibus populis mirabilia ejus.

Quoniam magnus Dominus, et laudabilis nimis;* terribilis est super omnes deos.

Quoniam omnes dii gentium dæmonia;* Dominus autem cœlos fecit.

Confessio et pulchritudo in conspectu ejus;* sanctimonia et magnificentia in sanctificatione ejus.

Afferte Domino patriæ gentium; afferte Domino gloriam et honorem;* afferte Domino gloriam nomini ejus.

Tollite hostias, et introite in atria ejus;* adorate Dominum in atrio sancto ejus.

Commoveatur a facie ejus universa terra;* dicite in Gentibus, quia Dominus regnavit.

Etenim correxit orbem terræ, qui non commovebitur;* judicabit populos in æquitate.

The three following Psalms are said on Wednesday and Saturday at the Nocturn:

Ant. Rejoice, O Virgin Mary,* alone thou hast destroyed all heresies throughout the world.

PSALM XCV.

O SING unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, and bless His name: tell forth His salvation from day to day.

Tell forth His glory among the Gentiles: His wonders amongst all peoples.

For the Lord is great, and highly to be praised: He is to be feared above all gods.

For all the gods of the Gentiles are devils; but the Lord made the heavens.

Praise and beauty are before Him; holiness and majesty are in His sanctuary.

Bring unto the Lord, O ye kindred of the Gentiles, bring unto the Lord glory and honor: bring unto the Lord glory unto His name.

Bring sacrifices, and come into His courts: adore ye the Lord in His holy court.

Let all the earth be moved at His presence: tell ye among the Gentiles that the Lord hath reigned.

For He hath established the world, and it shall not be moved: He will judge the peoples with equity

Lætentur cœli, et exultet terra; commoveatur mare et plenitudo ejus;* gaudebunt campi, et omnia quæ in eis sunt.

Tunc exultabunt omnia ligna silvarum a facie Domini, quia venit,* quoniam venit judicare terram.

Judicabit orbem terræ in æquitate,* et populos in veritate sua

Gloria Patri, etc.

Ant. Gaude, Maria Virgo, cunctas hæreses sola interemisti in universo mundo.

Ant. Dignare me * laudare te, Virgo sacrata: da mihi virtutem contra hostes tuos.

Let the heavens rejoice and let the earth be glad: let the sea be moved, and the fulness thereof; the fields shall be joyful, and all things that are therein.

Then shall all the trees of the woods rejoice before the face of the Lord, for He cometh: for He cometh to judge the earth.

He shall judge the world with equity, and the peoples in His truth.

Glory be, etc.

Ant. Rejoice, O Virgin Mary, alone thou hast destroyed all heresies throughout the world.

Ant. Vouchsafe that I * may praise thee, holy Virgin; grant me might against thine enemies.

PSALM. XCVI.

DOMINUS regnavit; exultet terra;* lætentur insulæ multæ.

Nubes et caligo in circuitu ejus;* justitia et judicium correctio sedis ejus.

Ignis ante ipsum præcedet,* et inflammabit in circuitu inimicos ejus.

Illuxerunt fulgura ejus orbi terræ;* vidit, et commota est terra.

Montes sicut cera fluxerunt a facie Domini;* a facie Domini omnis terra.

Annuntiaverunt cœli justitiam ejus;* et viderunt omnes populi gloriam ejus.

Confundantur omnes qui

PSALM XCVI.

THE Lord doth reign; let the earth rejoice: let the multitude of the isles be glad.

Clouds and darkness are round about Him: justice and judgment are the foundation of His throne.

Fire shall go forth before Him, and shall burn up His enemies on every side.

His lightnings shone upon the world: the earth saw, and was moved.

The mountains melted like wax before the face of the Lord; yea, all the earth, at the presence of the Lord.

The heavens declared His justice; and all the peoples saw His glory.

Let them all be con-

adorant sculptilia,* et qui gloriantur in simulacris suis.

Adorate eum, omnes angeli ejus;* audivit, et lætata est Sion.

Et exultaverunt filiæ Judæ,* propter judicia tua Domine.

Quoniam tu Dominus Altissimus super omnem terram;* nimis exaltatus es super omnes deos.

Qui diligitis Dominum, odite malum;* custodit Dominus animas sanctorum suorum, de manu peccatoris liberabit eos.

Lux orta est justo,* et rectis corde lætitia.

Lætamini, justi, in Domino;* et confitemini memoriæ sanctificationis ejus.

Gloria Patri, etc.

Ant. Dignare me laudare te, Virgo sacrata: da mihi virtutem contra hostes tuos.

Ant. Post partum * Virgo inviolata permansisti: Dei Genitrix, intercede pro nobis.

In Advent. Ant. Angelus Domini * nuntiavit Mariæ, et concepit de Spiritu sancto.

founded that adore graven things; and that glory in their idols.

Adore Him all ye, His angels; Sion heard, and was glad.

And the daughters of Juda rejoiced, because of Thy judgments, O Lord.

For Thou art Lord most high over all the earth: Thou art exalted exceedingly above all gods.

Ye that love the Lord hate evil: the Lord keepeth the souls of His saints; He will deliver them out of the hand of the sinner.

Light is risen to the just; and gladness to such as are right of heart.

Rejoice in the Lord, O ye just: and give praise to the remembrance of His holiness.

Glory be, etc.

Ant. Vouchsafe that I may praise thee, holy Virgin; grant me might against thine enemies.

Ant. After childbirth, O Virgin, thou didst remain inviolate; plead for us, O Mother of God.

In Advent. Ant. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

PSALM. XCVII.

CANTATE Domino canticum novum,* quia mirabilia fecit.

Salvavit sibi dextera ejus,* et brachium sanctum ejus.

PSALM XCVII.

SING unto the Lord a new song: for He hath done wonderful things.

His right hand and His holy arm hath wrought salvation for Him.

Notum fecit Dominus salutare suum;* in conspectu Gentium revelavit justitiam suam.

Recordatus est misericordiæ suæ,* et veritatis suæ domui Israel.

Viderunt omnes termini terræ * salutare Dei nostri.

Jubilate Deo omnis terra;* cantate et exultate, et psallite.

Psallite Domino in cithara, in cithara et voce psalmi;* in tubis ductilibus, et voce tubæ corneæ.

Jubilate in conspectu Regis Domini;* moveatur mare, et plenitudo ejus; orbis terrarum, et qui habitant in eo.

Flumina plaudent manu, simul montes exultabunt a conspectu Domini,* quoniam venit judicare terram.

Judicabit orbem terrarum in justitia,* et populos in æquitate.

Gloria Patri, etc.

Ant. Post partum Virgo inviolata permansisti: Dei genitrix, intercede pro nobis.

In Advent. Ant. Angelus Domini nuntiavit Mariæ, et concepit de Spiritu sancto. Alleluia.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

He hath remembered His mercy and His truth toward the house of Israel.

All the ends of the earth have seen the salvation of Our God.

Sing joyfully unto God, all the earth; sing, rejoice, and give praise.

Give praise unto the Lord upon the harp, upon the harp and with voice of psalms: with the long trumpets and sound of the horn.

Sing joyfully before the Lord our King; let the sea be moved, and the fulness thereof; the compass of the earth, and they that dwell therein.

The rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord, for He cometh to judge the earth.

He shall judge the world with justice, and the peoples with equity.

Glory be, etc.

Ant. After childbirth, O Virgin, thou didst remain inviolate; plead for us, O Mother of God.

In Advent. Ant. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost. Alleluia.

V. Grace is poured forth upon thy lips.

R. Therefore God hath blessed thee for ever.

Pater noster, etc., *secreto.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

I, III. Extra et post Adventum.

ABSOLUTIO.

Precibus et meritis beatæ Mariæ semper Virginis, et omnium Sanctorum, perducat nos Dominus ad regna cœlorum.

R. Amen.

V. Jube, domne, benedicere.

BENEDICTIO.

Nos cum prole pia benedicat Virgo Maria.

R. Amen.

LECTIO I.

Eccli. xxiv.

In omnibus requiem quæsivi, et in hæreditate Domini morabor. Tunc præcepit, et dixit mihi Creator omnium: et qui creavit me, requievit in tabernaculo meo, et dixit mihi: In Jacob inhabita, et in Israel hæreditare, et in electis meis mitte radices. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Sancta et immaculata virginitas, quibus te laudibus efferam nescio: Quia quem cœli capere non poterant, tuo gremio contulisti.

V. Benedicta tu in mulie-

Our Father, etc., *in silence.*

V. And lead us not into temptation.

R. But deliver us from evil.

The following Lessons, etc., are said throughout the year, except during Advent.

THE ABSOLUTION.

Through the prayers and merits of blessed Mary, ever a Virgin, and of all the saints, may the Lord bring us to the kingdom of heaven.

R. Amen.

V. Pray, a blessing.

THE BLESSING.

May the Virgin Mary with her loving Child bless us.

R. Amen.

LESSON I.

Ecclus. xxiv.

In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded and said to me; and He that made me rested in my tabernacle, and He said to me: Let thy dwelling be in Jacob, and thine inheritance in Israel, and take root in My chosen people. Do Thou, Lord, have mercy on us.

R. Thanks be to God.

R. O holy and immaculate virginity, I know not with what praises to extol thee. For Him Whom heaven could not hold thou didst carry at thy bosom.

V. Blessed art thou

ribus, et benedictus fructus ventris tui. Quia quem cœli capere non poterant tuo gremio contulisti.

V. Jube, domne, benedicere.

BENEDICTIO.

Ipsa Virgo virginum intercedat pro nobis ad Dominum.

R. Amen.

LECTIO II.

Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius, et in plenitudine Sanctorum detentio mea. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Beata es, Virgo Maria, quæ Dominum portasti Creatorem mundi. Genuisti qui te fecit, et in æternum permanes Virgo.

V. Ave Maria, gratia plena: Dominus tecum. Genuisti qui te fecit, et in æternum permanes Virgo.

Quando dicitur Te Deum laudamus, *assumitur in fine hujus Responsorii:*

Gloria Patri, et Filio, et Spiritui Sancto. Genuisti qui

amongst women, and blessed is the fruit of thy womb. For Him Whom heaven could not hold thou didst carry at thy bosom.

V. Pray, a blessing.

THE BLESSING.

May the Virgin of virgins herself plead for us before the Lord.

R. Amen.

LESSON II.

And so was I established in Sion, and in the holy city likewise I rested; and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God is His inheritance, and my abode is in the full assembly of saints. Do Thou, Lord, have mercy on us.

R. Thanks be to God.

R. Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world. Thou didst bring forth Him that made thee and remainest a virgin for ever.

V. Hail, Mary, full of grace, the Lord is with thee. Thou didst bring forth Him that made thee, and remainest a virgin for ever.

When the Te Deum *is said, at the end of the Responsory is added:*

Glory be to the Father, and to the Son, and to the Holy Ghost. Thou didst bring forth Him that made

te fecit, et in æternum permanes Virgo.

V. Jube, domne, benedicere.

thee, and remainest a virgin for ever.

V. Pray, a blessing.

BENEDICTIO.

Per Virginem Matrem concedat nobis Dominus salutem et pacem.

R. Amen.

THE BLESSING.

Through the Virgin Mother may the Lord grant us salvation and peace.

R. Amen.

LECTIO III.

Quasi cedrus exaltata sum in Libano, et quasi cypressus in monte Sion; quasi palma exaltata sum in Cades, et quasi plantatio rosæ in Jerico. Quasi oliva speciosa in campis, et quasi platanus exaltata sum juxta aquam in plateis. Sicut cinnamomum et balsamum aromatizans odorem dedi: quasi myrrha electa dedi suavitatem odoris. Tu autem, Domine miserere nobis.

R. Deo gratias.

Sequens Responsorium omittitur quando dicitur Te Deum.

R. Felix namque es, sacra Virgo Maria, et omni laude dignissima: Quia ex te ortus est sol justitiæ, Christus Deus noster.

V. Ora pro populo, interveni pro clero, intercede pro devoto femineo sexu; sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem. Quia ex te ortus est sol justitiæ, Christus Deus noster.

LESSON III.

I was exalted like a cedar in Lebanon, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho. As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave forth a sweet fragrance like cinnamon and aromatic balm. I yielded a sweet smell like choicest myrrh. Do Thou, Lord, have mercy on us.

R. Thanks be to God.

When the Te Deum *is said, the following Responsory is omitted.*

R. Happy indeed art thou, O holy Virgin Mary, and most worthy of all praise: For out of thee arose the Sun of righteousness, Christ our God.

V. Pray for the people, intercede for the clergy, plead for religious women. Let all enjoy thine aid who keep holy commemoration of thee. For out of thee arose the Sun of righteousness, Christ our God.

V. Gloria Patri, et Filio, et Spiritui Sancto. Christus Deus noster.

Sequens Hymnus Te Deum *dic. a Nativ. Domini usque ad Septuag., et a Dom. Resurrectionis usque ad Advent., et quando dicitur, omittitur III Responsorium, et in II Responsorio dicitur* Gloria Patri, *ut dictum est supra: in Adventu autem et a Septuag. usque ad Pascha non dic. nisi in Festis B. Mariæ.*

V. Glory be to the Father, and to the Son, and to the Holy Ghost. Christ our God.

The following Hymn, Te Deum, *is said from Christmas until Septuagesima, and from Easter Sunday until Advent. When it is said, the third Responsory is omitted, and* Gloria Patri *is said in the second Responsory, as was noted above. In Advent and from Septuagesima until Easter it is only said on festivals of the Blessed Virgin.*

HYMNUS SS. AMBROSII ET AUGUSTINI.

TE Deum laudamus:* te Dominum confitemur.

Te æternum Patrem:* omnis terra veneratur.

Tibi omnes Angeli,* tibi cœli, et universæ Potestates:

Tibi Cherubim et Seraphim * incessabili voce proclamant:

Sanctus, Sanctus, Sanctus, * Dominus Deus Sabaoth

Pleni sunt cœli et terra * majestatis gloriæ tuæ.

Te gloriosus * Apostolorum chorus,

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus * laudat exercitus.

Te per orbem terrarum * sancta confitetur Ecclesia,

HYMN OF SS. AMBROSE AND AUGUSTINE.

WE praise Thee, O God; we acknowledge Thee to be the Lord.

Thee, the Father everlasting, all the earth doth worship.

To Thee all the angels, to Thee the heavens, and all the powers,

To Thee the cherubim and Seraphim cry out without ceasing:

Holy, Holy, Holy, Lord God of hosts.

Full are the heavens and the earth of the majesty of Thy glory.

Thee the glorious choir of the apostles,

Thee the admirable company of the prophets,

Thee the white-robed army of martyrs doth praise.

Thee the holy Church throughout the world doth confess,

Patrem * immensæ Majestatis,
Venerandum tuum verum,* et unicum Filium,
Sanctum quoque * Paraclitum Spiritum.
Tu Rex gloriæ,* Christe.

The Father of incomprehensible Majesty,
Thine adorable, true, and only Son,
And the Holy Ghost the Paraclete.
Thou, O Christ, art the King of glory.

Tu Patris * sempiternus es Filius.
Tu ad liberandum suscepturus hominem,* non horruisti Virginis uterum.

Thou art the everlasting Son of the Father.
Thou, having taken upon Thee to deliver man, didst not disdain the Virgin's womb.

Tu, devicto mortis aculeo,* aperuisti credentibus regna cœlorum.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Tu ad dexteram Dei sedes,* in gloria Patris.

Thou sittest at the right hand of God, in the glory of the Father.

Judex crederis * esse venturus.
* Te ergo quæsumus, tuis famulis subveni:* quos pretioso sanguine redemisti.

Thou, we believe, art the Judge to come.
* We beseech Thee, therefore, to help Thy servants, whom Thou hast redeemed with Thy precious blood.

Æterna fac cum Sanctis tuis * in gloria numerari.

Make them to be numbered with Thy saints in glory everlasting.

Salvum fac populum tuum, Domine;* et benedic hæreditati tuæ.
Et rege eos,* et extolle illos usque in æternum.
Per singulos dies * benedicimus te.
Et laudamus nomen tuum in sæculum,* et in sæculum sæculi.
Dignare, Domine, die isto * sine peccato nos custodire.
Miserere nostri, Domine:* miserere nostri.
Fiat misericordia tua, Do-

O Lord, save Thy people, and bless Thine inheritance.
And govern them, and exalt them for ever.
Day by day we bless Thee.
And we praise Thy name for ever; yea, for ever and ever.
Vouchsafe, O Lord, this day, to keep us without sin.
Have mercy on us, O Lord; have mercy on us.
Let Thy mercy, O Lord,

* Kneel at this verse.

mine, super nos:* quemadmodum speravimus in te.

In te, Domine, speravi:* non confundar in æternum.

be upon us; as we have trusted in Thee.

In Thee, O Lord, have I trusted: let me not be confounded for ever.

II. In Adventu.

The following Lessons, etc., are said during Advent.

ABSOLUTIO.

Precibus et meritis beatæ Mariæ semper Virginis, et omnium Sanctorum, perducat nos Dominus ad regna cœlorum.

R. Amen.

V. Jube, domne, benedicere.

THE ABSOLUTION.

Through the prayers and merits of Blessed Mary, ever a virgin, and of all the saints, may the Lord bring us to the kingdom of heaven.

R. Amen.

V. Pray, a blessing.

BENEDICTIO.

Nos cum prole pia benedicat Virgo Maria.

R. Amen.

THE BLESSING.

May the Virgin Mary with her loving Child bless us.

R. Amen.

LECTIO I.

Luc. i.

Missus est Angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus ad eam, dixit: Ave, gratia plena: Dominus tecum: benedicta ut in mulieribus. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Missus est Gabriel angelus ad Mariam Virginem desponsatam Joseph, nuntians ei verbum, et expavescit Virgo de lumine. Ne timeas, Maria, invenisti gratiam apud Dominum: Ecce

LESSON I.

Luke i.

The angel Gabriel was sent from God into a city of Galilee called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou amongst women. Do thou, Lord, have mercy on us.

R. Thanks be to God.

R. The angel Gabriel was sent to Mary, the Virgin, who was espoused to Joseph, declaring to her the word, and the Virgin trembles at the light. Fear not, Mary, thou hast found grace with the

concipies, et paries, et vocabitur Altissimi Filius.

V. Dabit ei Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum. Ecce concipies, et paries, et vocabitur Altissimi Filius.

V. Jube, domne, benedicere.

BENEDICTIO.

Ipsa Virgo virginum intercedat pro nobis ad Dominum.

R. Amen.

LECTIO II.

Quæ cum audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio. Et ait angelus ei: Ne timeas Maria, invenisti enim gratiam apud Deum: Ecce concipies in utero, et paries Filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum, et regni ejus non erit finis. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Ave, Maria, gratia plena: Dominus tecum. Spi-

Lord: Behold thou shalt conceive, and shalt bring forth, and He shall be called the Son of the Most High.

V. The Lord shall give unto Him the throne of David His father, and He shall reign in the house of Jacob for ever. Behold, thou shalt conceive, and shalt bring forth, and He shall be called the Son of the Most High.

V. Pray, a blessing.

THE BLESSING.

May the Virgin of virgins herself plead for us before the Lord.

R. Amen.

LESSON II.

And when she had heard these things, she was troubled at his saying, and thought within herself what manner of salutation this should be. And the angel said unto her Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in the womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. And the Lord God will give unto Him the throne of David His father, and He shall reign in the house of Jacob for ever; and of His kingdom there shall be no end. Do thou, Lord, have mercy on us.

R. Thanks be to God.

R. Hail, Mary, full of grace, the Lord is with thee.

ritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi: quod enim ex te nascetur sanctum, vocabitur Filius Dei.

V. Quomodo fiet istud, quoniam virum non cognosco? Et respondens Angelus, dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi: quod enim ex te nascetur sanctum, vocabitur Filius Dei.

V. Jube, domne, benedicere.

BENEDICTIO.

Per Virginem matrem concedat nobis Dominus salutem et pacem.

R. Amen.

LECTIO III.

Dixit autem Maria ad Angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens, Angelus dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei. Et ecce Elizabeth cognata tua, et ipsa concepit Filium in senectute sua: et hic mensis sextus est illi quæ vocatur sterilis: quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: ecce ancilla Domini, fiat mihi secundum verbum

The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; for the Holy which shall be born of thee shall be called the Son of God.

V. How shall this be done, seeing I know not man? And the angel answering said unto her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; for the Holy which shall be born of thee shall be called the Son of God.

V. Pray, a blessing.

THE BLESSING.

Through the Virgin Mother may the Lord grant us salvation and peace.

R. Amen.

LESSON III.

And Mary said to the angel: How shall this be done, seeing I know not man? And the angel answering said unto her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her who is called barren; for no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me

tuum. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Suscipe verbum, Virgo Maria, quod tibi a Domino per Angelum transmissum est: concipies, et paries Deum pariter et hominem. Ut benedicta dicaris inter omnes mulieres.

V. Paries quidem Filium, et virginitatis non patieris detrimentum: efficieris gravida, et eris mater semper intacta. Ut benedicta dicaris inter omnes mulieres. Gloria Patri, et Filio, et Spiritui Sancto. Ut benedicta dicaris inter omnes mulieres.

according to thy word. Do Thou, Lord, have mercy on us.

R. Thanks be to God.

R. Receive, O Virgin Mary, the word which the Lord hath sent thee through an angel: Thou shalt conceive, and shalt bring forth both God and man, that thou mayest be called blessed amongst all women.

V. Yea, thou shalt bring forth a Son, and shalt suffer no loss of virginity: thou shalt be with child, and shalt be a mother ever undefiled. That thou mayest be called blessed amongst all women. Glory be to the Father, and to the Son, and to the Holy Ghost. That thou mayest be called blessed amongst all women.

AT LAUDS.

Deus, in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri, etc.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

O God, hasten to mine aid.

R. O Lord, make haste to help me.

Glory be, etc.

Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

I. Extra Adventum.

Ant. Assumpta est * Maria in cœlum, gaudent Angeli, laudantes benedicunt Dominum.

II. In Adventu.

Ant. Missus est * Gabriel Angelus ad Mariam Virginem desponsatam Joseph.

From Candlemas until Advent.

Ant. Mary is taken up * into heaven, the angels rejoice, and praising, bless the Lord.

During Advent.

Ant. The angel Gabriel was sent * to Mary the Virgin, who was espoused to Joseph

III. Post Adventum.

Ant. O admirabile commercium!* Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam Deitatem.

PSALM. XCII.

DOMINUS regnavit, decorem indutus est,* indutus est Dominus fortitudinem, et præcinxit se.

Etenim firmavit orbem terræ,* qui non commovebitur.

Parata sedes tua ex tunc;* a sæculo tu es.

Elevaverunt flumina, Domine,* elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos,* a vocibus aquarum multarum.

Mirabiles elationes maris;* mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis:* Domum tuam decet sanctitudo, Domine, in longitudinem dierum.

Gloria Patri, etc.

I. Extra Adventum.

Ant. Assumpta est Maria in cœlum, gaudent Angeli, laudantes benedicunt Dominum.

Ant. Maria Virgo * as-

From Christmas until Candlemas.

Ant. O wondrous union! The Creator of mankind, taking a living body, vouchsafed to be born of a Virgin, and becoming man, conceived without seed, bestowed upon us His Godhead.

PSALM XCII.

THE Lord reigneth: He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself.

For He hath 'stablished the world, which shall not be moved.

Thy throne is prepared of old: Thou art from everlasting.

The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are made exceedingly trustworthy: holiness becometh Thine house, O Lord, unto length of days.

Glory be, etc.

From Candlemas until Advent.

Ant. Mary is taken up into heaven, the angels rejoice, and praising, bless the Lord.

Ant. The Virgin Mary

sumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

is taken up into the heavenly bride-chamber, where the King of kings sitteth on a starry throne.

II. In Adventu.

Ant. Missus est Gabriel Angelus ad Mariam Virginem desponsatam Joseph.

Ant. Ave, Maria,* gratia plena, Dominus tecum: benedicta tu in mulieribus, Alleluia.

During Advent.

Ant. The angel Gabriel was sent to Mary the Virgin who was espoused to Joseph.

Ant. Hail, Mary,* full of grace, the Lord is with thee; blessed art thou amongst women, Alleluia.

III. Post Adventum.

Ant. O admirabile commercium! Creator generis humane animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam Deitatem.

Ant. Quando natus es * ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ sicut pluvia in vellus descendisti, ut salvum faceres genus humanum; te laudamus, Deus noster.

From Christmas until Candlemas.

Ant. O wondrous union! The Creator of mankind, taking a living body, vouchsafed to be born of a Virgin, and becoming man, conceived without seed, bestowed upon us His Godhead.

Ant. When Thou wert wondrously born * of a Virgin, then were the Scriptures fulfilled: Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

PSALM. XCIX.

JUBILATE Deo, omnis terra;* servite Domino in lætitia.

Introite in conspectu ejus:* in exultatione.

Scitote quoniam Dominus ipse est Deus;* ipse fecit nos, et non ipsi nos.

Populus ejus et oves pascuæ ejus,* introite portas

PSALM XCIX.

SING joyfully unto God all the earth: serve ye the Lord with gladness.

Come in before His presence with exceeding joy.

Know ye that the Lord He is God: He hath made us, and not we ourselves.

We are His people and the sheep of His pasture: go ye into His gates with thanksgiving, and into His

ejus in confessione, atria ejus in hymnis; confitemini illi.

Laudate nomen ejus, quoniam suavis est Dominus; in æternum misericordia ejus,* et usque in generationem et generationem veritas ejus.

Gloria Patri, etc.

courts with hymns; and give thanks unto Him.

Praise ye His name; for the Lord is gracious, His mercy is for ever, and His truth endureth from generation to generation.

Glory be, etc.

I. Extra Adventum.

Ant. Maria Virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

Ant. In odorem * unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

From Candlemas until Advent.

The Virgin Mary is taken up into the heavenly bridechamber, where the King of kings sitteth on a starry throne.

Ant. We run after the sweet smell * of thine ointments; maidens love thee exceedingly.

II. In Adventu.

Ant. Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, Alleluia.

Ant. Ne timeas Maria:* invenisti gratiam apud Dominum: ecce concipies, et paries Filium, Alleluia.

During Advent.

Ant. Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, Alleluia.

Ant. Fear not, Mary:* thou hast found grace before the Lord: behold, thou shalt conceive, and shalt bring forth a Son, Alleluia.

III. Post Adventum.

Ant. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Ant. Rubum, quem viderat Moyses * incombustum, conservatam agnovimus tuam laudabilem virginitatem:

From Christmas until Candlemas.

Ant. When Thou wert wondrously born of a Virgin, then were the Scriptures fulfilled; Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

Ant. The bush which Moses saw * unconsumed we acknowledge to be thine admirable virginity, which thou

Dei Genitrix, intercede pro nobis.

PSALM. LXII.

DEUS, Deus meus,* ad te de luce vigilo.

Sitivit in te anima mea;* quam multipliciter tibi caro mea!

In terra deserta, et invia, et inaquosa,* sic in sancto apparui tibi, ut viderem virtutem tuam et gloriam tuam.

Quoniam melior est misericordia tua super vitas,* labia mea laudabunt te.

Sic benedicam te in vita mea;* et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea,* et labiis exultationis laudabit os meum.

Si memor fui tui* super stratum meum, in matutinis meditabor in te;* quia fuisti adjutor meus.

Et in velamento alarum tuarum exultabo, adhæsit anima mea post te;* me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam; introibunt in inferiora terræ;* tradentur in manus gladii; partes vulpium erunt.

Rex vero lætabitur in Deo; laudabuntur omnes qui ju-

didst keep inviolate; O Mother of God, plead for us.

PSALM LXII.

O GOD, my God, to Thee do I wake at break of day.

For Thee my soul thirsteth; for Thee my flesh longeth, O how exceedingly!

In a desert, pathless, and waterless land: so have I come before Thee in the holy place, that I might see Thy power and Thy glory.

For Thy mercy is better than life: my lips shall praise Thee.

Thus will I bless Thee all my life long; and in Thy name will I lift up my hands.

Let my soul be filled as with marrow and fatness; and my mouth shall praise Thee with joyful lips.

If I have remembered Thee upon my bed, on Thee will I meditate in the morning; because Thou hast been my helper.

And I will rejoice under the covert of Thy wings: my soul cleaveth unto Thee; Thy right hand upholdeth me.

But they seek my soul in vain: they shall go into the lower parts of the earth: they shall be delivered into the power of the sword: they shall be portions for foxes.

But the king shall rejoice in God, all they that swear by Him shall be praised: because the mouth of them

rant in eo,* quia obstructum est os loquentium iniqua.
Gloria Patri, etc.

I. Extra Adventum.

Ant. In odorem unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

Ant. Benedicta, filia,* tu a Domino, quia per te fructum vitæ communicavimus.

II. In Adventu.

Ant. Ne timeas, Maria: invenisti gratiam apud Dominum: ecce concipies, et paries Filium, Alleluia.

Ant. Dabit ei Dominum * sedem David patris ejus, et regnabit in æternum.

III. Post Adventum.

Ant. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

Ant. Germinavit radix Jesse,* orta est stella ex Jacob: Virgo peperit Salvatorem: te laudamus, Deus noster.

that speak wicked things is stopped.
Gloria Patri, etc.

From Candlemas until Advent.

Ant. We run after the sweet smell of Thine ointments; maidens love Thee exceedingly.

Ant. Blessed art thou, daughter,* of the Lord, for through thee do we share in the fruit of life.

During Advent.

Ant. Fear not, Mary; thou hast found grace before the Lord: behold, thou shalt conceive, and shalt bring forth a Son, Alleluia.

Ant. The Lord shall give unto Him * the throne of David His father, and He shall reign for ever.

From Christmas until Candlemas.

Ant. The bush which Moses saw unconsumed we acknowledge to be thine admirable virginity, which thou didst keep inviolate; O Mother of God, plead for us.

Ant. The root of Jesse hath budded,* a star hath arisen out of Jacob: a Virgin hath brought forth a Saviour; we give praise to Thee, Our God.

CANTICUM TRIUM PUERORUM.

Dan. iii.

BENEDICITE, omnia opera Domini, Domino;* laudate et superexaltate eum in sæcula.

CANTICLE OF THE THREE CHILDREN.

Dan. iii.

ALL ye works of the Lord, bless the Lord, praise and exalt Him above all for ever.

Benedicite, angeli Domini, Domino;* benedicite, cœli, Domino.

Benedicite, aquæ omnes, quæ super cœlos sunt, Domino;* benedicite, omnes virtutes Domini, Domino.

Benedicite, sol et luna, Domino;* benedicite, stellæ cœli, Domino.

Benedicite, omnis imber et ros, Domino;* benedicite, omnes spiritus Dei, Domino.

Benedicite, ignis et æstus, Domino;* benedicite, frigus et æstus, Domino.

Benedicite, rores et pruina, Domino;* benedicite, gelu et frigus, Domino.

Benedicite, glacies et nives, Domino;* benedicite, noctes et dies, Domino.

Benedicite, lux et tenebræ, Domino;* benedicite, fulgura et nubes, Domino.

Benedicat terra Dominum;* laudet et superexaltet eum in sæcula.

Benedicite, montes et colles, Domino;* benedicite, universa germinantia in terra, Domino.

Benedicite, fontes, Domino;* benedicite, maria et flumina, Domino.

Benedicite, cete, et omnia quæ moventur in aquis, Domino;* benedicite, omnes volucres cœli, Domino.

Benedicite, omnes bestiæ et pecora, Domino;* benedicite, filii hominum, Domino.

Benedicat Israel Dominum;* laudet et superexaltet eum in sæcula.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord; O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord; O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord; O ye cold and heat, bless the Lord.

O ye dews and hoarfrosts, bless the Lord; O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord; O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord; let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord; O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord; O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord; O ye sons of men, bless the Lord.

O let Israel bless the Lord; let him praise and exalt Him above all for ever.

Benedicite, sacerdotes Domini, Domino;* benedicite, servi Domini, Domino.

Benedicite, spiritus et animæ justorum, Domino;* benedicite, sancti et humiles corde, Domino.

Benedicite, Anania, Azaria, Misael, Domino;* laudate et superexaltate eum in sæcula.

Benedicamus Patrem, et Filium, cum sancto Spiritu;* laudemus et superexaltemus eum in sæcula.

Benedictus es, Domine, in firmamento cœli;* et laudabilis, et gloriosus, et superexaltatus in sæcula.

Non dic. Gloria Patri.

O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord; praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost; let us praise Him and magnify Him for ever.

Blessed art Thou, O Lord, in the firmament of heaven; and worthy of praise, and glorious, and magnified for ever.

Gloria Patri *is not said.*

I. Extra Adventum.

Ant. Benedicta, filia, tu a Domino, quia per te fructum vitæ communicavimus.

Ant. Pulchra es* et decora, filia Jerusalem: terribilis ut castrorum acies ordinata.

From Candlemas until Advent.

Ant. Blessed art thou, daughter, of the Lord, for through thee do we share in the fruit of life.

Ant. Thou art beautiful * and comely, O daughter of Jerusalem: terrible as an army set in array.

II. In Adventu.

Ant. Dabit ei Dominus sedem David patris ejus, et regnabit in æternum.

Ant. Ecce ancilla Domini,* fiat mihi secundum verbum tuum.

During Advent.

Ant. The Lord shall give unto Him the throne of David His father, and He shall reign for ever.

Ant. Behold the handmaid of the Lord:* be it done unto me according to thy word.

III. Post Adventum.

Ant. Germinavit radix Jesse, orta est stella ex Jacob: Virgo peperit Salvatorem: te laudamus, Deus noster.

From Christmas until Candlemas.

Ant. The root of Jesse hath budded, a star hath arisen out of Jacob: a Virgin hath brought forth a Saviour; we give praise to Thee, Our God.

Ant. Ecce Maria * genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, Alleluia.

Ant. Behold, Mary * hath borne us a Saviour, Whom when John saw he called out, saying: Behold the Lamb of God, behold Him Who taketh away the sins of the world, Alleluia.

PSALM CXLVIII.

LAUDATE Dominum de cœlis;* laudate eum in excelsis.

Laudate eum, omnes angeli ejus;* laudate eum, omnes virtutes ejus.

Laudate eum, sol et luna;* laudate eum, omnes stellæ et lumen.

Laudate eum cœli cœlorum;* et aquæ omnes, quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt;* ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi;* præceptum posuit, et non præteribit.

Laudate Dominum de terra:* dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum,* quæ faciunt verbum ejus.

Montes, et omnes colles;* ligna fructifera, et omnes cedri.

Bestiæ, et universa pecora;* serpentes, et volucres pennatæ.

Reges terræ, et omnes populi,* principes, et omnes judices terræ.

PSALM CXLVIII.

PRAISE the Lord from the heavens; praise Him in the heights.

Praise Him, all ye His angels; praise Him, all His hosts.

Praise Him, sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens; and let all the waters that are above the heavens, praise the name of the Lord.

For He spake, and they were made: He commanded, and they were created.

He hath established them for ever, and for evermore; He hath made a decree, and it shall not pass away.

Praise the Lord from the earth; ye dragons and all deeps.

Fire, hail, snow, ice, and stormy winds, which fulfil His word.

Mountains and all hills; fruitful trees and all cedars.

Beasts and all cattle; creeping things, and feathered fowls.

Kings of the earth and all peoples; princes and all judges of the earth.

Juvenes et virgines, senes cum junioribus laudent nomen Domini,* quia exaltatum est nomen ejus solius.

Confessio ejus super cœlum et terram;* et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus;* filiis Israel, populo appropinquanti sibi.

Gloria Patri, etc.

I. Extra Adventum

Ant. Pulchra es et decora, filia Jerusalem; terribilis ut castrorum acies ordinata.

II. In Adventu.

Ant. Ecce ancilla Domini, fiat mihi secundum verbum tuum.

III. Post Adventum.

Ant. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, Alleluia.

I, III. Extra et post Adventum.

CAPITULUM.

Cant. vi.

Viderunt eam filiæ Sion, et beatissimam prædicaverunt, et reginæ laudaverunt eam.

R. Deo gratias.

Young men and maidens, old men and children, let them praise the name of the Lord; for His name alone is exalted.

His praise is above heaven and earth; and He hath exalted the horn of His people.

A song of praise to all his saints; to the children of Israel, a people drawing nigh unto Him.

Gloria Patri, etc.

From Candlemas until Advent.

Ant. Thou art beautiful and comely, O daughter of Jerusalem: terrible as an army set in array.

During Advent.

Ant. Behold the handmaid of the Lord; be it done unto me according to thy word.

From Christmas until Candlemas.

Ant. Behold, Mary hath borne us a Saviour, Whom when John saw he called out, saying: Behold the Lamb of God, behold Him Who taketh away the sins of the world, Alleluia.

From Christmas until Advent.

LITTLF CHAPTER.

Cant. vi.

The daughters of Sion saw her, and declared her most blessed; and queens praised her.

R. Thanks be to God.

II. In Adventu.

CAPITULUM.

Isa. xi.

Egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super eum Spiritus Domini.

R. Deo gratias.

HYMNUS.

O GLORIOSA Virginum,
Sublimis inter sidera,
Qui te creavit, parvulum
Lactente nutris ubere.

Quod Heva tristis abstulit,
Tu reddis almo germine:
Intrent ut astra flebiles,
Cœli recludis cardines.

Tu regis alti janua,
Et aula lucis fulgida:
Vitam datam per Virginem,
Gentes redemptæ, plaudite.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

V. Benedicta tu in mulieribus.

During Advent.

LITTLE CHAPTER.

Isa. xi.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon Him.

R. Thanks be to God.

HYMN.

O QUEEN of all the virgin choir,
Enthroned above the starry sky,
Who with thy bosom's milk didst feed
Thine own Creator, Lord most high.

What man had lost in hapless Eve,
Thy sacred womb to man restores;
Thou to the wretched here beneath
Hast open'd heaven's eternal doors.

Hail, O refulgent Hall of light!
Hail, Gate august of heaven's high King!
Through thee redeem'd to endless life,
Thy praise let all the nations sing.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite
And Holy Ghost eternally.
Amen.

V. Blessed art thou amongst women.

R. Et benedictus fructus ventris tui.

I. Extra Adventum.

Ant. Beata Dei Genitrix Maria,* Virgo perpetua, templum Domini, sacrarium Spiritus Sancti: sola sine exemplo placuisti Domino nostro Jesu Christo: ora pro populo, interveni pro clero, intercede pro devoto femineo sexu.

Tempore Paschali, omissa prædicta Ant., dicitur Antiph.:

Ant. Regina cœli * lætare, Alleluia; quia quem meruisti portare, Alleluia; resurrexit, sicut dixit, Alleluia: ora pro nobis Deum, Alleluia.

II. In Adventu.

Ant. Spiritus Sanctus * in te descendet, Maria: ne timeas, habebis in utero Filium Dei, Alleluia.

III. Post Adventum.

Ant. Mirabile mysterium * declaratur hodie: innovantur naturæ: Deus homo factus est: id quod fuit permansit, et quod non erat assumpsit, non commixtionem passus, neque divisionem.

R. And blessed is the fruit of thy womb.

From Candlemas until Advent.

Ant. O Mary, blessed Mother of God,* ever a Virgin, the Lord's own temple, shrine of the Holy Ghost, thou alone as none other didst please Our Lord Jesus Christ; pray for the people; intercede for the clergy; plead for religious women.

During Eastertide is said instead of the above:

Ant. O Queen of heaven,* rejoice, Alleluia; for He Whom thou wast meet to bear, Alleluia, hath risen, as He said, Alleluia; pray for us to God, Alleluia.

During Advent.

Ant. The Holy Ghost * shall come down upon thee, Mary; fear not, thou shalt hold within thy womb the Son of God, Alleluia.

From Christmas until Candlemas.

Ant. A wondrous mystery * is revealed to-day: marvels are wrought. God is made man; He still remaineth what He was, and hath taken upon Him what He was not, suffering neither confusion nor division.

CANT. ZACHARIÆ.

Luc. i.

BENEDICTUS Dominus Deus Israel,* quia visitavit, et fecit redemptionem plebis suæ.

Et erexit cornu salutis nobis * in domo David pueri sui.

Sicut locutus est per os sanctorum,* qui a sæculo sunt, prophetarum ejus.

Salutem ex inimicis nostris,* et de manu omnium qui oderunt nos:

Ad faciendam misericordiam cum patribus nostris,* et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum, * daturum se nobis:

Ut sine timore, de manu inimicorum nostrorum liberati,* serviamus illi:

In sanctitate et justitia coram ipso,* omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis:* præibis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus,* in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri,* in quibus visitavit nos oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis sedent,* ad dirigendos pedes nostros in viam pacis.

Gloria Patri, etc.

CANTICLE OF ZACHARY.

Luke i.

BLESSED be the Lord God of Israel, because He hath visited and wrought the redemption of His people;

And hath raised up a horn of salvation to us in the house of David His servant;

As He spoke by the mouth of His holy prophets, who are from the beginning:

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers, and to remember His holy testament.

The oath which He swore to Abraham our father, that He would grant to us,

That being delivered from the hand of our enemies, we may serve Him without fear,

In holiness and justice before Him all our days.

And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways:

To give knowledge of salvation to His people, unto the remission of their sins;

Through the bowels of the mercy of Our God, in which the Orient from on high hath visited us.

To enlighten them that sit in darkness and in the shadow of death; to direct our feet into the way of peace.

Glory be, etc.

II. Extra Adventum.

Ant. Beata Dei Genitrix Maria, Virgo perpetua, templum Domini, sacrarium Spiritus Sancti: sola sine exemplo placuisti Domino nostro Jesu Christo: ora pro populo, interveni pro clero, intercede pro devoto femineo sexu.

From Candlemas until Advent.

Ant. O Mary, blessed Mother of God, ever a Virgin, the Lord's own temple, shrine of the Holy Ghost, thou alone as none other didst please Our Lord Jesus Christ; pray for the people; intercede for the clergy; plead for religious women.

Tempore Paschali.

Ant. Regina cœli lætare, Alleluia; quia quem meruisti portare, Alleluia; resurrexit, sicut dixit, Alleluia: ora pro nobis Deum, Alleluia.

During Eastertide.

Ant. O Queen of heaven, rejoice, Alleluia; for He Whom thou wast meet to bear, Alleluia, hath risen, as He said, Alleluia; pray for us to God, Alleluia.

II. In Adventu.

Ant. Spiritus Sanctus in te descendet, Maria: ne timeas habebis in utero Filium Dei, Alleluia.

During Advent.

Ant. The Holy Ghost shall come down upon thee, Mary; fear not, thou shalt hold within thy womb the Son of God, Alleluia.

III. Post Adventum.

Ant. Mirabile mysterium declaratur hodie: innovantur naturæ: Deus homo factus est: id quod fuit permansit, et quod non erat assumpsit, non commixtionem passus, neque divisionem.

From Christmas until Candlemas.

Ant. A wondrous mystery is revealed to-day: marvels are wrought. God is made man; He still remaineth what He was, and hath taken upon Him what He was not, suffering neither confusion nor division.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

I., II. Extra Adventum et in Adventu.

Oremus

DEUS, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Christum Dominum nostrum.

R. Amen.

From Candlemas until Christmas.

Let us pray.

O GOD, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession. Through the same Christ our Lord.

R. Amen.

III. Post Adventum.

Oremus.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

R. Amen

From Christmas until Candlemas.

Let us pray.

O GOD, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son.

R. Amen.

PRO SANCTIS.

I., III. Extra et post Adventum.

Ant. Sancte Dei omnes, intercedere dignemini pro nostra omniumque salute.

V. Lætamini in Domino, et exultate justi.

R. Et gloriamini, omnes recti corde.

COMMEMORATION OF THE SAINTS

Throughout the Year except in Advent.

Ant. All ye saints of God, vouchsafe to plead for our salvation and for that of all mankind.

V. Be glad in the Lord, and rejoice, ye just.

R And be joyful, all ye that are right of heart.

Oremus.

PROTEGE, Domine, populum tuum, et apostolorum tuorum Petri et Pauli, et aliorum apostolorum patrocinio confidentem, perpetua defensione conserva.

OMNES Sancti tui, quæsumus Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus; et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam; iter, actus et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone; benefactoribus nostris sempiterna bona retribue, et omnibus fidelibus defunctis requiem æternam concede. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

* *V.* Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

Let us pray.

SHIELD, O Lord, Thy people, and ever keep them in Thy care, who put their trust in the pleading of Thine apostles Peter and Paul, and of the other apostles.

MAY all Thy saints, we beseech Thee, O Lord, everywhere come to our help, that while we do honor to their merits, we may also enjoy their intercession: grant Thine own peace unto our times, and drive away all wickedness from Thy Church; direct our way, our actions, and our wishes and those of all Thy servants in the way of salvation; to our benefactors render everlasting blessings, and to all the faithful departed grant eternal rest. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

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* If said by a priest or deacon, *V. Dominus vobiscum*, etc.

PRO SANCTIS.

II. In Adventu.

Ant. Ecce Dominus veniet, et omnes Sancti ejus cum eo, et erit in die illa lux magna, Alleluia.

V. Ecce apparebit Dominus super nubem candidam

R. Et cum eo Sanctorum millia.

Oremus.

CONCIENTIAS nostras, quæsumus Domine, visitando purifica, ut veniens Jesus Christus Filius tuus Dominus noster cum omnibus Sanctis paratam sibi in nobis inveniat mansionem. Qui tecum vivet et regnat in unitate Spiritus sancti Deus per omnia sæcula sæculorum.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

Si terminandum sit Officium, dicuntur ea quæ sequuntur; alioquin, si alia subsequatur Hora, in fine ultimæ Horæ.

Pater noster, etc., *totum secreto.*

V. Dominus det nobis suam pacem.

COMMEMORATION OF THE SAINTS

During Advent.

Ant. Behold, the Lord shall come, and all His saints with Him, and in that day there shall be great light, Aleluia.

V. Behold, the Lord shall appear upon a shining cloud.

R. And with Him thousands of saints.

Let us pray.

CLEANSE our consciences we beseech Thee, O Lord, by Thy visitation, that when Jesus Christ, Thy Son, Our Lord, shall come with all the saints, He may find within us a resting-place made ready for Him. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord

R. Thanks be to God.

V. May the souls of the faithful through the mercy of God rest in peace.

R. Amen.

The following are only said if the Office is to end with Lauds. They are said at the end of the last Hour if any other Hour follow.

Our Father, etc., *in silence throughout.*

V. May the Lord grant us His peace.

R. Et vitam æternam. Amen.

Deinde dicitur una ex Antiphonis B.M.V., ut in fine Completorii, p. 783, *et dicitur flexis genibus, præterquam Tempore Paschali.*

R. And life everlasting. Amen.

Then is said—kneeling, unless it be Eastertide—one of the Anthems of the Blessed Virgin, according to the season, as at the end of Compline, p. 783.

AT PRIME.

Ave Maria, etc.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

Hail Mary, etc.

V. O God, hasten to mine aid.

R. O Lord, make haste to help me.

Glory be, etc.

Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

HYMNUS.

MEMENTO, rerum Conditor,
Nostri quod olim corporis,

Sacrata ab alvo Virginis

Nascendo, formam sumpseris.

Maria, Mater gratiæ,
Dulcis parens clementiæ,

Tu nos ab hoste protege,

Et mortis hora suscipe.

Jesu tibi sit gloria
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

HYMN

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace! O Mary blest!
To thee, sweet fount of life, we fly;
Shield us through life, and take us hence,
To thy dear bosom, when we die.

O Jesu! born of Virgin bright!
Immortal glory be to Thee,
Praise to the Father infinite,
And Holy Ghost eternally.
Amen

I. Extra Adventum.

Ant. Assumpta est.

II. In Adventu.

Ant. Missus est.

III. Post Adventum.

Ant. O admirabile commercium.

From Candlemas until Advent.

Ant. Mary is taken up.

During Advent.

Ant. The angel Gabriel was sent.

From Christmas until Candlemas.

Ant. O wondrous union!

PSALM LIII.

DEUS, in nomine tuo salvum me fac; * et in virtute tua judica me.

Deus, exaudi orationem meam; * auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam, * et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me, * et Dominus susceptor est animæ meæ.

Adverte mala inimicis meis; * et in veritate tua disperde illos.

Voluntarie sacrificabo tibi, * et confitebor nomini tuo, Domine, quoniam bonum est.

Quoniam ex omni tribulatione eripuisti me, * et super inimicos meos despexit oculus meus.

Gloria Patri, etc.

PSALM LIII.

SAVE me, O God, by Thy name; and judge me in Thy strength.

Hear my prayer, O God: give ear unto the words of my mouth.

For strangers have risen up against me, and the mighty have sought after my soul: and they have not set God before their eyes.

For behold, God is my helper, and the Lord is the protector of my soul.

Turn back evil upon mine enemies: and destroy them in Thy truth.

I will freely sacrifice unto Thee, and will give thanks to Thy name, O Lord, for it is good.

For Thou hast delivered me out of all my trouble; and mine eye hath looked down upon mine enemies.

Glory be, etc.

PSALM. LXXXIV.

BENEDIXISTI, Domine, terram tuam; * avertisti captivitatem Jacob.

PSALM LXXXIV.

THOU hast blessed Thy land, O Lord: Thou hast turned away the captivity of Jacob.

Remisisti iniquitatem plebis tuæ;* operuisti omnia peccata eorum.

Mitigasti omnem iram tuam,* avertisti ab ira indignationis tuæ.

Converte nos, Deus salutaris noster,* et averte iram tuam a nobis.

Numquid in æternum irasceris nobis?* aut extendes iram tuam a generatione in generationem?

Deus tu conversus vivificabis nos;* et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam,* et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus,* quoniam loquetur pacem in plebem suam.

Et super sanctos suos,* et in eos qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius,* ut inhabitet gloria in terra nostra.

Misericordia et veritas obviaverunt sibi;* justitia et pax osculatæ sunt.

Veritas de terra orta est,* et justitia de cœlo prospexit.

Etenim Dominus dabit benignitatem,* et terra nostra dabit fructum suum.

Justitia ante eum ambulabit,* et ponet in via gressus suos.

Gloria Patri, etc.

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

Thou hast softened all Thine anger: Thou hast turned away from the wrath of Thine indignation.

Convert us, O God our Saviour; and turn away Thine anger from us.

Wilt Thou be angry with us for ever: or wilt Thou stretch out Thy wrath from generation to generation?

Thou wilt turn again, O God, and quicken us; and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord; and grant us Thy salvation.

I will hearken what the Lord shall say within me; for He will speak peace unto His people.

And unto His saints; and unto them that are converted in heart.

Surely His salvation is unto them that fear Him: that glory may dwell in our land.

Mercy and truth have met together: justice and peace have kissed.

Truth is sprung out of the earth; and justice hath looked down from heaven.

For the Lord shall give goodness; and our earth shall yield her fruit.

Justice shall walk before Him; and shall set His steps in the right way.

Glory be, etc.

PSALM CXVI.

LAUDATE Dominum, omnes gentes;* laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus,* et veritas Domini manet in æternum.

Gloria Patri, etc.

I. Extra Adventum.

Ant. Assumpta est Maria in cœlum, gaudent angeli, laudantes benedicunt Dominum.

II. In Adventu.

Ant. Missus est Gabriel angelus ad Mariam Virginem desponsatam Joseph.

III. Post Adventum.

Ant. O admirabile commercium! Creator generis humani animatum corpus sumens, de virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam Deitatem.

I, III. Extra et post Advent.

CAPITULUM. *Cant. vi.*

Quæ est ista quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?

R. Deo gratias.

II. In Adventu.

CAPITULUM. *Isa. vii.*

Ecce Virgo concipiet, et pariet Filium, et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

PSALM CXVI.

O PRAISE the Lord, all ye nations: praise Him, all ye peoples.

For His mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory be, etc.

From Candlemas to Advent.

Ant. Mary is taken up into heaven. The angels rejoice and praising bless the Lord.

During Advent.

Ant. The angel Gabriel was sent to Mary the Virgin, who was espoused to Joseph.

III. From Christmas until Candlemas.

Ant. O wondrous union! the Creator of mankind, taking a living body, vouchsafed to be born of a virgin; and becoming man, conceived without seed, bestowed upon us His Godhead.

From Christmas to Advent.

LITTLE CHAPTER. *Cant. vi.*

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

R. Thanks be to God.

During Advent.

LITTLE CHAPTER. *Isa. vii.*

Behold, a Virgin shall conceive and shall bear a Son, and His name shall be called Emmanuel: butter and honey shall He eat, that He may know to refuse the evil and choose the good.

R. Deo gratias.
V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.
Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.

R. Thanks be to God.
V. Vouchsafe that I may praise thee, O holy Virgin.
R. Grant me strength against thine enemies.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

I. Extra Adventum.

Oremus.

DEUS, qui virginalem aulam beatæ Mariæ in qua habitares, eligere dignatus es: da, quæsumus; ut sua nos defensione munitos, jucundos facias suæ interesse commemorationi. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

From Candlemas until Advent.

Let us pray.

O GOD, Who didst vouchsafe to choose the virgin palace of blessed Mary for Thy dwelling; grant, we beseech Thee, that we, who are shielded by her protection, may by Thy grace join with gladness in her commemoration. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

R. Amen.

II. In Adventu

Oremus.

DEUS, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in

During Advent.

Let us pray.

O GOD, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession with Thee. Through the same Jesus Christ, Thy Son, Our Lord, Who liveth and

unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

III. Post Adventum.

Oremus.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ per misericordiam Dei requiescant in pace.
R. Amen.

reigneth with Thee, in the unity of the Holy Ghost, God, world without end.
R. Amen.

From Christmas until Candlemas.

Let us pray.

O GOD, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

AT TIERCE.

Ave, Maria, etc.
V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria Patri, etc.
Alleluia, *or* Laus tibi, Domine, Rex æternæ gloriæ.

Hail, Mary, etc.
V. O God, hasten to mine aid.
R. O Lord, made haste to help me.
Glory be, etc.
Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

HYMNUS.

MEMENTO, rerum Conditor,
Nostri quod olim corporis,

Sacrata ab alvo Virginis

Nascendo, formam sumpseris.

Maria, Mater gratiæ,

Dulcis parens clementiæ,

Tu nos ab hoste protege,

Et mortis hora suscipe.

Jesu tibi sit gloria
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

HYMN.

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace! O Mary blest!
To thee, sweet fount of life, we fly;
Shield us through life, and take us hence,
To thy dear bosom when we die.

O Jesus! born of Virgin bright,
Immortal glory be to Thee,
Praise to the Father infinite,
And Holy Ghost eternally.
Amen.

I. Extra Adventum.

Ant. Maria Virgo.

II. In Adventu.

Ant. Ave Maria.

III. Post Adventum.

Ant. Quando natus es.

From Candlemas until Advent.

Ant. The Virgin Mary.

During Advent.

Ant. Hail, Mary.

From Christmas until Candlemas.

Ant. When thou wert wondrously born.

PSALM. CXIX.

AD Dominum cum tribularer clamavi,* et exaudivit me.

Domine, libera animam meam a labiis iniquis * et a lingua dolosa.

Quid detur tibi, aut quid

PSALM CXIX.

WHEN I was in trouble, I cried unto the Lord: and He heard me.

O Lord, deliver my soul from wicked lips and from a deceitful tongue.

What shall be given unto Thee, or what shall be added

apponatur tibi * ad linguam dolosam?

Sagittæ potentis acutæ,* cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est, habitavi cum habitantibus Cedar;* multum incola fuit anima mea.

Cum his qui oderunt pacem eram pacificus; * cum loquebar illis, impugnabant me gratis.

Gloria Patri, etc.

unto Thee, to a deceitful tongue?

Sharp arrows of the mighty One, with destroying coals.

Woe is me, that my sojourn is prolonged: I have dwelt with the inhabitants of Cedar: my soul hath long been a sojourner.

With them that hated peace I was peaceable: when I spake unto them, they fought against me without cause.

Glory be, etc.

PSALM. CXX.

LEVAVI oculos meos in montes,* unde veniet auxilium mihi.

Auxilium meum a Domino,* qui fecit cœlum et terram.

Non det in commotionem pedem tuum,* neque dormitet qui custodit te.

Ecce non dormi tabit neque dormiet,* qui custodit Israel.

Dominus custodit te, Dominus protectio tua * super manum dexteram tuam.

Per diem sol non uret te,* neque luna per noctem.

Dominus custodit te ab omni malo,* custodiat animam tuam Dominus.

Dominus custodiat introitum tuum, et exitum tuum,* ex hoc nunc, et usque in sæculum.

Gloria Patri, etc.

PSALM CXX.

I HAVE lifted up mine eyes unto the hills, from whence my help shall come.

My help is from the Lord, Who made heaven and earth.

Let Him not suffer thy foot to be moved; neither let Him slumber that keepeth thee.

Behold, He that keepeth Israel, shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy defence upon thy right hand.

The sun shall not burn thee by day, nor the moon by night.

The Lord keepeth thee from all evil: may the Lord keep thy soul.

May the Lord keep thy coming in, and thy going out, from this time forth for evermore.

Glory be, etc.

PSALM. CXXI.

LÆTATUS sum in his quæ dicta sunt mihi:* In domum Domini ibimus.

Stantes erant pedes nostri* in atriis tuis, Jerusalem.

Jerusalem, quæ ædificatur ut civitas,* cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini,* testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio,* sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem,* et abundantia diligentibus te.

Fiat pax in virtute tua, * et abundantia in turribus tuis

Propter fratres meos, et proximos meos, * loquebar pacem de te.

Propter domum Domini Dei nostri,* quæsivi bona tibi.

Gloria Patri, etc.

I. Extra Adventum.

Ant. Maria Virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

II In Adventu.

Ant. Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, Alleluia.

PSALM CXXI.

I WAS glad at the things that were said unto me: We will go into the house of the Lord.

Our feet were standing within thy courts, O Jerusalem.

Jerusalem, which is built as a city, that is compact together.

For thither the tribes went up, the tribes of the Lord: an ordinance for Israel, to give thanks to the name of the Lord.

For there are set up thrones of judgment, the thrones of the house of David.

Pray ye for the things that are for the peace of Jerusalem; and plenty be to them that love Thee.

Let peace be in Thy stronghold, and plenty in Thy towers.

For my brethren and my neighbors' sake I spake peace concerning thee.

For the sake of the house of the Lord our God I have sought good things for thee.

Glory be, etc.

From Candlemas until Advent.

Ant. The Virgin Mary is taken up into the heavenly bride-chamber, where the King of kings sitteth on a starry throne

During Advent.

Ant. Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, Alleluia.

III. Post Adventum

Ant. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum; te laudamus, Deus noster.

From Christmas until Candlemas.

Ant. When Thou wert wondrously born of a Virgin, then were the Scriptures fulfilled Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

I, III. Extra et post Adventum.

CAPITULUM.

Eccli. xxiv.

Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea.

R. Deo gratias.

From Christmas until Advent.

LITTLE CHAPTER.

Ecclus. xxiv.

And so was I established in Sion, and in the holy city likewise I rested; and my power was in Jerusalem.

R. Thanks be to God.

II. In Adventu.

CAPITULUM.

Isa. xi.

Egredietur virga de radice Jesse, et flos de radice ejus ascendet: et requiescet super eum Spiritus Domini.

R. Deo gratias.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

During Advent.

LITTLE CHAPTER.

Isa. xi.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him.

R Thanks be to God.

V. Grace is poured forth upon thy lips.

R. Wherefore God hath blessed thee for ever.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

I, III. Extra et post Adventum.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

From Christmas until Advent.

Let us pray.

O God, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son. Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

R. Amen.

II. In Adventu.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per

During Advent.

Let us pray.

O God, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession with Thee. Through the same Jesus Christ, Thy Son our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the

misericordiam Dei requiescant in pace.
R. Amen.

faithful, through the mercy of God, rest in peace.
R. Amen.

AT SEXT.

Ave Maria, etc.
V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria Patri, etc.
Alleluia, *vel* Laus tibi, Domine, rex æternæ gloriæ.

Hail, Mary etc.
V. O God, hasten to mine aid.
R. O Lord, make haste to help me.
Glory be, etc.
Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

HYMNUS.

MEMENTO, rerum Conditor,
Nostri quod olim corporis,

Sacrata ab alvo Virginis

Nascendo, formam sumpseris.

Maria, Mater gratiæ,

Dulcis parens clementiæ,

Tu nos ab hoste protege,

Et mortis hora suscipe.

Jesu tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

HYMN.

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace! O Mary blest!
To thee, sweet fount of life, we fly;
Shield us through life, and take us hence,
To thy dear bosom, when we die.

O Jesu! born of Virgin bright,
Immortal glory be to Thee,
Praise to the Father infinite,
And Holy Ghost eternally.
Amen.

I. Extra Adventum.

Ant. In odorem.

II. In Adventu.
Ant. Ne timeas, Maria.

From Candlemas until Advent.
Ant. We run after the sweet smell.
During Advent.
Ant. Fear not, Mary.

III. Post Adventum.

Ant. Rubum quem viderat.

PSALM. CXXII.

AD te levavi oculos meos, * qui habitas in cœlis.

Ecce sicut oculi servorum * in manibus dominorum suorum:

Sicut oculi ancillæ in manibus dominæ suæ; * ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

Miserere nostri, Domine, miserere nostri, * quia multum repleti sumus despectione.

Quia multum repleta est anima nostra, * opprobrium abundantibus, et despectio superbis.

Gloria Patri, etc.

PSALM. CXXIII.

NISI quia Dominus erat in nobis, dicat nunc Israel, * nisi quia Dominus erat in nobis,

Cum exurgerent homines in nos, * forte vivos deglutissent nos:

Cum irasceretur furor eorum in nos, * forsitan aqua absorbuisset nos.

Torrentem per transivit anima nostra; * forsitan pertransisset anima nostra aquam intolerabilem.

Benedictus Dominus, * qui

From Christmas until Candlemas

Ant. The bush which Moses saw.

PSALM CXXII.

UNTO Thee have I lifted up mine eyes, O Thou that dwellest in the heavens.

Behold, as the eyes of slaves are on the hands of their masters;

As the eyes of a handmaid are on the hands of her mistress, so are our eyes unto the Lord our God, until He have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us; for we are greatly filled with contempt.

Yea, our soul is greatly filled: we are the reproach of the rich, the contempt of the proud.

Glory be, etc.

PSALM CXXIII.

IF the Lord had not been with us, now may Israel say: If the Lord had not been with us,

When men rose up against us, peradventure they had swallowed us up alive;

When their fury was enkindled against us, perchance the waters had swallowed us up.

Our soul hath passed through a torrent: peradventure our soul would have passed through overwhelming waters.

Blessed be the Lord, Who

non dedit nos in captionem dentibus eorum.

Anima nostra sicut passer erepta est * de laqueo venantium.

Laqueus contritus est,* et nos liberati sumus.

Adjutorium nostrum in nomine Domini,* qui fecit cœlum et terram.

Gloria Patri, etc.

hath not given us up to be a prey unto their teeth.

Our soul hath been delivered as a sparrow out of the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, Who made heaven and earth.

Glory be, etc.

PSALM. CXXIV.

QUI confidunt in Domino, sicut mons Sion:* non commovebitur in æternum, qui habitat in Jerusalem.

Montes in circuitu ejus; et Dominus in circuitu populi sui,* ex hoc nunc et usque in sæculum.

Quia non relinquet Dominus virgam peccatorum super sortem justorum,* ut non extendant justi ad iniquitatem manus suas.

Benefac, Domine, bonis,* et rectis corde.

Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem;* pax super Israel.

Gloria Patri, etc.

PSALM CXXIV.

THEY that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem.

The hills stand round about her: even so is the Lord round about His people from this time forth for evermore.

For the Lord will not leave the rod of sinners over the lot of the just: that the just may not stretch forth their hands unto wickedness.

Do well, O Lord, unto those that are good, and unto them that are right of heart.

But such as turn aside unto deceits, the Lord shall number with the workers of iniquity; but peace shall be upon Israel.

Glory be, etc.

I. Extra Adventum.

Ant. In odorem unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

From Candlemas until Advent.

Ant. We run after the sweet smell of Thine ointments: maidens have loved Thee exceedingly.

II. In Adventu.

Ant. Ne timeas, Maria: invenisti gratiam apud Dominum: ecce concipies et paries Filium, Alleluia.

During Advent.

Ant. Fear not, Mary: thou hast found grace before the Lord: behold, thou shalt conceive, and shalt bring forth a Son, Alleluia.

III. Post Adventum.

Ant. Rubum quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

From Christmas until Candlemas.

Ant. The bush which Moses saw unconsumed, we acknowledge to be thine admirable virginity, which thou didst keep inviolate: Mother of God, plead for us.

I, III. Extra et post Adventum.

CAPITULUM.

Eccli. xxiv.

Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius, et in plenitudine Sanctorum detentio mea.

R. Deo gratias.

From Christmas until Advent.

LITTLE CHAPTER.

Ecclus. xxiv.

And I took root in an honorable people, and in the portion of my God, His inheritance: and my abode is in the full assembly of saints.

R. Thanks be to God.

II. In Adventu.

CAPITULUM.

Luc. i

Dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum, et regni ejus non erit finis.

R. Deo gratias.

V. Benedicta tu in mulieribus.

R. Et benedictus fructus ventris tui.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison

During Advent.

LITTLE CHAPTER.

Luke i.

The Lord God shall give Him the throne of David His father; and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end.

R. Thanks be to God.

V Blessed art thou amongst women.

R. And blessed is the fruit of thy womb.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

I. Extra Adventum.

Oremus.

CONCEDE, misericors Deus, fragilitati nostræ præsidum: ut, qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitibus resurgamus. Per eumdem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivet et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

II. In Adventu.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

From Candlemas until Advent.

Let us pray

O MOST merciful God, grant succor unto our frailty; that as we celebrate the memory of the holy Mother of God, so by the help of her intercession we may rise again from our transgressions. Through the same Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

During Advent.

Let us pray.

O God, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message; grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession with Thee. Through the same Jesus Christ our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

III. Post Adventum.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Domine exaudi, orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

From Christmas until Candlemas.

Let us pray.

O God, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful through the mercy of God rest in peace.

R. Amen.

AT NONE.

Ave, Maria, etc.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

Alleluia, *vel* Laus tibi Domine, Rex æternæ gloriæ.

Hail, Mary, etc.

V. O God, hasten to mine aid.

R. O Lord, make haste to help me.

Glory be, etc.

Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

HYMNUS.

MEMENTO, rerum Conditor,
Nostri quod olim Corporis,

HYMN.

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb

Sacrata ab alvo Virginis
Nascendo, formam sumpseris.

Maria, Mater gratiæ,
Dulcis parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

Jesu tibi sit gloria.
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

Thou wast conceived, and of her flesh
Didst our mortality assume

Mother of grace! O Mary blest!
To thee, sweet fount of life we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

O Jesu! born of Virgin bright
Immortal glory be to Thee
Praise to the Father infinite,
And Holy Ghost eternally.
Amen.

I. Extra Adventum.

Ant. Pulchra es.

II. In Adventu.

Ant. Ecce ancilla Domini.

III. Post Adventum.

Ant. Ecce Maria.

From Candlemas until Advent.

Ant. Thou art beautiful.

During Advent.

Ant. Behold the handmaid of the Lord

From Christmas until Candlemas.

Ant. Behold, Mary.

PSALM. CXXV.

IN convertendo Dominus captivitatem Sion,* facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum,* et lingua nostra exultatione.

Tunc dicent inter gentes:* Magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum;* facti sumus lætantes.

PSALM CXXV.

WHEN the Lord turned again the captivity of Sion, we became like men consoled.

Then was our mouth filled with gladness, and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful

Converte, Domine, captivitatem nostram,* sicut torrens in austro.

Qui seminant in lacrymis,* in exultatione metent.

Euntes ibant et flebant,* mittentes semina sua.

Venientes autem venient cum exultatione,* portantes manipulos suos.

Gloria Patri, etc.

Turn again our captivity, O Lord, as a river in the south.

They that sow in tears, shall reap in joy.

They went forth on their way and wept, scattering their seed.

But returning they shall come with joy, bringing their sheaves with them.

Glory be, etc.

PSALM. CXXVI.

NISI Dominus ædificaverit domum,* in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem,* frustra vigilat qui custodit eam.

Vanum est vobis aute lucem surgere; *surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum,* ecce hæreditas Domini filii; merces, fructus ventris.

Sicut sagittæ in manu potentis,* ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis:* non confundetur cum loquetur inimicis suis in porta.

Gloria Patri, etc.

PSALM CXXVI.

UNLESS the Lord build a house, they labor in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

In vain do ye rise before the light: rise not till ye have rested, O ye that eat the bread of sorrow.

When He giveth sleep to His beloved: lo, children are an heritage from the Lord, and the fruit of the womb a reward.

Like as arrows in the hand of the mighty One, so are the children of the outcast.

Blessed is the man whose desire is satisfied with them: he shall not be confounded when he speaketh with his enemies in the gate.

Glory be, etc.

PSALM. CXXVII.

BEATI omnes qui timent Dominum,* qui ambulant in viis ejus.

PSALM CXXVII.

BLESSED are all they that fear the Lord, that walk in His ways.

Labores manuum tuarum quia manducabis, * beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans, * in lateribus domus tuæ.

Filii tui, sicut novellæ olivarum,* in circuitu mensæ tuæ.

Ecce sic benedicetur homo * qui timet Dominum.

Benedicat tibi Dominus ex Sion, * et videas bona Jerusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum, * pacem super Israel.

Gloria Patri, etc.

For thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee.

Thy wife shall be as a fruitful vine on the walls of thy house.

Thy children as olive-plants, round about thy table.

Behold, thus shall the man be blessed that feareth the Lord.

May the Lord bless thee out of Sion, and mayest thou see the good things of Jerusalem all the days of thy life.

Mayest thou see thy children's children, and peace upon Israel.

Glory be, etc.

I. Extra Adventum

Ant. Pulchra es et decora, filia Jerusalem: terribilis ut castrorum acies ordinata

From Candlemas until Advent.

Ant. Thou art beautiful and comely, O daughter of Jerusalem: terrible as an army set in array.

II. In Adventu.

Ant. Ecce ancilla Domini, fiat mihi secundum verbum tuum.

During Advent.

Ant. Behold the handmaid of the Lord: be it done unto me according to thy word.

III. Post Adventum.

Ant. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, Alleluia.

From Christmas until Candlemas.

Ant. Behold, Mary hath borne us a Saviour, Whom when John saw, he cried out, saying: Behold the Lamb of God, behold Him Who taketh away the sins of the world, Alleluia.

I, III. Extra et post Adventum.

CAPITULUM.

Eccli. xxiv.

In plateis, sicut cinnamomum, et balsamum aromatizans odorem dedi; quasi myrrha electa dedi suavitatem odoris.

R. Deo gratias.
V. Post partum Virgo inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

II. In Adventu.

CAPITULUM.

Isa. vii.

Ecce virgo concipiet, et pariet Filium, et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum et eligere bonum.

R. Deo gratias.
V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu sancto.
Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

I. Extra Adventum.

Oremus.

HAMULORUM tuorum quæsumus Domine, delictis ignosce; ut qui tibi

From Christmas until Advent.

LITTLE CHAPTER.

Ecclus. xxiv.

In the ways, like cinnamon and aromatic balm, I gave forth a sweet fragrance: like the choicest myrrh, I yielded a sweet smell.

R. Thanks be to God.
V. After childbirth, O Virgin, thou didst remain inviolate.
R. Plead for us, O Mother of God.

During Advent.

LITTLE CHAPTER.

Isa. vii.

Behold a virgin shall conceive, and shall bear a son; and His name shall be called Emmanuel. Butter and honey shall He eat, that He may know to refuse the evil, and to choose the good.

R. Thanks be to God.
V. The angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost.
Lord, have mercy on us.
Christ, have mercy on us
Lord, have mercy on us.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

From Candlemas until Advent.

Let us pray.

FORGIVE, O Lord, we beseech Thee, the sins of Thy servants; so that

placere de actibus nostris non valemus, Genitricis Filii tui Domini nostri intercessione salvemur. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

we who cannot become pleasing to Thee from our own actions, may be saved by the pleading of the Mother of Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

II. In Adventu.

Oremus

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

During Advent.

Let us pray.

O God, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession with Thee. Through the same Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

III. Post Adventum.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum: qui tecum

From Christmas until Candlemas.

Let us pray.

O God, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ,

vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

Thy Son. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Commemorations.

1. IN this Office, when a Commemoration is made of a Patron Saint, it should be at Vespers and Lauds, between the Prayer which follows the Antiphons of the *Magnificat* and *Benedictus* and the Commemoration of Saints, "*Sancti Dei omnes*," or "*Ecce Dominus veniet.*"

2. The Commemorations given for Lauds and Second Vespers are taken when the Commemoration of a saint, such as that of a founder of a Religious Order, is of daily occurrence.

3. These Commemorations are from the Roman Breviary.

Commemoration of St. Joseph.

FIRST AND SECOND VESPERS.

Ant. ECCE fidelis servus et prudens, quem constituit Dominus super familiam suam.

V. Gloria et divitiæ in domo ejus.

R. Et justitia ejus manet in sæculum sæculi.

Ant. BEHOLD the faithful and wise steward whom the Lord set over his family.

V. Glory and wealth shall be in his house.

R. And his justice remains for ever and ever.

LAUDS.

Ant. IPSE Jesus erat incipiens quasi annorum triginta, ut putabatur filius Joseph.

LAUDS.

Ant. AND Jesus Himself was beginning about the age of thirty years, being (as it was supposed), the son of Joseph.

V. Os justi meditabitur sapientiam.

R. Et lingua ejus loquetur judicium.

V. The mouth of the just shall meditate wisdom.

R. And his tongue shall speak judgment.

Oremus.

DEUS, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es: præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis.

Let us pray.

O GOD, Who, in Thy wonderful providence, didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother, grant, we beseech Thee, to us who venerate him as our protector on earth, to be found worthy of having him for our advocate in heaven.

Commemoration of St. Augustine.

AT FIRST VESPERS.

Ant. O DOCTOR Optime, Ecclesiæ Sanctæ lumen, beate Augustine, divinæ legis amator, deprecare pro nobis Filium Dei.

V. Amavit eum Dominus et ornavit eum.

R. Stolam gloriæ induit eum.

Ant. O THOU most excellent Doctor and light of the holy Church, St. Augustine, lover of divine law, pray for us to the Son of God.

V. The Lord loved him and adorned him.

R. He clothed him with a robe of glory.

Oremus.

ADESTO supplicationibus nostris, omnipotens Deus, et quibus fiduciam sperandæ pietatis indulges, intercedente beato Augustino, confessore tuo atque pontifice, consuetæ misericordiæ tribue benignus effectum.

Let us pray.

GIVE ear to our supplications, Almighty God, and, as Thou hast given us grace to trust in Thy loving kindness, so, by the intercession of blessed Augustine, Thy confessor and bishop, grant us of Thy goodness the fruit of Thy accustomed mercy.

AT LAUDS.

Ant. EUGE, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam, dicit Dominus.

V. Justum deduxit Dominus per vias rectas.
R. Et ostendit illi regnum Dei.

Oremus.
Adesto, as above.

Ant. WELL done, thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things, says the Lord.

V. The just the Lord leadeth the righteous way.
R. And showeth him the kingdom of God.

Let us pray.
Give ear, as above.

AT SECOND VESPERS.

Ant. O Doctor optime, etc. (as at First Vespers).

V. Justum, etc.
R. Et ostendit, etc. (as at Lauds).

Oremus.
Adesto, as above.

Ant. O thou most excellent Doctor (the same as at First Vespers).

V. The just, etc.
R. And showeth, etc. (as at Lauds).

Let us pray.
Give ear, as above.

Commemoration of St. Benedict.

AT FIRST VESPERS.

Ant. SIMILABO eum viro sapienti, qui ædificavit domum suam supra petram.

V. Amavit eum Dominus et ornavit eum.
R. Stolam gloriæ induit eum.

Oremus.
Intercessio nos, quæsumus, Domine, beati Benedicti Abbatis commendet: ut quod nostris meritis non valemus, ejus patrocinio assequamur.

Ant. I LIKEN him to the wise man, who built his house upon a rock.

V. The Lord loved him and adorned him.
R. He clothed him with a robe of glory.

Let us pray.
Let the intercession of the blessed abbot, St. Benedict, we beseech Thee, O Lord, commend us unto Thee, that what by our own merits we are unworthy to receive, we may obtain by his patronage.

AT LAUDS.

Ant. EUGE, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam: intra in gaudium Domini tui.

V. Justum deduxit Dominus per vias rectas.

R. Et ostendit illi regnum Dei.

Ant. WELL done, thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord.

V. The just the Lord leadeth the righteous way.

R. And showeth him the kingdom of God.

Prayer as above.

AT SECOND VESPERS.

Ant. HIC vir, despiciens mundum et terrena triumphans, divitias cœlo condidit ore, manu.

Ant. THIS man, despising the world, and triumphing over terrestrial things, stored up treasures for heaven by word and deed.

Versicle and Response as at Lauds. Prayer as above.

Commemoration of St. Francis Seraphicus.

AT FIRST VESPERS.

Ant. SIMILABO eum viro sapienti, qui ædificavit domum suam supra petram.

V. Amavit eum Dominus et ornavit eum.

R. Stolam gloriæ induit eum.

Oremus.

Deus, qui ecclesiam tuam beati Francisci meritis fœtu novæ prolis amplificas; tribue nobis ex ejus imitatione terrena despicere, et cœlestium donorum semper participatione gaudere.

Ant. I LIKEN him to the wise man, who built his house upon a rock.

V. The Lord loved him and adorned him.

R. He clothed him with a robe of glory.

Let us pray.

O God, Who, through the merits of blessed Francis, dost enlarge Thy Church by the progeny of a new spiritual family; grant unto us that, by imitating him, we may despise terrestrial things, and ever rejoice in the participation of heavenly gifts.

AT LAUDS.

Ant. EUGE serve bone et fidelis, quia in pauca fuisti fidelis: supra multa te constituam, intra in gaudium Domini tui.

V. Justum deduxit Dominus per vias rectas.
R. Et ostendit illi regnum Dei.

Ant. WELL done, thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord.

V. The just the Lord leadeth the righteous way.
R. And showeth him the kingdom of God.

Prayer as above.

AT SECOND VESPERS.

Ant. HIC vir, despiciens mundum et terrena triumphans, divitias cœlo condidit ore, manu.

Ant. THIS man, despising the world and triumphing over the things of earth, stored up treasures for heaven by word and deed.

Versicle and Response as at Lauds. Prayer as above.

Commemoration of St. Clara.

AT FIRST VESPERS.

Ant. VENI, sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum.

V. Specie tua et pulchritudine tua.
R. Intende, prospere procede et regna.

Oremus.

Famulos tuos, quæsumus Domine, beatæ virginis tuæ Claræ commemorationem recensentes, cœlestium gaudiorum sua facias interventione participes, et tui Unigeniti cohæredes.

Ant. COME, O spouse of Christ, accept the crown which the Lord hath prepared for thee from eternity.

V. In thy comeliness and thy beauty.
R. Go forth, proceed prosperously, and reign.

Let us pray.

We beseech Thee, O Lord, grant to Thy servants, who celebrate the commemoration of Thy holy virgin Clara, that, through her intercession, we may become partakers of the heavenly joys, and co-heirs of Thy only-begotten Son.

AT LAUDS.

Ant. SIMILE est regnum cœlorum homini negotiatori quærenti bonas margaritas: inventa una pretiosa, dedit omnia sua et comparavit eam.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Ant. THE kingdom of heaven is like to a merchant seeking good pearls, who, when he had found one pearl of great price, sold all that he had, and bought it.

V. Grace is poured abroad in thy lips.

R. Therefore hath God blessed thee for ever.

Prayer as above.

AT SECOND VESPERS.

Ant. Veni sponsa Christi.

Ant. Come, O spouse of Christ.

As at First Vespers.

Versicle and Response as at Lauds. Prayer as above.

Commemoration of St. Elizabeth.

AT FIRST VESPERS.

Ant. SIMILE est regnum cœlorum homini negotiatori quærenti bonas margaritas; inventa una pretiosa, dedit omnia sua et comparavit eam.

V. Specie tua et pulchritudine tua.

R. Intende, prospere procede et regna.

Oremus.

Tuorum corda fidelium, Deus miserator, illustra, et beatæ Elizabeth precibus gloriosis fac nos prospera mundi despicere, et cœlesti semper consolatione gaudere.

Ant. THE kingdom of heaven is like to a merchant seeking good pearls, who, when he had found one pearl of great price, sold all that he had, and bought it.

V. In thy comeliness and thy beauty.

R. Go forth, proceed prosperously, and reign.

Let us pray.

Enlighten, O God of compassion, the hearts of Thy faithful, and, through the glorious prayers of blessed Elizabeth, cause us to despise the good things of this world, and ever to delight in the consolations of heaven.

AT LAUDS.

Ant. DATE ei de fructu manuum suarum, et laudent eam in portis opera ejus.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Ant. GIVE her of the fruit of her hands and let her works praise her in the gates.

V. Grace is poured abroad in thy lips.

R. Therefore hath God blessed thee for ever.

Prayer as above.

AT SECOND VESPERS.

Ant. MANUM suam aperuit inopi, et palmas suas extendit ad pauperem: et panem otiosa non comedit.

Ant. SHE hath opened her hand to the needy, and stretched out her hands to the poor; and hath not eaten her bread idle.

Versicle and Response as at Lauds. Prayer as above.

Commemoration of St. Dominic.

AT FIRST VESPERS.

Ant. SIMILABO eum viro sapienti, qui ædificavit domum suam supra petram.

V. Amavit eum Dominus et ornavit eum.

R. Stolam gloriæ induit eum.

Oremus.

Deus, qui Ecclesiam tuam beati Dominici confessoris tui illuminari dignatus es meritis et doctrinis; concede, ut ejus intercessione temporalibus non destituatur auxiliis, et spiritualibus semper proficiat incrementis.

Ant. I LIKEN him to the wise man who built his house upon a rock.

V. The Lord loved him and adorned him.

R. He clothed him with a robe of glory.

Let us pray.

O God, Who hast vouchsafed to enlighten Thy Church by the merits and teaching of blessed Dominic, Thy confessor, grant that, through his intercession, it may not be left destitute of temporal assistance, and may continually advance in spiritual growth.

AT LAUDS.

Ant. EUGE, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam, intra in gaudium Domini tui.

V. Justum deduxit Dominus per vias rectas.

R. Et ostendit illi regnum Dei.

Ant. WELL done, thou good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord.

V. The just the Lord leadeth the righteous way.

R. And showeth him the kingdom of God.

Prayer as above.

AT SECOND VESPERS.

Ant. HIC vir despiciens mundum, et terrena triumphans, divitias cœlo condidit ore, manu.

Ant. THIS man despising the world and triumphing over terrestrial things, stored up treasures for heaven by word and deed.

Versicle and Response as at Lauds.

Oremus.

Deus, qui Ecclesiam tuam beati Dominici confessoris tui illuminari dignatus es meritis et doctrinis; concede, ut ejus intercessione temporalibus non destituatur auxiliis, et spiritualibus semper proficiat incrementis.

Let us pray.

O God, Who hast vouchsafed to enlighten Thy Church by the merits and teaching of blessed Dominic, Thy confessor, grant that, through his intercession, it may not be left destitute of temporal assistance, and may continually advance in spiritual growth.

Commemoration of St. Francis de Sales.

AT FIRST VESPERS.

Ant. O DOCTOR optime, Ecclesiæ sanctæ lumen, beate Francisce, divinæ legis amator, deprecare pro nobis Filium Dei.

Ant. O THOU most excellent doctor and light of the holy Church, St. Francis, lover of divine law, pray for us to the Son of God.

V. Amavit eum Dominus et ornavit eum.

R. Stolam gloriæ induit eum.

Oremus.

Deus, qui ad animarum salutem beatum Franciscum confessorem tuum atque pontificem omnibus omnia factum esse voluisti; concede propitius, ut charitatis tuæ dulcedine perfusi, ejus dirigentibus monitis, ac suffragantibus meritis, æterna gaudia consequamur.

V. The Lord loved him and adorned him.

R. He clothed him with a robe of glory.

Let us pray.

O God, by Whose gracious will, the blessed Francis, Thy confessor and bishop, became all things unto all men for the saving of their souls; mercifully grant that, being filled with the sweetness of Thy love, we may, directed by his counsels and aided by his merits, attain unto the joys of the life everlasting.

AT LAUDS.

Ant. EUGE, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam, dicit Dominus.

V. Justum deduxit Dominus per vias rectas.

R. Et ostendit illi regnum Dei.

Ant. WELL done, thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things, says the Lord.

V. The just the Lord leadeth the righteous way.

R. And showeth him the kingdom of God.

Prayer as above.

AT SECOND VESPERS.

Ant. O DOCTOR optime, Ecclesiæ sanctæ lumen, beate Francisce, divinæ legis amator, deprecare pro nobis Filium Dei.

Ant. O THOU most excellent teacher, light of the holy Church, St. Francis, lover of the divine law, pray for us to the Son of God.

Versicle and Response as at Lauds. Prayer as above.

Commemoration of St. Jane Frances Fremiot de Chantal.

AT FIRST VESPERS.

Ant. SIMILE est regnum cœlorum nomini negotiatori quærenti

Ant. THE kingdom of heaven is like to a merchant seeking good

bonas margaritas: inventa una pretiosa, dedit omnia sua, et comparavit eam.

V. Specie tua et pulchritudine tua.

R. Intende, prospere procede et regna.

Oremus.

Omnipotens et misericors Deus, qui beatam Joannam Franciscam tuo amore succensam admirabili spiritus fortitudine per omnes vitæ semitas in via perfectionis donasti, quique per illam illustrare Ecclesiam tuam nova prole voluisti, ejus meritis et precibus concede, ut qui infirmitatis nostræ conscii de tua virtute confidimus, cœlestis gratiæ auxilio cuncta nobis adversantia vincamus.

pearls, who, when he had found one pearl of great price, sold all that he had, and bought it.

V. In thy comeliness and thy beauty.

R. Go forth, proceed prosperously and reign.

Let us pray.

Almighty and merciful God, Who inflaming blessed Jane Frances with Thy love, didst endow her with a marvelous fortitude of spirit to pursue the way of perfection in all the duties of life, and wast pleased through her to enrich Thy Church with a new family; grant, through her merits and intercession, that we, knowing our own weakness, and trusting in Thy strength, may, by the gift of Thy heavenly grace, overcome all things that oppose us.

AT LAUDS.

Ant. DATE ei de fructu manuum suarum, et laudent eam in portis opera ejus.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Ant. GIVE her of the fruit of her hands, and let her works praise her in the gates.

V. Grace is poured abroad in thy lips.

R. Therefore hath God blessed thee for ever.

Prayer as above.

AT SECOND VESPERS.

Ant. MANUM suam aperuit inopi, et palmas suas extendit ad pauperem, et panem otiosa non comedit.

Ant. SHE hath opened her hand to the needy, and stretched out her hands to the poor, and hath not eaten her bread idle.

Versicle and Response as at Lauds. Prayer as above.

Commemoration of St. Vincent de Paul.

Antiphon, Versicle, and Response at First Vespers, Lauds and Second Vespers are the same as for the Commemoration of St. Dominic.

Oremus.

Deus, qui ad evangelizandum pauperibus et ecclesiastici ordinis decorem promovendum beatum Vincentium apostolica virtute roborasti, præsta quæsumus, ut cujus pia merita veneramur, virtutum quoque instruamur exemplis.

Let us pray.

O God, Who didst strengthen blessed Vincent with apostolic power to preach the Gospel to the poor, and advance the honor of the ecclesiastical order; grant, we beseech Thee, that, as we venerate his merits of charity, so we may be instructed by the many examples of his virtues.

Commemoration of St. Angela Merici.

AT FIRST VESPERS.

Ant. VENI sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum.

V. Specie tua et pulchritudine tua.

R. Intende, prospere procede et regna.

Ant. COME, O spouse of Christ, accept the crown which the Lord hath prepared for thee from eternity.

V. In thy comeliness and thy beauty.

R. Go forth, proceed prosperously and reign.

Oremus.

Deus, qui novum per beatam Angelam sacrarum virginum collegium in Ecclesia tua florescere voluisti: da nobis ejus intercessione angelicis moribus vivere, ut terrenis omnibus abdicatis, gaudiis perfrui mereamur æternis.

Let us pray.

O God, Who through the blessed Angela didst cause a new community of sacred virgins to flourish in Thy Church; grant that, through her intercession, we may live in an angelic manner, and, renouncing all earthly things, be found worthy to enjoy those that are eternal.

AT LAUDS.

Ant. SIMILE est regnum cœlorum homini negotiatori quærenti bonas margaritas: inventa una pretiosa, dedit omnia sua et comparavit eam.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Ant. THE kingdom of heaven is like to a merchant seeking good pearls, who, when he had found one pearl of great price, sold all that he had, and bought it.

V. Grace is poured abroad in thy lips.

R. Therefore hath God blessed thee for ever.

Prayer as above.

AT SECOND VESPERS.

Ant. Veni, sponsa, etc. (*As at First Vespers*)

Ant. Come, O spouse, etc. (*As at First Vespers*)

Versicle and Response as at Lauds. Prayer as above.

Commemoration of St. Ursula and her Companions.

AT BOTH VESPERS AND LAUDS.

Ant. PRUDENTES virgines, aptate vestras lampades: ecce sponsus venit, exite obviam ei.

V. Adducentur Regi virgines post eam.

R. Proximæ ejus afferentur tibi.

Oremus.

Da nobis, quæsumus, Domine Deus noster, sanctarum Virginum et Martyrum tuarum Ursulæ et Sociarum ejus palmas incessabili devotione venerari: ut quas digna mente non possumus celebrare, humilibus saltem frequentemus obsequiis.

Ant. YE wise virgins, prepare your lamps: behold the Bridegroom cometh, go forth to meet Him.

V. After her shall virgins be brought unto the King.

R. Her companions shall be brought unto Thee.

Let us pray.

Grant us grace, we beseech Thee, O Lord our God, to commemorate with unceasing devotion the glorious triumphs of Thy holy martyrs, Ursula and her companions: that whereas, by the feebleness of our nature, we can not duly celebrate their memory, we may at least honor them with humble service.

*Commemoration of St. Francis of Assisi.**

AT FIRST AND SECOND VESPERS.

Ant. RESPICE, beate Francisce, de excelso cœlorum habitaculo et deprecare pro populo tuo, populo, quem elegisti, ut serviat coram te omni tempore in ministerio Sanctuarii Domini.

V. Signasti, Domine, servum tuum Franciscum.
R. Signis redemptionis nostræ.

Oremus.

Deus, qui Ecclesiam tuam beati Francisci meritis fœtu novæ prolis amplificas, tribue nobis ex ejus imitatione terrena despicere et cœlestium donorum semper participatione gaudere.

Ant. LOOK down, St. Francis, from the blissful heights of heaven, and pray for thy people: pray for the children thou hast chosen, that they may ever serve before thee in the service of the sanctuary of the Lord.

V. Thou hast signed, O Lord, Thy servant Francis;
R. With the sign of our redemption.

Let us pray.

O God, Who, through the merits of St. Francis, dost enlarge Thy Church by the progeny of a new offspring: grant unto us that, by imitating him, we may despise the things of this world, and be blessed in the perpetual enjoyment of Thy heavenly gifts.

AT LAUDS.

Ant. Perfice, Pater Seraphice, vineam, quam plantavit dextera tua, et exaudi preces filiorum tuorum.

Ant. Perfect, O Seraphic Father, the vineyard which Thy right hand hath planted and hear the prayers of Thy children.

Versicle, Response, and Prayer as above.

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* This commemoration and those that follow are peculiar to some Religious Orders, which are privileged to use them, and for this reason they are here inserted. They differ in special parts from the commemorations of the same saints, as given previously, and as found in the Roman Breviary.

Commemoration of St. Clara.

AT FIRST VESPERS.

Ant. SALVE, sponsa Dei, virgo, sacra planta Minorum; tu vas munditiæ, tu prævia forma sororum; Clara, tuis precibus duc nos ad regna polorum.

V. Specie tua et pulchritudine tua.

R. Intende, prospere procede et regna.

Oremus.

Famulos tuos, quæsumus Domine, beatæ virginis tuæ Claræ votivam commemorationem recensentes, cœlestium gaudiorum sua facias interventione participes et tui Unigeniti cohæredes. Qui tecum vivit, etc.

Ant. HAIL, spouse of God, virgin, sacred plant of the Order of St. Francis, thou vessel of purity, thou bright model of the Sisters: St. Clara, lead us, through thy prayers, to the kingdom of heaven.

V. In thy comeliness and thy beauty.

R. Go forth, proceed prosperously, and reign.

Let us pray.

We beseech Thee, O Lord, grant that Thy servants, who celebrate the commemoration of Thy virgin, St. Clara, may, through her intercession, become partakers of the heavenly joys and co-heirs of Thy only begotten Son, Who liveth and reigneth, etc.

AT LAUDS.

Ant. NOVUM sidus emicuit, candor lucis apparuit, lux claritatis adfuit, cœli splendor enituit; nam lux, quæ lucem influit, Claram clarere voluit.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Ant. A NEW star shines forth [sprung out], a brilliant light has appeared; light of brightness [clearness] came; the splendor of heaven burst forth; for the light, which flows in upon light, willed to glorify Clara.

V. Grace is poured abroad in thy lips;

R. Therefore hath God blessed thee for ever.

AT SECOND VESPERS.

Antiphon as at First Vespers; Versicle and Response as at Lauds.

Commemoration of St. Francis de Sales.

AT BOTH VESPERS.

Ant. REPLEVIT sanctum Franciscum Dominus spiritu intelligentiæ, et ipse fluenta doctrinæ ministravit populo Dei.

V. Ora pro nobis, beate Pater Francisce,

R. Ut digni efficiamur promissionibus Christi.

Ant. THE Lord filled St. Francis with the spirit of knowledge, and he himself from the fountain of his doctrine supplied the people of God.

V. Pray for us, O blessed Father Francis,

R. That we may be made worthy of the promises of Christ.

Oremus.

Deus, qui ad animarum salutem beatum Franciscum, confessorem tuum atque pontificem, omnibus omnia factum esse voluisti, concede propitius, ut caritatis tuæ dulcedine perfusi, ejus dirigentibus monitis ac suffragantibus meritis æterna gaudia consequamur.

Let us pray.

O God, by Whose gracious will the blessed Francis, Thy confessor and bishop, became all things unto all men for the saving of their souls; mercifully grant that, being filled with the sweetness of Thy love, we may, through the guidance of his counsels and by the aid of his merits attain unto the joys of the life everlasting.

AT LAUDS.

Ant. O OLIVA fructifera in domo Dei, beate Francisce, ardens caritate, coruscans miraculis, fac nos ejus qua frueris lucis suavitatisque participes.

Ant. O FRUITFUL olive in the House of God! Blessed Francis, all aglow with the fire of charity and scintillating with the brilliancy of thy miracles, make us worthy of participating in the light and the sweetness, which thou dost enjoy.

Versicle, Response, and Prayer as above.

Commemoration of St. Jane Frances Fremiot de Chantal.

AT BOTH VESPERS.

Ant. ERAT hæc in omnibus famosissima, quoniam timebat Deum valde, nec erat qui loqueretur de illa verbum malum.

V. Complacuit Domino in te.

R. Et gaudebit super te Deus tuus.

Ant. SHE was held in the highest esteem by all, because she feared God greatly; nor did any one speak an evil word of her.

V. The Lord was well pleased in thee.

R. And thy God rejoiced on account of thee.

Oremus.

Omnipotens et misericors Deus, qui beatam Joannam Franciscam tuo amore succensam admirabili spiritus fortitudine per omnes vitæ semitas in via perfectionis donasti, quique per illam illustrare Ecclesiam tuam nova prole voluisti, ejus meritis et precibus concede, ut qui infirmitatis nostræ conscii de tua virtute confidimus, cœlestis gratiæ auxilio cuncta nobis adversantia vincamus.

Let us pray.

Almighty and merciful God, Who didst bestow upon St. Jane Frances, inflamed as she was with love of Thee, through all the walks of her life, a wonderful fortitude of spirit in the pursuit of perfection, and didst will to glorify Thy Church through her by means of a new spiritual family; we beseech Thee, grant that through her merits and prayers, we, conscious of our own weakness and relying on Thy strength, may, with the help of heavenly grace, overcome all obstacles to our salvation.

AT LAUDS.

Ant. FECIT quod placuit Deo, et fortiter ivit in via, quam mandavit illi propheta magnus et fidelis in conspectu Dei.

Ant. SHE did what was pleasing to God, and walked courageously in the way which the prophet—the great and faithful one—commanded her, before the face of God.

V. Os suum aperuit sapientiæ.
R. Et lex clementiæ in lingua ejus.

V. She opened her mouth to wisdom.
R. And the law of mildness was on her tongue.

Prayer as above.

For the Feast of St. Jane Frances de Chantal (August 21) the Antiphon, Versicle, and Response are as follows for the First Vespers:

Ant. Domine, qui habes omnium scientiam, tu scis quod nunquam lætata sit ancilla tua nisi in te, Domine Deus.
V. Sitivit in te anima mea,
R. Quam multipliciter tibi caro mea.

Ant. Lord, Thou dost possess all knowledge and Thou knowest that Thy servant found no other pleasure than in Thee, Lord God.
V. For Thee my soul hath thirsted,
R. For Thee, my flesh, O how many ways!

Prayer as above.

At Lauds: Ant. "Fecit," etc. V. "Os suum," etc.
At Second Vespers: Ant. "Erat hæc," etc. V. "Complacuit," etc.

BOOK IV.

Bona Mors Devotions; Preparation for a Happy Death; Examination of Conscience for Extraordinary Occasions; Prayers for the Sick and Dying; The Administration of the Last Sacraments; and The Burial Service.

The Monthly Retreat or Day of Recollection and Prayer in Preparation for a Happy Death.

BESIDES the annual retreat, many Founders of Religious Orders have prescribed for the members of their Institutes other short retreats, destined to prepare them for the greater feasts, and at the same time to enable them to examine into the state of their souls.

One day in the month is also fixed in most Religious Communities as a day of *special* recollection, and of the renewal of fervor and zeal in the service of God, by the most earnest consideration of Death and Eternity.

In all stages of the spiritual life it is necessary for us to enter often into ourselves; if we are *faithful*, in order to persevere; if *lukewarm*, to reanimate ourselves; if *unobservant*, to re-enter upon the duties of exact observance.

We are *viatores*—travelers, journeying on toward our home. Love should spur us on to walk the steep, narrow, and rugged road that leads to eternal life—to the happy home of the saints. But let us ponder over St. Ignatius' prayer, that if love should fail, the fear of hell might help him not to offend God.

The monthly day of retreat and of pondering exclusively on the end of man, and of special exercises in preparation

for death, will be a powerful aid to perseverance and to the earnest renewal of the Religious Vows.

"In all thy works, O man, remember thy last end, and thou wilt never sin.

"Remember, O man, that thou art dust, and unto dust shalt thou return."

Consider what death is, what its effects are in regard to us—to our body, which it will reduce to ashes, to our soul, which it will instantaneously submit to the judgment of infinite justice—to those objects to which we have any attachment, which have led us in any way or degree to offend Our Creator, and of which it will certainly strip us naked. Father Dignam says:

"Let us face the thought: death will come; many Religious even procrastinate; we think when I have more time, when the distractions of teaching and superintending are over, when I can be more to myself, I will begin to live the spiritual life indeed. Which of us can promise himself any such season of quiet? who can count upon another year of life, nay, another day?

"Am I ready now? What shall I wish to do if I were this very hour called upon to give my account for eternity? St. Aloysius said, if he were to be told that he should die at the end of recreation, he would still go to recreation. Are we able to say the same? Are all our duties performed equally to the satisfaction of our own conscience? If we should have to change them in order to prepare for death, certainly the necessity is not less now—let us be practical.

"At our judgment we shall not be asked what sins we have committed, but whether we have done the known will of God. In how many ways is God's will made known to us, and without any doubt? A criminal in the dock listens to the examination of his case going on, he knows justice has to be done, there is no appeal now. Our time will then be past: why not do now what we shall one day wish to have done, when it will be too late?"

Reflect well upon the following words:

"The measure of our fidelity upon earth will be the measure of the love which God will have for us, and we for God, during all eternity."

Thoughts from St. Alphonsus on Death and Eternity.

ST. Augustine was wont to call the thought of eternity the Great Thought.

St. Teresa used to repeat to her spiritual daughters: "My children, one soul, one eternity!" She meant to say: "My children, we have but one soul, and if that is lost, all is lost; and once lost, it is lost for ever." In a word, upon that last breath which we draw in dying depends our being either happy for ever, or for ever in despair. If the eternity of the next life, if paradise, if hell, were mere opinions of literary men, and things of doubtful reality, even then we ought to take every care to live well, and not run the risk of losing our soul for ever. But no; for these things are not doubtful; they are certainties, they are truths of faith; much more certain than the things which we see with the eyes of the body.

Let us, then, pray to Our Lord to give us more faith, saying with the apostles: "Lord, increase our faith!" For, if we are not strong in faith, we may become worse than Luther or Calvin. On the contrary, one thought of lively faith in the eternity that awaits us, may make us saints.

St. Gregory says that they who meditate on eternity are neither puffed up by prosperity, nor cast down by adversity; because as they desire nothing in the world, so they fear nothing from the world.

When it happens to us to suffer any infirmities or persecutions, let us remember the hell which we have deserved by our sins. When we do this, every cross will seem to us light, and we shall thank the Lord, and say: "It is the mercies of the Lord that we are not consumed" (Lam. iii. 22). Let us say with David, "Unless the Lord had been my helper, my soul had almost dwelt in hell" (Ps. xciii. 17).

I MUST ONE DAY DIE.

IT is a practice very profitable for our eternal salvation to say often to ourselves: "I must one day die." The most precious objects which were carried by the anchorites to their caves were a cross and a skull: the cross to remind them of the love which Jesus Christ has had for

us, and the skull to remind them of the day of their own death. And thus they persevered in penitential works till the end of their days; and, dying in poverty in the deserts, they died more happy than kings who die in palaces.

If, then, we have faith, let us believe that there is a death, a judgment, an eternity; and endeavor, during the days that yet remain for us, to live only for God. And therefore let us take care to live as pilgrims on this earth, remembering that we must speedily leave it. Let us live with death ever before our eyes; and in all the affairs of this present life let us take care to act as we should act at the point of death. All things upon earth either leave us, or we have to leave them. Let us listen to Jesus Christ, Who says: "Lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume" (Matt. vi. 20). O Lord, if I have been foolish in the past, I will not be foolish any longer. Now I give myself wholly to Thee; do Thou receive me, and help me with Thy grace.

PREPARATION FOR DEATH.

DEATH is certain. "It is appointed unto men once to die" (Heb. ix. 27). On the contrary, the time and the manner of our death are uncertain. Therefore Jesus Christ exhorts us: "Be you then also ready, for at what hour you think not, the Son of man will come" (Luke xii. 40). He says: "Be you ready"; therefore, to save our souls, it is not sufficient to prepare ourselves to die when death seems to be approaching, but we must then be already prepared. It is accordingly useful for every one to repeat, at least once a month, the following acts.

Behold me, O my God, ready to embrace that death which Thou dost destine for me. From this moment I accept it, and I sacrifice to Thee my life in honor of Thy divine Majesty, and also in penance for my sins, rejoicing that this my flesh, to please which I have offended Thee so much, should be devoured by worms, and be reduced to dust. O my Jesus, I unite the pains and the agony which I must then suffer to the pains and agony which Thou, my Saviour, didst suffer in Thy death; I accept death with all the circumstances Thou mayst appoint; I accept the time, whether

it be after many years, or very soon; I accept the manner, whether in bed or out of it, whether with warning or suddenly, and from that sickness more or less painful as it may please Thee. In everything I resign myself to Thy holy will. Give me strength to suffer all with patience.

"What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.) I thank Thee, O my God, first, for the gift of faith, protesting that I intend to die a child of the Holy Catholic Church. I thank Thee for not having caused me to die when I was in sin, and for having so often pardoned me with so much mercy. I thank Thee for so many lights and graces with which Thou hast sought to draw me to Thy love. I thank Thee for having called me to the Religious state. I pray Thee to let me die after receiving Thee in the holy Viaticum, so that, united to Thee, I may go to present myself at Thy tribunal. I do not deserve to hear from Thy mouth the words: "Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord" (Matt. xxv. 21). I do not deserve it, for in nothing have I been perfectly faithful to Thee; but Thy death gives me hope that I shall be admitted to heaven, to love Thee eternally and with all my powers.

O my crucified Love, have mercy upon me! Look upon me with that love with which Thou didst look upon me from the cross, when dying for me. "Remember not the sins of my youth and my ignorances, O Lord." My sins terrify me, but I am comforted by that cross on which I see Thee dead for the love of me. "Behold the wood of the cross, on which hung the salvation of the world." I desire to end my life, that I may cease from offending Thee. Oh, by the blood that was shed for me, do Thou pardon me all my sins before death comes upon me. O blood of the innocent One, wash away the stains of the guilty!

My Jesus, I embrace Thy cross, and kiss the wounds of Thy sacred feet, before which I desire to breathe out my soul. Ah, do not abandon me at the last moment. "We beseech Thee, therefore, save Thy servants, whom Thou hast redeemed with Thy precious blood." I love Thee with all my heart, I love Thee more than myself.

and I repent with all my soul that I have despised Thee in the past. O Lord, I was lost, but Thou in Thy goodness hast delivered me from the world; receive, then, my soul from this moment for the hour when it shall leave the earth. Therefore I pray to Thee with St. Agatha: "O Lord, Thou Who hast taken from me the love of this world, receive my soul." "In Thee, O Lord, have I hoped; I shall not be confounded for ever; Thou hast redeemed me, O Lord the God of truth."

O holy Virgin, succor me at the moment of my death. Holy Mary, Mother of God, pray for me, a sinner, now and at the hour of my death; in thee, O Lady, have I hoped, I shall not be confounded for ever. St. Joseph, my protector, obtain for me a holy death. My guardian angel, St. Michael the archangel, defend me in that last conflict with hell. My holy patrons, and all ye saints of paradise, succor me in that last moment. Jesus, Mary, and Joseph, be with me at the hour of my death.

Offering of Mass and Communion for the Monthly Recollection in Preparation for Death.

In connection with the Mass in honor of the Passion of Our Lord, the following prayers may be serviceable.

OFFERING AT THE BEGINNING OF MASS.

O MY God, I offer Thee this holy Mass—this sublime sacrifice of adoration, thanksgiving, reparation, and prayer—in union with the Passion of Our Lord and Saviour, Jesus Christ, and to obtain the grace of a happy death.

Innumerable are the thanks I owe Thee, my dear Redeemer, for the sacrifice which Thou hast made of Thyself for me. I offer Thee my life in return; I offer it as a victim to honor Thee; may it be made worthy of Thy acceptance united with Thy death on the cross. Since love has made Thee die for me, it is but just that with a good will I accept of death for love of Thee. Had I a thousand lives, they would be too little to give Thee. I embrace death with joy; as it will free me from the possibility of offending Thee, I embrace it with resignation as the punishment due for my sins. I

accept it at the moment, in the place, and in the manner that Thou willest; let earth return to earth, but grant that my soul, created to Thy image and redeemed by Thy blood, may return unto Thee. I now humbly thank Thee for all Thy benefits, as I desire to do at the last moment of my life, and when in my agony I shall not be able to adore, thank, and praise Thee, my God, I desire still to be united to all those who in heaven and on earth adore, praise, and thank Thee. I offer Thee now, for that hour, my agonies, fears, and sufferings to be united to the bitter agony and dolorous sufferings of my dying Saviour, for the remission of my sins, for the eternal glory of the Father, Son, and Holy Ghost, Whose name be for ever praised and whose will be for ever done, in me and by me for all eternity.

MASS FOR THE FIRST SUNDAY.

At the Offertory.

SINCE death, O my God, is the punishment Thou ordainest for sin, it is with a humble and submissive heart I accept Thy decree, I accept all the pains, trouble, and anxieties which are to accompany it, asking only a true spirit of resignation, an ardent love and desire to suffer all Thou mayest appoint, and sincere and heart-felt contrition. Had I but once offended Thee, it were still too much; but I have multiplied my sins above the hairs of my head—in every place surrounded by Thy gifts, I have sinned: no day of my life which is not stained. Oh, that I were capable of an infinite sorrow to blot out all my sins! Accept, O Lord, in lieu of the grief that is wanting in me, the sorrow of my Saviour in the garden and upon the cross. If, dear Lord, I have often ceased to be Thy dutiful child, Thou hast never ceased to be my loving Father. All I can offer in satisfaction for my sins and ingratitude is my life, which I now offer with all my heart; at this very instant deprive me of it, if Thou willest—I resign it unto Thee. Yet, O my God, I am full of fears, my sins being so great and Thy judgments so terrible; but are not Thy mercies greater than all? Should I not then confide in Thee with a firm hope? Yes, I cast myself into the abyss of Thy mercies. Had I but this moment to live

I would employ it in loving Thee. I fear not, under the cover of Thy mercy, insured to me by the blood of Jesus Christ, which He has shed for me, and which He is again about to offer on this altar.

O dear Lord Jesus Christ, I recommend my soul into Thy hands: Thou hast bought it with Thy blood; it is Thine; I abandon it to Thy divine will, and to the judgment Thou shalt pronounce upon it, confidently hoping that Thou wilt save what Thou hast loved unto death.

After the Elevation.

HAIL, Jesus, sacred Victim! Who, in the moment of Thy Incarnation, didst accept the bitter Passion and death prepared for Thee, I, in union with Thy holy and perfect sacrifice, accept whatever death Thou hast ordained for me. I desire that the last act of my liberty may be an act of obedience to Thy divine will, in union with Thy obedience when, bowing down Thy head, Thou didst render Thy pure soul into the hands of Thy eternal Father. With Thee, dear Jesus, may I say, "All is consummated;" and may my soul, when freed from its earthly bonds, fly to the bosom of Thy love, and be received by Thee into the kingdom of Thy glory.

At the Communion.

MY Saviour! my Redeemer! my sovereign Love! come, take possession of my heart, sanctify my soul, and replenish it with Thy graces. Would that I could die now when I shall have received Thee, that, separated from all earthly things, I might be for ever united to Thee. Jesus, my Jesus, be to me a Jesus, especially in my last hour, and fortify me in my departure out of this world against Thine enemies and mine; stay with me, O Lord, stay with me, for it is late, the best part of my life is gone by—the evening comes on, the shadows of night approach. Oh, guide me safely through this vale of tears—be my light amidst the shadows of death, be my hope and strength in my last struggle, and my reward for all eternity.

Make an act of sincere contrition, a renewal of vows, and receive Jesus Christ as the viaticum of your soul.

Contrition.

O MY God! I am heartily sorry for having offended Thee, and I detest my sins above every other evil, because they displease Thee, my God, Who, for Thy infinite goodness, art so deserving of all my love; and I firmly resolve, by Thy holy grace, never more to offend Thee, and to amend my life.

CONSIDERATIONS AND RENEWAL OF VOWS.

Prayer.

BEHOLD me, O my God, prostrate at Thy sacred feet, penetrated with a profound fear of Thy judgments and sorrow for my sins. Oh, cleanse my poor soul from its stains, and drown my imperfections in the boundless ocean of Thy mercy. Give me, O gracious Lord, true humility of spirit, that I may perfectly understand the abyss of my own nothingness, and rightly comprehend the immensity of Thy goodness. Dispel my darkness, O all-knowing God, with Thy divine light: conduct my reason in the right way; confirm me in my good purpose of observing with renewed fervor and fidelity Thy holy law, my Rule and Vows. I consecrate to Thee the remainder of my life, and bequeath into Thy hands the spirit which Thou hast made from nothing. I bequeath it to Jesus Christ, my Saviour, Who redeemed it with His precious blood, and to the Holy Ghost, Who sanctified it at baptism, and espoused it to Himself at my holy profession, protesting that when in my last agony I shall be unable to employ my tongue in praying and praising Thy divine Majesty, I desire still in mind and heart to be firmly united to Thee, offering my agony to be united to the bitter agony and suffering death of my Jesus, for the remission of my sins, and for His eternal glory, Whose name be for ever glorified, Whose praises be for ever celebrated, and Whose will be for ever done on earth as it is done in heaven.

O incomparable Virgin Mary! Mother of Jesus! Mother of mercy! and my Mother! I humbly and earnestly cry to thee to deliver me by thy prayers from the enemies of my soul, to obtain for me pardon and remission of my sins, and to assist me in the agonies of death.

O heavenly spirits, holy angels, and saints, pray for me.

A Renewal of Vows at Mass.

O JESUS! divine Spouse of my soul, for me Thou hast just renewed the great sacrifice of Calvary. What return shall I make to Thee for this excess of love! Ah! I will also renew with all my heart the sacrifice I had the happiness of offering Thee on the day of my profession. Again I will drive into my hands and feet the nails of my cherished vows of obedience, chastity, and poverty. I will consider myself this day as a victim unceasingly immolated to Thy Divine Heart, and I will accept in a spirit of love all the sacrifices demanded of me for the faithful observance of my vows and Rules, too happy to be able, even in a small degree to return Thee love for love—sacrifice for sacrifice. Amen.

HOW TO MAKE OUR MONTHLY RECOLLECTION, TOGETHER WITH THE PREPARATION FOR DEATH.*

THE object of this pious exercise, which is usually made on the first or the last Sunday of every month, is, first, to discover, not only our faults, but their roots and sources also, and to examine whether we have made any progress in virtue; secondly, to seek the necessary means of amendment and progress; and thirdly, to dispose our will to practice conscientiously our good resolutions.

When thou art at leisure, go in the presence of the Blessed Sacrament, or else retire to thy room, kneel, and, according to the directions given in the following chapter, try to find out the state of thy soul, asking thyself and sincerely answering the following questions:

1. To what faults and sins am I mostly subject?
2. How have I kept and executed my good resolutions. What is the occasion or source of my want of fidelity?
3. Have I a good intention in all my actions? Am I not led by human respect? Have I a particular affection or friendship for some one?
4. Do I punctually, conscientiously, and fervently discharge the duties of my office?

Keep a correct account of the faults thou now discoverest and compare it with that of the previous month. Excite a hearty sorrow for these faults, and, at the next occasion, confess the most important ones, and consult thy confessor

* From "Helps to a Spiritual Life": Schneider-Girardey.

concerning them. At a visit to the Blessed Sacrament and at thy next holy communion offer thy resolutions to Our Lord, beg for grace to put them into practice, and recommend thyself to the Blessed Virgin and to the saints of thy Order.

MEDITATION ON THE PRESENT STATE OF OUR SOUL.

PREPARATORY PRAYER. O my God, I firmly believe that Thou art here present, and I acknowledge that, because of my sins, I am wholly unworthy to appear in Thy holy presence. Trusting, nevertheless, in Thy infinite goodness and mercy, I venture to speak to Thee, to call upon Thy holy name, and to meditate on Thy teachings and commandments, in order always to know better and fulfil more faithfully Thy holy will. Enlighten, then, my understanding that I may discover what I should do or omit in order to promote my salvation, that I may, with my whole heart, repent of my sins and of my neglect and want of fidelity in Thy service, and resolve to perform all that Thou requirest of me. Grant me especially the grace to know Jesus Christ, my Redeemer and Guide, always better and better, so that I may love Him more ardently, and may, after His example, labor, combat, and suffer with generosity and self-sacrifice.

First Prelude. Vividly imagine yourself standing before the throne of the divine Majesty.

Second Prelude. Pray to God for light to appreciate the value of the graces and benefits hitherto received, and to acknowledge and repent of the malice of your past faults and sins, and to make appropriate resolutions.

I. *Point.* Consider the benefits thou hast received this month (this week), and especially perseverance in thy vocation, the numerous powerful means of perfection, thy daily spiritual exercises—such as meditation, examens of conscience, spiritual reading, visit to the Blessed Sacrament, the frequent reception of the sacraments, the constant watchfulness and direction of thy Superiors, the good example of thy companions, the many divine inspirations, preservation from grievous sins, the diminution of the number of venial sins, the greater ease in overcoming temptations, a more ardent love of thy vocation, increased facility in overcoming the difficulties and obstacles of perfection. "It is true, the Lord is good, and His mercy endureth for ever. What shall I render to the Lord for all that He has rendered to me?"

II. *Point.* Investigate the present state of thy soul, and especially how thou hast conducted thyself and what care thou didst bestow on thy ordinary daily exercises.

1. *How hast thou behaved toward God?* What courage, what desire didst thou feel and nourish in thyself for the attainment of perfection? How didst thou perform thy spiritual exercises? Didst thou experience therein greater devotion and consolation than formerly, or, at least, didst thou show more zeal and endurance? Or didst thou rather experience desolation and dryness, or even relax in fervor and fidelity? In keeping thy vows and rules, was thy motive love or fear? Hast thou not failed to make that progress in perfection which, with God's help, thou couldst have made? Reflect on some special occasions of so doing which presented themselves to thee.

2. *What has been thy conduct toward thy Superiors?* Didst thou always endeavor to consider Jesus Christ Himself in the person of thy Superiors? Didst thou always show them due respect and love? Didst thou willingly, humbly, and perfectly obey thy Superiors of inferior rank? And this without murmur, without excuse, without pretexting difficulties? Wert thou open-hearted and sincere toward thy Superior, or didst thou act deceitfully toward him?

3. *How hast thou conducted thyself toward thy companions in Religion?* Didst thou sincerely love them all and prefer them to thyself? Didst thou not wound fraternal charity and concord? Hast thou no particular affection for some one? Dost thou entertain an aversion for some one? Didst thou strive by true humility, simplicity, patience, discretion, love, and modesty to render thyself amiable before God and men? Didst thou endeavor to preserve peace of heart? Wast thou considerate in speech and in intercourse with others?

4. *How hast thou fulfilled thy personal duties?* Didst thou love poverty as a mother? Didst thou cheerfully bear its privations? Wast thou always content to get the poorest in all things? Didst thou desire it? Didst thou exert thyself to preserve purity of body and soul? Didst thou at once strive to suppress all impure thoughts and representations? Didst thou carefully watch over thy senses? Didst thou, without or against the will of thy Superiors, exceed in acts of exterior mortification, or show thyself negligent therein?

Wast thou diligent and careful in thy daily duties? Didst thou rise in the morning at the very first sound of the bell? Didst thou then at once raise thy thoughts to God, to the subject of thy particular examen, of thy meditation? Didst

thou endeavor to preserve recollection of mind? Didst thou say thy morning prayers attentively? Didst thou make a good meditation? Didst thou assist at holy Mass with reverence and devotion? Didst thou recite well thy usual prayers? Didst thou observe moderation at thy meals? Didst thou mortify thy appetite in some small thing? Didst thou pay attention to the reading at table? How didst thou spend the time of recreation? Didst thou try to keep up and promote therein spiritual conversation? Didst thou make thy spiritual reading well? Didst thou carefully make the two examens of conscience?

After thus examining thyself compare thy present with thy past state. If thou perceivest that thou hast made some progress, thank God for it, and resolve to be henceforth as conscientious and to strive to make still greater progress. If, however, the contrary has been the case, resolve earnestly to amend and to make up for thy deficiencies.

Finally, beseech our divine Saviour and His blessed Mother to deign to preserve thee in fervor. "The most effective means to persevere in good and to make progress in the spiritual life," says St. Francis de Sales, "consists in frequently calling to mind what we promised to God in the days of our primitive fervor after mature deliberation. If he who, from time to time, renews his good resolutions is not wholly free from faults, what will become of him who never, or only very seldom, renews them?"

Examen on the Rules.

"O mors, finis temporis, et initium æternitatis! quam terribilis es iis quibus peccatum est jucundum."

1. AM I ready to die? Would I be satisfied at this moment to appear before my Judge?

2. Since my last examination into the state of my soul, have I acquired any degree of virtue, conquered any degree of vice? Not to advance is to go back.

3. Do I constantly recall to mind the end of my creation, and the particular end of my entrance into religion? Why have I become a Religious?

4. In the exercise of the active functions of my institute, do I take care to be animated by the spirit of the Rule? Do I endeavor to acquire the virtues pointed out as essential to the perfection of each? Woe to me if I do the work of God negligently.

5. How do I perform my spiritual duties, say my Office, etc.? Am I careful in forming my intention, and in placing myself in the presence of God before I begin?

6. Do I sedulously attend to the exercise of mental prayer, and endeavor to take my delight and comfort in it?

7. Do I daily assist at Mass with all possible attention and devotion?

8. How do I communicate? Do I endeavor to do so with a lively faith, profound humility, and utmost purity? What profit do I draw or propose to myself to draw from each communion?

9. Do I habituate myself to offer the labors and fatigues of my state, and all the mortifications I undergo, with all my pains of mind and body, in union with all the sufferings of my crucified Spouse?

10. Is Jesus Christ in the Most Holy Eucharist the constant object of my affections and devotion? Do I often reflect on the infinite charity displayed for us in this Adorable Sacrament, and, by frequent visits during the day, pay assiduous court to my divine Spouse?

11. In all my anxieties, fears, and afflictions, in all my temptations, do I seek comfort and consolation at the foot of the altar?

12. Is the Sacred Heart of Jesus the object of my most tender love, and am I faithful in endeavoring to atone for the outrages suffered by Him in the Adorable Sacrament?

13. Have I a warm and affectionate devotion toward the Blessed Virgin? Do I regard her in a special manner as my Mother and the great model I am obliged to imitate? Have I unlimited confidence in her, and do I recur to her in all my difficulties and spiritual wants? Am I studying, by the imitation of her virtues, to render myself worthy of her protection? Do I endeavor all I can to impress on the minds of others the greatest respect, veneration, and love for her?

14. Do I endeavor to acquit myself of my ordinary duties—prayer, examen, Mass, Office, lecture, meals, recreations, etc., with all possible care and attention? Have I the purest intention of pleasing God in all? Do I look on purity of intention as an essential duty of religion; and do I carefully watch over myself and guard against the insinuations of self-love, self-complacency, and vain-glory? Do I allow myself to

act through caprice or inclination, or do I try to do all as directed, with regularity and exactness, referring all with fervor to the divine honor and glory, in union with the most holy actions and infinite merits of Jesus Christ? Am I faithful in making my morning offering, and in renewing it during the day? Do I often recall to mind the means appointed for acquiring this purity of intention—1st, to keep myself in the presence of God; 2d, to perform each work as if it were the only one I had to do; 3d, to fulfil the duty of every day as if that day were to be the last of my mortal life?

15. Do I ever indulge idleness? Do I endeavor always and in all places to preserve in my deportment a gravity becoming a Religious?

16. Do I observe silence in the time and manner prescribed in the Rule? In observing it exteriorly, do I endeavor to keep my mind recollected and fixed on what may tend to my perfection?

ON OBSERVANCE OF RULE.

HAVE I a great esteem and love for our holy Rules and am I sincerely disposed to be faithful to them? Do I neglect the minor observances; or have I the same love for all? Do I fail in them through human respect? Do I practise those that are painful in a spirit of mortification, or do I try to dispense myself from them, when I can do it without being observed? Am I exact in all the exercises of the Community, and do I, at the first sound of the bell, leave what I have in hand to answer its call? Have I some attachment to particular devotions, rather than for general observances? Have I the necessary zeal for the maintenance of regularity, and do I give bad example by my frequent violations of Rule? Am I faithful in following the customs of the Community, although not marked down in the Rules; and have I been disposed to seek some relaxation therein, by unnecessary innovation or dispensations?

ON CHARITY.

IS charity my favorite virtue as it was that of my divine Master? Do I study to maintain it among the Sisters? Do I study in conversation, manners, and conduct to avoid

whatever might in the least disturb charity? Am I solicitous to repair the smallest offence by asking pardon; and when others ask pardon of me, do I grant it immediately, without contention or reserve? Am I always willing to assist and help my Sisters, and do I bear with patience their defects, weaknesses, and imperfections? Do I ever dispute? Do I ever speak of the faults of the Sisters? Do I carefully avoid all suspicious and rash judgment—all jealousy and envy?

Do I sincerely love all my Sisters? Have I too marked a predilection for some particular Sister, which causes an attachment in my heart; and do I manifest it in a manner that does not edify? Am I obliging and accommodating equally to all, when an opportunity offers to render a service? Do I blame inconsiderately? Do I disapprove too easily? Do I show some repugnance to any Sister? Do I murmur? Do I detract? Do I point out the faults of Sisters? Do I exaggerate them? Do I make complaints imprudently?

ON HUMILITY.

AM I particularly attentive to the practice of humility? "Learn of Me," says Jesus, "because I am meek and humble of Heart."

Have I kept silence in regard to those matters which might gain me applause? Have I suppressed what might gain esteem for others, especially respecting the practice of virtue? Have I received humiliation with submission and meekness, with the conviction that I merited to be humbled, forgotten, and despised? Have I submitted to others in the spirit of humility, or have I depended too much on my own prudence? Have I obstinately tried to carry out my own views? Have I acted with the view of attracting the esteem and applause of others? Have I better fulfilled my duty, or affected to appear more pious, when seen, than when not observed by any one? Was I not more eager for those things which might gain applause, than what would pass unobserved? Have I, when praised, experienced satisfaction in it? Have I spoken to my own advantage, or, when others praised me, did I artfully continue the conversation? Did I think myself better than others, and did I dwell with complaisance

on myself, my talents, my natural qualities, or my supposed spiritual excellencies? In preferring myself to others, did I condemn or despise them in my heart? Have I spoken too much of myself, or, in depreciating myself, have I intended to draw on myself the praise of others, or to pass for one that is humble? Have I too much dreaded lest my faults should be known, or have I concealed or disguised them with too much care, lest I should be corrected or put in penance? When corrected, did I excuse myself, and give frivolous reasons, in place of candidly admitting my faults? In place of profiting by a reprehension, have I thrown the blame on others? Have I taken correction in bad part, shown too much sensibility, murmured, or attributed unkind motives to her who made it? Did I, on receiving a penance, make resistance, or submit to it with bad grace, even by looks or by murmuring? Have I answered with too much forwardness the Superior, my elders, or those whom I should respect; and have I spoken with pride to my equals or juniors? Has self-esteem made me look for special attention; have I felt jealous at others being preferred to me?

ON OCCUPATIONS.

HAVE I shown a repugnance for an employment, and sought that which was more in accordance with my fancy, or avoided that which was contrary to it? Have I tried to acquit myself of my charge and my duties in the sight of God, with care, exactness, and fidelity, for the greater advantage of the Community, to the satisfaction of my Superiors, and for the consolation of the Sisters? Have I too easily complained of an employment because it was fatiguing, or because it left me no time for my private devotions? And have I preferred these private devotions to duties of obligation? Have I acted in harmony with the companion I have had in the same office; and have I had for her the respect due to her, if my elder; or have I exercised the proper meekness and charity toward her, if my junior? Have I not put her virtue to the test by my caprices, my impatience, my want of condescension, and have I not even left the most difficult share of the employment to her, in order to avoid trouble?

ON THE VOW OF OBEDIENCE.

DO I continually bear in mind that by my vow of obedience I have for ever resigned my will to the direction of my Superior? Do I obey her as holding her authority from God? Do I comply without hesitation with all the directions of my Superior, whether in matters of great or little moment, agreeable or disagreeable? Do I ever murmur? Do I absent myself from the common exercises without leave? Do I obey the call of the bell as the voice of God and go quickly and joyfully to the Community exercises? What has been my obedience, interior and exterior, to the Rule, the Constitutions, and the customs of the house? Have I brought to each action its appropriate spirit? Have I observed the holy Rules through love, and have I done nothing through constraint? Have I been subject to all my Superiors alike for the love of God? Have I fulfilled, not only the orders, but also the desires of my Superiors? Have I obeyed carefully, without forgetting anything? Promptly, without delay or putting off? Simply, without discourse or argument? Faithfully, embracing the command in its full extent, and not in part only? Frankly, and cordially, without murmur or excuse? What has been my obedience with regard to those over me in office, to my infirmarian, and to the doctor in times of illness? Have I sought my own satisfaction in my obedience? Am I thoroughly convinced that the essence of the religious state consists in obedience, based on the love of God, and has my obedience been full and perfect, purely for God alone? Have I made strong objections, excuses or urgent and persistent petitions to avoid an order or a charge? Have I commented in a frivolous, churlish, or disrespectful manner upon the orders of my Superiors or have I ridiculed them? Have I obeyed from a supernatural motive, without secondary intentions, such as self-interest or personal affection and esteem for my Superiors? Did I show myself vexed and dejected on receiving orders contrary to my tastes and inclinations? Have I interfered with the affairs of others, and by so doing disturbed the order of the house? Am I in the habit of renouncing my own will and judgment, and of bringing them into conformity with those of my Superiors? Do I

obey as willingly, when I imagine I see imperfections in my Superiors? Are my Superiors obliged to treat me with care, and use words with nice discrimination in order to induce me to be obedient? Do I submit equally in that which pleases me, as in that which does not—in what is tiresome and inconvenient, as in that which delights me? Am I indifferent as regards work or rest? Silence or conversation? Consolations or privations? Have I done anything without permission? Have I asked for leave in vague terms, in obscure expressions, as though I were afraid of being understood? Have I returned persistently to the charge, and thus extorted a permission which my Superiors were unwilling to grant me? (In general, a good Religious requires few permissions besides those for which the Rule authorizes her to ask.) Have I taken general permissions, which, as a rule, diminish fervor and nourish self-love? Have I in any way exceeded the permissions received as regards time, place, or circumstances? Each time that I have asked a permission, have I been prepared to receive a refusal with calmness and humility? How have I followed the counsel of the apostle, to submit myself to all creatures for the love of God?

IN IMITATION OF JESUS CHRIST.

HAVE I imitated the obedience of Jesus in His hidden life at Nazareth? Can it be said of me: "During the whole of her life she has been subject"? Have I always done, not as I knew, but as I was told? Have I imitated Jesus in His agony in the garden, by receiving with submission every kind of interior suffering? Have I sought for consolation from all with whom I came in contact? Have I imitated Our Lord on Calvary? Have I delivered myself up generously to be contradicted, humbled, and crucified? Am I ready to give my very life for obedience, after the example of Père Lefèvre, who said, "It is not necessary to live, but it is necessary to obey"?

ON THE VOW OF CHASTITY.

DO I esteem nothing more precious than this heavenly gift; and do I place that strict guard upon my senses prescribed by my Rule, lest the enemy should penetrate

through these avenues and tarnish the purity of my soul? Have I always considered my body as the temple of the Holy Spirit? Do I hold it in honor? Am I careful to observe due modesty while dressing and undressing? Do I allow myself too much freedom when alone? Do I give too much liberty to my eyes? Have I cast curious or culpable glances on dangerous objects, or on such objects which, although indifferent in themselves, have nevertheless made a bad impression upon me on former occasions? When in the parlor, have I observed religious gravity, modesty, and humility? When God has permitted that I should be exercised with regard to this virtue, have I been humble, distrustful of myself, and with the fullest confidence in God, have I sought for help at once from Him? "Watch and pray, that you fall not into temptation." Have I been careful in fighting all too natural affections? Have I cultivated particular friendships? Have I given way to laziness, or sought my ease and comfort too much in my manner of lying and sitting and leaning against supports? How have I observed exterior order and cleanliness? Am I temperate and polite at table? Have I given too much care to my exterior? Do I pray every day for the virtue of purity? Do I live and breathe only for my celestial Spouse? Have I immolated the remembrances of the world, the legitimate love of my family, of my friends, etc.? Have I been unable to do without the tender affection of my Superior or mistress? Have I not sought to be preferred before my companions? Have I not been troubled and preoccupied when I imagined myself to be less loved? Have I had frequent recourse to my Superiors, not in order to receive good and useful counsel from them, but to find satisfaction in an affection with regard to which I was all the more reassured, because the object seemed to me the more holy? Am I too much inclined to sentimentality in my spiritual exercises? And to the practice of favorite devotions? Has my love for God been so disinterested and energetic that it has known the secret of self-immolation for His glory, the salvation of souls, and my own perfection? Have I easily condoned that tenderness in myself, which seeks only the consolations of God, and will not put up with the slightest interior aridity or suffering? Have I brought

myself to act with the same vigor, the same devotedness, the same evenness of mind, in days of darkness and hours of agony, as in days of serenity and consolation? Have I known how to appreciate the happiness of total self-abnegation, in which sentiment and enjoyment have no part: and which requires, on the part of the soul, an entire donation; and on the part of God, a perfect liberty and freedom of acting in her, unhindered by self-love? Am I ready to make any sacrifice in order to render my heart more worthy of that of a spouse of Jesus, tearing from it without pity every thing which is in any way contrary to His perfect dominion?

Yes, O my God, I love Thee and Thee alone; I love Thee purely for Thyself, and not for Thy gifts.

"One only heart, one only love, for one God alone."

ON THE VOW OF POVERTY.

IN what esteem do I hold poverty? How do I observe my vow of poverty? Do I look upon poverty as one of the most important means of perfection, as the mother and guardian of virtues? Do I revolve in my mind how tenderly Jesus Christ cherished holy poverty, and am I endeavoring to keep myself perfectly disengaged from the things of this world? Am I contented with the food and raiment allowed me? Do I possess anything superfluous? Do I look upon anything as my own? Is there anything allowed to my use which I would find it difficult or painful to resign? Do I consider myself happy in being called to a state of utter poverty? Am I truly pleased to feel its effects in lodging, food, clothing, sickness? Do I trust implicitly in God, and have I no fear of poverty? Am I happy when that which is old and worn is given to me for my use? What are my dispositions with regard to a change of house, of office, of cell, etc.? Am I without any preference for anything which may fall to me? Do I waste my time, which is so precious? Have I received or given something without permission? Have I allowed anything to be wasted or spoiled? Do I take care of the things given me for my use, remembering that they are the property of the Church, and of Jesus Christ Himself? When in office have I given

better things to some than to others, without the consent or contrary to the will of the Superior? Do I try to be really poor in spirit? Is my heart free from all attachment to the things which are given to me for my use? Should I feel annoyed if the Superiors were to take from me a book, an employment, a room, a habit, etc.? Have I nothing superfluous, no comforts which are not conformable to the religious state? Do I strive to obtain for myself what is most beautiful, most easy, most comfortable? Am I vexed and impatient when I feel the effects of holy poverty, forgetting what St. Philip Neri said: "Whoever attaches himself to the things of this world, can not sanctify himself"? Do I ask for exemptions without necessity from the general manner of living? In my illnesses, do I make exactions for having doctors, medicines, and services, according to my fancy? What is my interior poverty? Is my heart empty of all? What profit do I derive from spiritual poverty? How do I follow in the footsteps of Our Lord, by the practice of holy poverty? Oh! if we would be perfect, let us make the sacrifice of all which remains in our possession, of all that we are and have, and we shall have "treasure in heaven" (Matt. xix. 20, 21).

ON CONSTANCY IN VIRTUE AND PERSEVERANCE.

HAVE I been changeable in my conduct, to-day undertaking many things, and to-morrow abandoning everything in discouragement? Have I been guided by caprice in the practice of virtue, rather than by the Spirit of God and the direction of confessors and Superiors? Have I contented myself with an inferior degree of virtue, without aspiring to constant advancement in perfection? Have I not aimed at my perfection with a painful and scrupulous anxiety, which troubled and discouraged me, instead of laboring at it with fidelity, patience, and confidence in God? Do I often recall to mind my promise of perseverance, and, not merely looking on it as a vow to wear the habit until death, do I endeavor to advance perseveringly and steadily in the perfection of my state? It will avail me nothing to die a Religious if I have not lived as a true Religious; and I may tremble with St. Paul, lest, whilst I

instruct others unto justice, I myself may become an outcast. True, they that instruct others unto justice shall shine like stars for all eternity; but I must not forget that my own soul is my first interest, my best treasure, my chief care, and in vain will be all my efforts for others, if I do not cultivate in it the kingdom of God. In vain shall I have persevered in wearing the habit, if it be not exchanged for a robe of glory hereafter; in vain shall I have vowed to serve Him until death, if I serve Him not in spirit and in truth. "He that persevereth to the end, shall be saved." "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." (Luke ix. 62.)

Reflections.

WHAT is death? A complete separation of the soul from the body—they must part after long years of close union.

2. What will become of my body after death? "Remember, man, that thou art dust, and unto dust thou shalt return."

3. What will become of my soul at death? Oh! what will become of my soul? I know not; all is shrouded in impenetrable mystery—I have expired, the voice of prayer has sunk into silence—whilst it was yet whispering over my body my soul had been judged. Oh! what has become of it? No one knows but God and my own soul.

4. I shall be judged—where? In that room, before the Sisters think I have breathed my last. A fear shall come upon them, for beside them is the tribunal, the Judge, the accusers, the accused; in an instant the fate of one they have known is sealed for eternity: she is gone, they know not whither.

5. I shall be judged—by whom? The living and eternal God—the great, the just, the equitable Judge! a Judge of justice, no longer merciful; to Him I must render an account of thoughts long forgotten, of words lightly spoken, but faithfully registered by the accusing spirit—words perhaps sinful and unatoned for—works imperfect, and shrinking from the all-seeing, all-enlightening light of the Eternal eye—omissions of duty—graces neglected—inspirations despised. Oh! what an awful judgment, what an awful moment even for the good, for who shall be found pure in the light of purity itself? What a judgment—what a moment for the imperfect Religious? Her soul suddenly

enlightened by the brilliant rays of eternity, embraces in a single glance the whole extent of her obligations, the entire series of graces which she has received, all the circumstances attendant on her infidelities.

6. Religious have been lost—shall I be lost? Shall I hear from the lips of my Judge: Go, ye accursed, into everlasting fire; that is to say, all our bonds of union are now dissolved! go far from Me, strayed sheep, I am no longer thy Shepherd: go far from Me, faithless spouse, I am no longer thine: go far from Me, unnatural child, I am no longer thy Father; go, for all eternity! Alas, my God! shall this be my sentence—the sentence of her whom Thou hast chosen from amongst thousands, and called to be Thy spouse, and to stand with the Lamb upon Mount Sion, and to be of the one hundred and forty-four thousand having His name and the name of His Father written on their foreheads?

7. I can be a saint. How? "Abide in Me," saith Our Lord; "I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing." Confiding, then, in Thee, O my God, if I use the plenteous means afforded for sanctification, I can be a saint—a saint for all eternity, for ever with the saints, where God Himself shall be my God, and shall wipe away the tears from mine eyes, and death shall be no more, nor mourning; nor crying, nor sorrow, for the former things have passed away. Eye hath not seen, nor ear heard, nor hath it entered the heart of man, what things God hath prepared for them that love Him. Then, O my soul, serve Him here, and He and His angels shall minister unto you hereafter; live for Him in time, that you may live and reign with Him for all eternity.

Fidelity the Means of Perseverance.

FIDELITY in the daily routine of life, as well as on great occasions, is the secret of attaining to sanctity.

Our sanctification through Jesus Christ is an edifice formed of grains of sand and drops of water—a glance mortified; a *word*, an ill-timed smile suppressed; a sentence interrupted; a recollection stifled; a cherished letter read rapidly, and not read again; a little impulse of nature courageously checked; an importunity, an annoyance gently endured; sarcasm, a feeling of peevishness immediately suppressed; a useless expense curtailed; a shade of sadness quietly dispelled; a too natural joy moderated, by a thought of the God Who dwells in our heart; a repugnance surmounted; in a word, nothings, trifles imperceptible to human

eyes, but admirably visible to the penetrating eye of Jesus. Behold what we must attend to! These are the very little and very great fidelities which bring down into the soul torrents of graces, supernatural lights, sweetness, a lasting and profound peace, a heavenly serenity of soul, and what we may term the familiar caresses of our divine Lord.

Lord Jesus! give me this fidelity which alone can unite me most intimately with Thee, and make me holy even as Thou art holy. Amen.

"O that men were wise, and would consider their latter end!" (Deut. xxxii. 29.)

Eternity Draws Near!

YOU must die; be always prepared.

You may die when you least think of it.

You will die, and the moment of death will decide your lot for Eternity.

Consider, meditate, ponder well that terrible word—Eternity.

O Eternity, which alone deserves our care and solicitude!

O Eternity, which alone is neglected and forgotten by the generality of mankind!

Who will give to mine eyes a fountain of tears that I may weep over this forgetfulness of Eternity?

O Eternity, who shall measure thy depth; who shall sound thy boundless abyss?

Millions and millions of ages are nothing, when compared with Eternity!

After millions and millions of years there will still remain a never-ending Eternity.

Everything else passes away; but Eternity never passes away.

Happy the just, who shall reign with God during a whole Eternity.

Woe to unhappy sinners! if they die in mortal sin they shall suffer for all Eternity.

Yes, my soul, after this short life thou must live for ever either in a state of endless happiness or of endless misery.

Thou art now suspended between these two Eternities; one or the other must be thy final lot.

Canst thou hesitate to choose between an Eternity of happiness or an Eternity of misery?

What then wilt thou do?

Think of death, which is the gate to Eternity.

Think of judgment, which is to decide thy lot for Eternity.

Think of hell, which is the abode of a miserable Eternity.

Think of heaven, which is the habitation of a happy Eternity.
Continually labor to secure the all-important concern of Eternity.
Repent, watch, pray, suffer patiently all the evils of this life, and strive courageously for a happy Eternity.
O Lord, spare me not in time, provided Thou spare me for Eternity.

Prayer.

MY God, I have cited myself before the tribunal of my own conscience—and what do I read there? O woe to me, miserable wretch that I am, my sins are multiplied beyond number! Oh, who will have pity on me, and hide me from the wrath of my offended God! Shall I dare to hope for pardon, or shall I fly from Thee into the dark abyss of despair? No, Lord; for hast Thou not said: "In what day soever the sinner shall call upon Me, I will hear him: and though his sins were as red as scarlet, I will make them whiter than snow." Oh! in the clefts of the rock I will hide myself—in the wounds of my Jesus I will bury myself; for who hath ever hoped in Him, and was then confounded? Hear me now, and pardon me for His sake. Art Thou not my Father, in very truth a Father of mercy? What then shall I do, but cast myself at Thy feet, and humbly crave Thy mercy? Behold! I come to Thee blind: Thou canst give me sight. I come to Thee dead: Thou canst give me life. Convert me unto Thee—renew my spirit—enlighten my understanding—direct and conform my will—restore unto me the joy of my salvation—convert me, and I shall be converted—and though I have multiplied my evil ways, I shall still hope in Thee, that, through the merits of my Lord Jesus Christ, Thou wilt have mercy on me. Sprinkle me with hyssop (the precious blood of Jesus), and I shall be made whiter than snow. O Jesus! be Thou my help and my protection, and say to my soul, "I am thy salvation." I hope, even in spite of my manifold offences, I hope, by Thy merits, for nothing less than to be Thine, all Thine, with Thee in paradise for ever.

O Mary, Blessed Virgin, Mother of God, and my own dear Mother, pray to Jesus for me, that I may be faithful, that I may find salvation.

Here make resolutions of serving God during this life, and promise to do something for Him in return for His mercies to you: propose to conquer at least one difficulty, or to practice, on certain occasions, some virtue; place your resolutions in the Sacred Heart of Jesus present in the tabernacle: should you

break them, pay a special visit to Jesus on the throne of His love, to ask His pardon, and again renew them. Make a short compact with Our Lord, that everything you do during this month is to be an act of some virtue, especially such and such actions.

Make compacts also with the ever-blessed Virgin, your guardian angel, and patron saint.

The Rights of a Religious.

RELIGIOUS having an essential duty incumbent upon them of tending toward perfection have, consequently, in all the rigor of justice, an unquestionable right to all the means that their Constitutions afford them for attaining this end. These are the real rights to which they should cling and to which they can lay claim. It is the duty of Superiors to assure them of their full, constant, and perfect enjoyment. Now, here are some of the rights which their Constitutions secure them.

1. A Religious has a right to humiliations.
2. A Religious has a right to be reprimanded by her Superiors.
3. A Religious has a right that her Superior exact her entire submission without giving her the motive of her command.
4. A Religious has a right that the Superior dispose of her time and of her work.
5. A Religious has a right that the Superior dispose of objects she gave her permission to use.
6. A Religious has a right to be disposed to accept refusals on the part of the Superior.
7. A Religious has a right to suffer the effects of poverty.
8. A Religious has a right to fraternal correction.
9. A Religious has a right to continual mortification in all things.
10. A Religious has a right to be despised and treated as the last of all the Sisters.
11. A Religious has a right to works the most humbling and repugnant to nature.
12. A Religious has a right to serve her Sisters.
13. A Religious has a right that others be preferred to her.
14. A Religious has a right to the last place.
15. A Religious has a right to be looked upon and to be treated as a useless servant in the house.
16. A Religious has a right to receive all kinds of public penances, even for faults of which she is not guilty.

17. A Religious has a right to rejoice when treated as a fool.

18. A Religious has a right to be the crucified spouse of Jesus crucified.

19. And if, by her conduct, a Religious derives profit from her rights, she will have the right to live and to reign eternally with

Jesus Crucified.

THE RELIGIOUS WHO WILL NEVER BE PERFECT IS:

SHE who excuses herself.

She who murmurs and finds fault with everything.

She who complains of the food.

She who ridicules others.

She who is indifferent about little things.

She who evades the vigilance of her Superiors.

Two things of which one must never complain: clothes or food.

Two prayers which one should frequently repeat: My God, let me be neither curious nor talkative.

Two actions for which one must be always ready: to communicate, to die.

'TIS WELL.

'TIS well with clear intelligence to see
That he who says, "I, Lord, will follow Thee,'
Says in effect, "I, Lord, will humble be!"
Then of supremest import 'tis to know:
Humility, wherefrom all graces flow,
Without humiliations ne'er can grow.
As, then, humiliations are the rod
To perfect those by whom the path is trod
That leads thro' earthly trials up to God,
Who that is prudent will not welcome scorn,
And joy to see in shreds his honor torn,
If Christ may only thus in him be born?

A PRAYER FOR RETREAT.

"Domine, ut Videam!"

APART into a desert place
My God, Thou leadest me;
And here I ask one only grace:
O Lord, that I may see!
Nature and earth soft vapors raise,
That dim my inward sight,
Oh, scatter that deceitful haze,
And let me see aright!

It may be pain, it may be shame,
  Deep anguish it may be;
Yet, shall my prayer be still the same,
  O Lord, that I may see!
Show me Thy law, those precepts wise
  My every step should guide;
Then let me view with clearest eyes
  My practice side by side.
Show me *my vows*, and let me long
  That triple bond survey,
To see that every link is strong,
  And strengthening day by day.
Show me my duties, one by one;
  Unshrinking let me see
What was omitted, and what done
  For other end than Thee.
Show me myself without disguise,
  As clearly, I entreat,
As when death's hand shall ope my eyes
  Before Thy judgment-seat!
But, dearest Lord, my weakness pleads,
  Let not Thy light stop there;
The vision of my own misdeeds
  Were else too hard to bear;
Show me Thyself, Thy tender Heart
  In all its love display,
One ray of heavenly light impart
  To chase earth's glare away:
The truths of faith, the joys of love,
  And virtue's solid bliss,
The glories of the world above,
  The *hollowness* of this;
The sweetness of Thy service, Lord,
  The honor and the joy,
Oh! how could anything be hard
  In such a proud employ!
All this, and many a lesson more,
  Make clear and plain to me;
Oh, I entreat Thee, o'er and o'er,
  "My God, that I may see!"

Persevere.

PERSEVERE in thoroughly conquering yourself in the small daily contradictions you receive. Make the bulk of your desires about this; know that God wishes nothing from you at present save that. Busy not yourself, then, in doing anything

else; do not sow your desires in another's garden, but cultivate well your own. Do not desire not to be what you are, but desire to be very well what you are. Be faithful in little things; perfect yourself in your present circumstances, and bear the crosses, little or great, you will surely meet in the daily routine of your duties.

A Bona Mors Litany, and Other Prayers for a Happy Death.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary,
All ye holy angels and archangels,
Holy Abraham,
St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
St. Jude,
All ye holy apostles and evangelists,
All ye holy disciples of Our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
St. Basil,
St. Ambrose,
} *Pray for us.*

St. Francis de Sales,
St. Vincent de Paul,
St. Aloysius,
St. Stanislaus,
All ye holy bishops and confessors,
St. Benedict,
St. Dominic,
St. Francis of Assisi,
St. Ignatius,
St. Philip Neri,
St. Camillus de Lellis,
St. John of God,
All ye holy monks, hermits, and founders of Religious Orders,
St. Mary Magdalene,
St. Lucy,
St. Scholastica,
St. Teresa,
St. Catharine,
St. Clara,
St. Ursula,
St. Angela Merici,
St. Jane Frances de Chantal,
St. Barbara,
All ye holy virgins and widows,
All ye saints of God, intercede for us.
Be merciful unto us. Spare us, O Lord.
Be merciful unto us. Hear us, O Lord.

Pray for us.

From Thine anger,
From the peril of death,
From an evil death,
From the pains of hell,
From all evil,
From the power of the devil,
By Thy nativity,
By Thy cross and Passion,
By Thy death and burial,
By Thy glorious Resurrection,
By the grace of the Holy Ghost the Comforter,
In the day of judgment,
We sinners, beseech Thee, hear us.

O Lord, deliver us.

That Thou wouldst spare us,
That Thou wouldst vouchsafe to bring us unto true repentance,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
We beseech Thee, hear us.
Lord, have mercy upon us. Christ, have mercy on us.
Lord, have mercy on us.

Let us pray.

WE beseech Thy clemency, O Lord, that Thou wouldst vouchsafe so to strengthen Thy servants in Thy grace, that, at the hour of death, the enemy may not prevail over us, and that we may deserve to pass with Thy angels into everlasting life.

Almighty and most gracious God, Who, for Thy thirsting people, didst bring forth from the rock a stream of living water, draw forth from the hardness of our hearts tears of compunction, that we may bewail our sins, and receive forgiveness of them from Thy mercy.

O Lord Jesus Christ, Redeemer of the world, behold us prostrate at Thy feet. With our whole heart we detest our sins of thought, word, and deed, and because we love Thee, and will love Thee above all created things, we steadfastly purpose, by the help of Thy grace, never more to offend Thee, and rather to die than to commit one mortal sin. Amen.

O Jesus, Who, during Thy prayer to the Father in the garden, wast so filled with sorrow and anguish that there came forth from Thee a bloody sweat; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast betrayed by the kiss of a traitor into the hands of the wicked, seized and bound like a thief, and forsaken by Thy disciples; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who, by the unjust council of the Jews, was sentenced to death, led like a malefactor before Pilate, scorned and derided by impious Herod; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast stripped of Thy garments, and most cruelly scourged at the pillar; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast crowned with thorns, buffeted, struck

with a reed, blindfolded, clothed with a purple garment, in many ways derided, and overwhelmed with reproaches; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast less esteemed than the murderer Barabbas, rejected by the Jews, and unjustly condemned to the death of the cross; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast loaded with a cross, and led to the place of execution as a lamb to the slaughter; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast numbered among thieves, blasphemed, and derided, made to drink of gall and vinegar, and crucified in dreadful torment from the sixth to the ninth hour; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who didst expire on the cross, Who wast pierced with a lance in presence of Thy holy Mother, and from Whose side poured forth blood and water; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast taken down from the cross, and bathed in the tears of Thy most sorrowing Virgin Mother; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast covered with bruises, marked with the five wounds, embalmed with spices, and laid in the sepulcher; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

V. He hath truly borne our sorrows.

R. And He hath carried our griefs.

Let us pray.

O GOD, Who, for the redemption of the world, didst deign to be born, to be circumcised, to be rejected by the Jews, and betrayed by Judas with a kiss; to be bound with fetters, and led like an innocent lamb to the slaughter; to be ignominiously brought before Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, to be scourged, buffeted, and reviled; to be spit upon, to be crowned with thorns, and struck with a reed; to be blindfolded, to be stripped of Thy garments, to be nailed to a cross and raised

thereon; to be numbered among thieves, to be made to drink of gall and vinegar, and to be pierced with a lance: do Thou, O Lord, by these Thy most holy sufferings, which we Thy servants, commemorate, and by Thy most holy cross and death, deliver us from the pains of hell, and conduct us, as Thou didst conduct the penitent thief, into Thy paradise. Who liveth and reigneth, world without end. Amen.

O Lord Jesus Christ, we adore the sacred wound of Thy left foot. We thank Thee for the pain which Thou didst endure with so much love and charity. We condole with Thee in Thy sufferings, and with Thy afflicted Mother. We humbly beg pardon for our sins, which we deplore beyond all imaginable evils. Vouchsafe to convert all sinners, and to make them understand the enormity of mortal sin.

Jesus, hear us.

Jesus, graciously hear us.

O Lord Jesus Christ, we adore the sacred wound of Thy right foot. We thank Thee for the pain which Thou didst endure with so much love and charity. We condole with Thee in Thy sufferings, and with Thy afflicted Mother. Grant us strength against all temptations, and prompt obedience in the execution of Thy holy will. Comfort, O Jesus, the poor, the miserable, the afflicted, and all who are tempted or persecuted. Most just Judge, govern those who administer justice, and assist all those who labor in the care of souls.

Jesus, hear us.

Jesus, graciously hear us.

O Lord Jesus Christ, we adore the sacred wound of Thy left hand. We thank Thee for the pain which Thou didst endure with so much love and charity. We condole with Thee in Thy sufferings, and with Thy afflicted Mother. Preserve us from the pains of hell; grant us patience in all the trials of this life, and conformity in all things to Thy blessed will. Pardon all our enemies, and all those who bear ill-will against us. Grant patience to the sick, and restore them to health; support with Thy assisting grace all who are in their agony, that they may not perish.

Jesus, hear us.

Jesus, graciously hear us

O Lord Jesus Christ, we adore the sacred wound of Thy right hand. We thank Thee for the pain which Thou didst endure with so much love and charity. We condole with Thee in Thy sufferings, and with Thy afflicted Mother. Grant us a resolute will to seek those things which concern our salvation, and the grace of final perseverance. Grant likewise, O Jesus, peace and relief to the souls in purgatory, and daily advance toward perfection Thy holy servants in this world, more especially those who are of this Confraternity.

Jesus, hear us.

Jesus, graciously hear us.

O Lord Jesus Christ, we adore the sacred wound in Thy blessed side. We thank Thee for the infinite love manifested toward us at the opening of Thy Sacred Heart. Grant us a pure and perfect charity, that loving all things for Thy sake, and Thee above all things, we may breathe our last in the purest sentiments of divine love. Protect Thy holy Catholic Church, direct Thy governing Vicar upon earth, all ecclesiastical Orders, and all pious persons who are instrumental in the conversion of souls. Preserve in Thy holy service all Christian kings and princes. Bring back into the way of salvation all those who have gone astray, whether through malice or ignorance; and bring under Thy sacred yoke all infidels, heretics, and enemies of Thy holy name.

Jesus, hear us.

Jesus, graciously hear us.

Let us pray.

O LORD Jesus Christ, by those five wounds which Thy love for us inflicted on Thee, succor Thy servants whom Thou hast redeemed with Thy precious blood. Amen.

Most merciful Reedemer! we humbly beseech Thee, by Thy unheard-of torments, and by the grief Thou didst suffer when Thy soul was separated from Thy body, to secure for us eternal salvation, and to console us at the hour of our death, as Thou didst console the penitent thief, with the thought that we are certain to be with Thee in paradise. Amen.

O merciful Redeemer, and God of infinite patience! great is our confusion when we appear in Thy divine presence.

We abhor all our sins of thought, word, and deed, not merely for the fear of punishment, or for the hope of reward, but for Thy sake, and because Thou dost infinitely detest them. O God of majesty and mercy! look upon the sacred marks in Thy hands, feet, and side, which Thou dost still retain in Thy glorified body, that they may plead in our behalf. Strengthen our weakness, confirm our resolution of never more offending Thee; rather let us lose everything, even life itself, than lose Thy favor by mortal sin. Oh, Saviour of perishing mankind, Who openest Thy hand and fillest every creature with benediction, give us now such a blessing as, when ascending in triumph from the Mountain of Olives, Thou didst bestow on Thy beloved disciples, that we may live and die in these happy dispositions. Amen.

PRAYER FOR THE FAITHFUL IN THEIR AGONY.

O MOST merciful Jesus, Lover of souls: I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, cleanse in Thine own blood the sinners of the whole world who are now in their agony and to die to-day. Amen.

Heart of Jesus, once in agony, pity the dying.

Devotions for the Sick, and the Last Prayers.

TIME OF SICKNESS.

A VISITATION of sickness gives an opportunity of practicing patience, humility, and resignation to God's holy will. We may acquire much merit by accepting and bearing sickness with proper dispositions. We ought to be on our guard lest our spiritual enemies lead us to commit such faults as murmuring, repining, impatience, petulance, selfishness, unkindness and unreasonableness: thus causing us to lose much if not all, of the merit which we might otherwise gain.

During our sickness we should frequently make acts of faith, hope, charity, and contrition; also acts of humility, resignation, thanksgiving, and union with Our Lord, and pray for the graces necessary to bear our sickness for God's glory and our own sanctification. The prayers of the "Bona Mors," might be used.

In the "Imitation of Christ" may be found some chapters especially instructive and useful for the time of sickness. See Book I., chap. xxiii., and Book III., chaps. xlvii.–xlix. While

thus disposing ourselves for our end, in case it should be according to God's good pleasure to call us away, let us strive to remove anxiety from our mind by the thought that we belong by first title, and by every title to God, and that He will arrange all things, both for us and for all who are dear to us, according to His infinite wisdom, love, and goodness. Let us also, in looking to the future, excite ourselves to fervent Christian hope. Who loves us as God does? He will watch over and take care of those whom He loves. "The souls of the just are in the hand of God, and the torment of death shall not touch them" (Wisd. iii., 1).

PRAYER FOR A HAPPY DEATH.*

O MY Lord and Saviour, support me in my last hour by the strong arms of Thy Sacraments, and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own body be my food, and Thy blood my sprinkling; and let Thy Mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patron smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.

PRAYER IN TIME OF SUFFERING.

LORD, I offer and consecrate to Thy glory, all that I have ever suffered, all that I now suffer, and all that I shall suffer until death; perfect my pains with Thy love, and grant, O sweet Jesus, that they may be pleasing to Thee. I shall suffer because Thou wilt have it so—Thou Whom I love with my whole heart; therefore I desire whatever Thou wilt! Amen.

O LORD Jesus Christ, I receive this sickness [*or*, this affliction], with which Thou art pleased to visit me, as coming from Thy fatherly hand. It is Thy will, and therefore I submit—"Not my will, but Thine be done." May it be to the honor of Thy holy name, and for the good of my soul. I here offer myself with an entire submission to all Thine appointments; to suffer whatever Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest; for I am a creature, O Lord, who have often and most un-

* By Cardinal Newman.

gratefully offended Thee, and whom Thou mightest justly have visited with Thy severest punishments. Oh, let Thy justice be tempered with mercy, and let Thy heavenly grace come to my assistance to support me under this affliction! Confirm my soul with strength from above, that I may bear with true Christian patience all the uneasiness, pains, disquiets, and troubles under which I labor; preserve me from all temptations and murmuring thoughts, that in this time of affliction I may in no way offend Thee; and grant that this and all other earthly trials may be the means of preparing my soul for its passage into eternity, that, being purified from all my sins, I may believe in Thee, hope in Thee, love Thee above all things, and finally, through Thy infinite merits, be admitted into the company of the blessed in heaven, there to praise Thee for ever and ever. Amen.

ACT OF RESIGNATION.

LORD Jesus, Incarnate Son of God, Who for our salvation didst will to be born in a stable, to endure poverty, suffering, and sorrow throughout Thy life and finally to die the bitter death of the cross, I implore Thee, in the hour of my death, to say to Thy divine Father: O Father, forgive him [her]! Say to Thy beloved Mother: Behold thy son—thy child! Say to my soul: This day shalt thou be with Me in paradise! O my God, my God! forsake me not at that moment! I thirst! O my God! Truly my soul is athirst for Thee, the fountain of living water. My life has passed away like unto smoke; yet a little, and all is consummated. Therefore also, adorable Saviour, into Thy hands I commend my spirit for all eternity. Lord Jesus, receive my soul. Amen.

PRAYER FOR A SICK SISTER.

WE most humbly beseech Thee, O almighty and most merciful God, to bless and comfort our dear Sister afflicted with sickness, and restore her again to health, that she may praise and glorify Thy holy name; grant her perfect resignation to Thy holy will, and graciously enable her to suffer without complaining whatever Thou art pleased to appoint. Compassionate Lord Jesus, look upon her

with pity; blessed Mother of God, and all ye happy saints, intercede for her, that her heart and desires may remain in perfect and peaceable conformity with the will of God, and that this trial may serve to purify her, and render her more pleasing in His divine sight. Amen.

WHEN RECOVERY IS HOPELESS.

MY God, look down with mercy and pity on our dear Sister, afflicted with sickness unto death; give her perfect resignation to Thy divine will, and graciously enable her to suffer, without complaining, whatever Thou art pleased to appoint. Compassionate Lord Jesus, support and comfort her. O blessed Mother of God, and all ye happy saints, intercede for her, that she may gain much merit in passing through this time of trial and be purified thereby from the smallest stain, so that at the moment of her departure from this vale of tears, she may enter into the joys which God has prepared for those who love and serve Him, through Jesus Christ our Lord. Amen.

PRAYER TO BE SAID DAILY DURING THE TIME OF SICKNESS.

LORD, I accept this sickness from Thy hands, and entirely resign myself to Thy blessed will, whether it be for life or death. Not my will, but Thine be done. Thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasiness of this my illness; my sins have deserved infinitely more. Thou art just, O Lord, and Thy judgment is right.

Lord, I offer up to Thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by His Passion.

I adore Thee, O my God and my all, as my first beginning and last end; and I desire to pay Thee the best homage I am able, and to bow down all the powers of my soul to Thee.

Lord, I desire to praise Thee for ever, in sickness as well as in health; I desire to join my heart and voice with the whole Church of heaven and earth, in blessing Thee for ever.

I give Thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me, and Thy whole Church, through Jesus Christ Thy Son; and above all, for having loved me from all eternity, and redeemed me with His precious blood. Oh, may that blood not have been shed for me in vain!

Lord, I believe all those heavenly truths which Thou hast revealed, and which Thy holy Catholic Church believes and teaches. Thou art the sovereign Truth, Who canst neither deceive nor be deceived; and Thou hast promised the Spirit of truth to guide Thy Church into all truth. In this faith I resolve, through Thy grace, both to live and die. O Lord, strengthen and increase this my faith.

O my God, all my hopes are in Thee; and through Jesus Christ, my Redeemer, and through His Passion and death, I hope for mercy, grace, and salvation from Thee. In Thee, O Lord, have I put my trust; O let me never be confounded!

O sweet Jesus, receive me into Thine arms in this day of my distress; hide me in Thy wounds, bathe my soul in Thy precious blood.

I love Thee, O my God, with my whole heart and soul, above all things; at least, I desire so to love Thee. Oh, come now and take full possession of my whole soul, and teach me to love Thee for ever!

I desire to be dissolved, and to be with Christ.

Oh, when will Thy kingdom come? O Lord, when wilt Thou perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbor with perfect charity for the love of Thee. I forgive from my heart all who have in any way offended or injured me, and ask pardon of all whom I have in any way offended.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out mine iniquity.

Oh, who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for all my sins! Oh, that I had never sinned!

I am filled with confusion when I look back upon my life: so little have I done to please Thee, O my God, and so often have I offended Thee!

I place all my confidence in Thy boundless mercy, and in the infinite merits of the sufferings and death of my divine Redeemer. O Eternal Father, I offer Thee these saving merits in full satisfaction for all my sins.

Lord, be merciful to me a sinner; sweet Jesus, Son of the living God, have mercy on me!

I commend my soul to God my Creator, Who made me out of nothing; to Jesus Christ my Saviour, Who redeemed me with His precious blood; to the Holy Ghost, Who sanctified me in baptism. Into Thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. Oh, suffer not, O Lord, this mortal enemy of my soul to have any power over me, either now or at my last hour. Let Thy holy angels defend me from all the powers of darkness.

O Heart of Jesus! full of love and compassion, comfort and console me. Help me to sanctify my sickness by patience and resignation. Lord, remember me in Thy kingdom: receive my soul into Thy embraces.

Holy Mary, pray for me.

Holy Mary, Mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

O holy angel of God, who art my guardian, stand by me and assist me.

O all ye blessed angels and saints of God, pray for me, a poor sinner.

"Litany of the Blessed Virgin," "Act of Spiritual Communion," "Bona Mors Litany," "The Jesus Psalter," "The Rosary," etc.

TO MARY.

O DEAREST Lady, sweet Mother mine, watch the hour when my departing soul will lose its hold on all earthly things, and stand unveiled in the presence of its Creator. Show thyself my tender Mother then, and offer to the Eternal Father the precious blood of thy Son Jesus for my poor soul, that it may, thus purified, be pleasing in His sight. Plead for thy poor child at the moment of her departure from this world, and say to the heavenly Father: Receive her this day into Thy kingdom! Amen.

PRAYER TO ST. JOSEPH FOR A GOOD DEATH.

O BLESSED Joseph, who didst yield thy last breath in the sweet embrace of Jesus and of Mary, when death shall close my career, come, holy father, with Jesus and Mary, to aid me, and obtain for me the only solace which I ask at that hour, to die under their protection. Living and dying, into your sacred hands, Jesus, Mary and Joseph, I commend my soul.

The Order of Administering Holy Communion to the Sick.

The priest, on entering the sick-room with the Most Holy Sacrament, says:

V. PAX huic domui.

R. Et omnibus habitantibus in ea.

V. PEACE be to this house.

R. And to all who dwell therein.

Then, placing the Holy Sacrament on the corporal, on a table with lighted candles, he adores upon his knees, all present doing likewise: after which he takes holy water, and sprinkles the sick person and the bed on which he lies, saying:

ASPERGES, me Domine, hyssopo et mundabor: lavabis me, et super nivem dealbabor.

Ps. Miserere mei Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, etc.

R. Sicut erat, etc

Ant. Asperges mea, etc.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

THOU shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on us, O God, according to Thy great mercy.

V. Glory be, etc.

R. As it was, etc.

Ant. Thou shalt sprinkle me, etc.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

HEAR us, O holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy angel from heaven to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord.

R. Amen.

He then approaches the sick, and, if necessary, hears her or his confession, after which is said the Confiteor.

R. Confiteor Deo omnipotenti beatæ Mariæ semper virgini beato Michaeli Archangelo beato Joanni Baptistæ sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos apostolus Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

V. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

V. Indulgentiam absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

V. May Almighty God be merciful unto you, and forgiving you your sins, bring you to life everlasting.

R. Amen.

V. May the Almighty and most merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Then, again adoring on his knees, he takes the Blessed Sacrament from his pyx, and elevating it, he shows it to the sick person, saying: Ecce Agnus Dei (Behold the Lamb of God, etc.); *and repeating three times:* Domine, non sum dignus, etc., *he says:*

Receive, sister [*or* brother], the Viaticum of Our Lord Jesus Christ, that He may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen.

But if Communion is not given in the way of Viaticum, *he pronounces the usual words,* Corpus Domine nostri.

The priest then washes his fingers in silence, and the ablution is given to the sick; after which he says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V The Lord be with you.
R. And with thy spirit.

Let us pray.

O HOLY Lord, almighty Father, eternal God, we earnestly beseech Thee that the most sacred body of Our Lord Jesus Christ Thy Son, which our sister [*or* our brother] hath now received, may be to *her* [or *him*] an eternal remedy both of body and soul: Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God for ever and ever. Amen.

These things done, if a particle of the Sacrament remains, he genuflects, rises, and taking the pyx with the Blessed Sacrament, he makes with it the sign of the cross over the sick person in silence. Returning to the church, he recites Psalm cxlviii, *and other psalms and hymns, as time allows, also the following:*

V. Panem de cœlo præstitisti eis (*Alleluia*).

R. Omne delectamentum in se habentem (*Alleluia*).

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Thou didst give them bread from heaven (*Alleluia*).

R. Containing in itself all sweetness (*Alleluia*).

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit

Let us pray.

O GOD, who under a wonderful Sacrament hast left us a memorial of Thy Passion; grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest, etc. Amen.

If no particle of the Blessed Sacrament remains, the priest blesses the sick with his hand in the usual way.

The Order of Administering the Sacrament of Extreme Unction.

On arriving at the place where the sick person lies, the priest, with the holy oil, entering the room, says:

V. Pax huic domui.

R. Et omnibus habitantibus in ea.

V. Peace be to this house.

R. And to all who dwell therein.

Then, after placing the oil on a table, being vested in a surplice and a purple stole, he offers the sick person a crucifix to be piously kissed; after which he sprinkles both the chamber and the bystanders with holy water in the form of a cross, saying the Asperges. *Then he says:*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

LET there enter, O Lord Jesus Christ, into this house, in consideration of our humility, everlasting felicity, divine prosperity, serene gladness, fruitful charity, perpetual health: let the approach of devils be deflected from this place, let the angels of peace be present herein, and let all malignant discord depart from this house. Magnify, O Lord, upon us Thy holy name, and bless ✠ our conversation: sanctify the beginning of our humility, who art holy and good and abidest with the Father and the Holy Ghost for ever and ever. Amen.

Let us pray and beseech Our Lord Jesus Christ, that blessing He may bless ✠ this tabernacle, and all who dwell therein, and give unto them a good angel for a guardian, and make them serve Him, that they may consider the wonderful things of His law. May He avert from them all adverse powers; may He deliver them from all fear and from all disquiet, and vouchsafe to keep them in health in this tabernacle. Who with the Father and the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

Let us pray.

HEAR us, O holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

(*These prayers, if time will not permit, may be either wholly or in part omitted.*) *After which is said the* Confiteor, etc. *Before the priest begins to anoint the sick person, he admonishes the bystanders to pray for her* [*him*]; *and when it is convenient to do so, they recite for her* [*him*] *the Penitential Psalms, with Litanies or other prayers, whilst the priest is administering the holy unction. Then he says:*

IN the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost, may all the power of the devil be extinguished in thee, by the imposition of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen.

Then, dipping his thumb in the holy oil, he anoints the sick person in the form of a cross on the parts mentioned below, applying the words of the form, as follows:

On the eyes.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing. Amen.

After every unction he wipes the anointed parts with cotton wool.

On the ears.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by hearing. Amen.

On the nostrils.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by smelling. Amen.

On the mouth, the lips being closed.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by taste and speech. Amen.

On the hands.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by touch. Amen.

On the feet.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by walking. Amen.

Which being done, the priest says:

Kyrie, eleison.	Lord, have mercy.
Christe, eleison.	Christ, have mercy.
Kyrie, eleison.	Lord, have mercy.
Pater Noster, *secreto.*	Our Father, *secretly.*
V. Et ne nos inducas in tentationem.	*V.* And lead us not into temptation.
R. Sed libera nos a malo.	*R.* But deliver us from evil.

V. Salvum fac servum tuum.
R. Deus meus, sperantem in te.
V. Mitte ei, Domine, auxilium de sancto.
R. Et de Sion tuere eum.

V. Esto ei, Domine, turris fortitudinis.
R. A facie inimici.

V. Nihil proficiat inimicus in eo.
R. Et filius iniquitatis non apponat nocere ei.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. Save Thy servant.
R. Who hopeth in Thee, O my God.
V. Send *her* help, O Lord, from the sanctuary.
R. And defend *her* out of Sion.
V. Be unto *her*, O Lord, a tower of strength.
R. From the face of the enemy.
V. Let not the enemy prevail against *her*.
R. Nor the son of iniquity approach to hurt *her*.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

LORD God almighty, Who hast spoken by Thine apostle James, saying: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him:" cure, we beseech Thee, O Our Redeemer, by the grace of the Holy Spirit, the languors of this Thy servant who is sick; heal *her* wounds, and forgive *her* sins; drive out from *her* all pains of body and mind, and mercifully restore to *her* full health, inwardly and outwardly, that being recovered by the help of Thy mercy, *she* may return to *her* former duties. Who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Let us pray.

LOOK down, O Lord, we beseech Thee, upon Thy servant N., fainting in the infirmity of *her* body, and refresh the soul which Thou hast created, that, being bettered by chastisements, *she* may feel *herself* saved by Thy medicine. Through Christ our Lord. Amen.

Let us pray.

O HOLY Lord, almighty Father, eternal God, Who, by pouring the grace of Thy blessing upon sick bodies, dost preserve, by Thy manifold goodness, the work of Thy hands, graciously draw near at the invocation of Thy name, that, delivering Thy servant from sickness, and bestowing health upon *her*, Thou mayest raise *her* up by Thy right hand, strengthen *her* by Thy might, defend *her* by Thy power, and restore *her* to Thy holy Church, with all desired prosperity. Through Christ our Lord. Amen.

Ritus Benedictionis Apostolicæ in Articulo Mortis. (Apostolic Benediction and Plenary Indulgence at the Hour of Death.)

(If Viaticum and Extreme Unction are not given just before the Apostolic Blessing, *Pax huic domui*, etc., and *Asperges me*, etc., are first said.)

O MY Lord and God, I now humbly ask for the remission of all temporal punishment, for the plenary indulgence which Thy holy Church grants at the hour of death.

O my God, I believe in Thee; I hope in Thee; I love Thee with my whole heart.

I am heartily sorry for all the sins and faults of my whole life. I forgive all that have injured me, and ask pardon of all whom I have injured. O my God, I am ready to accept and bear all pains and sufferings, and even death itself with resignation to Thy divine will and in punishment for my sins. O my Jesus, I unite my sufferings to Thy most bitter torments. O Lord, here burn, here cut; but spare me for eternity. My Jesus, mercy!

Holy Virgin, my Mother Mary, holy Joseph, pray for me.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

Ant. Ne reminiscaris, Domine, delicta famuli tui (*vel* ancillæ tuæ), neque vindictam sumas de peccatis ejus.

Kyrie, eleison. Christe, eleison. Kyrie, eleison. Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum fac servum tuum (*vel* ancillam tuam, *et sic deinceps*).
R. Deus meus, sperantem in te.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Let us pray.

O MOST gracious God, Father of mercies and God of all consolation, Whose desire is that none should perish who believeth and trusteth in Thee, according to the multitude of Thy tender mercies, look favorably upon Thy servant, N., whom the true faith and hope of Christ commend unto Thee. Visit *her* in Thy saving power, and through the Passion and death of Thine only-begotten Son, graciously grant unto *her* pardon and remission of all *her* sins, that *her* soul, at the hour of its departure, may find Thee a most merciful Judge, and cleansed from every stain in the blood of the same, Thy Son, may be found worthy to pass to life everlasting through the same Christ our Lord. Amen.

Then the *Confiteor*, *Misereatur*, etc., are recited.

May Our Lord Jesus Christ, Son of the living God, Who gave to His blessed apostle, Peter, the power of binding and loosing, in His most loving mercy, receive thy confession, and restore to thee the first robe which thou didst receive in Baptism; and I, by the power given to me by the Apostolic See, grant thee a plenary indulgence and remission of all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Through the most sacred mysteries of man's redemption, may God almighty remit unto thee all the punishments of the present and the future life, open to thee the gates of paradise and lead thee to everlasting joys. Amen.

May God almighty bless thee; the Father, the Son, and the Holy Ghost. Amen.

SUSPIRIA PRO MORIBUNDIS. (ASPIRATIONS FOR THE DYING).

(These may be recited with other prayers from this book by the attendants at the sick-bed.)

HAVE mercy on me, O God, according to Thy great mercy.

In Thee, O Lord, have I hoped: let me never be confounded.

Incline unto mine aid, O God; O Lord, make haste to help me.

O heavenly Father, be merciful to me. O Jesus, have mercy on me. O Holy Ghost, be merciful to me. O my good God, do not abandon me. O merciful God, assist me; show me Thy goodness and mercy. Not my will, but Thine be done.

O sweetest Jesus, be gracious to me, be merciful to me, pardon me my sins!

O my Jesus, I believe in Thee, because Thou art infallible truth. In this holy faith I will live and die.

O my Jesus, all my hopes are in Thee. In Thy goodness, O Lord, I put my trust.

O my Jesus, I love Thee with my whole heart and soul above all things. O my good God take full possession of my whole soul, and teach me to love Thee for ever.

Infinitely good and loving God, I am sorry for having offended Thee by my sins. I will rather lose everything than offend Thee again. Pardon me, sweet Jesus, and through Thy painful death blot out all my sins.

O Jesus, may Thy blood not have been shed in vain for me!

O my dearest Jesus, how much Thou hast suffered for me! Behold, I willingly suffer for love of Thee.

I confide in Thy bitter sufferings and death.

I offer up to Thee Thy pains and torments.

I offer to Thee Thy tears and bloody sweat.

I offer to Thee Thy precious blood and bitter death.

O Jesus, strengthen me through Thy Passion and death, and grant me a happy end.

Hide me, dear Jesus, in Thy wounds; bathe my soul in Thy precious blood.

O Fountain of mercy, have mercy on me.

O let nothing in life or death ever separate me from Thee.

O my Jesus, I live for Thee; my Jesus, I die for Thee; my Jesus, I am Thine in life and in death.

Holy Mary, Mother of God, pray for me; Holy Mary, assist me. Mother of God, do not abandon me!

O dear Mother, O good Mother, O compassionate Mother, help me. Show now that thou art my Mother.

O clement, O loving, O sweet Virgin Mary, assist me at the hour of my death.

O holy Joseph, pray for me, that I may obtain mercy and grace with Jesus. Do not forsake me in my necessity.

My dear guardian angel, my holy patron, and all ye holy angels and saints, assist me that I may die happily, and gain my salvation.

"Jesus, Mary, and Joseph, I give you my heart and my soul.

"Jesus, Mary, and Joseph, assist me in my last agony.

"Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you."

Indulgence of 300 days, each time, for all three together.—Pius VII, Aug. 26, 1814.

"My Jesus, mercy!"

Indulgence of 100 days, each time.—Pius IX.. Sept 24, 1846.

"My sweetest Jesus, be not my Judge, but my Saviour."

Indulgence of 50 days, each time.—Pius IX., Aug. 11, 1851.

O Sacred Heart of my Jesus, which suffered the pangs of death, have mercy on me.

O Jesus, my Saviour, into Thy hands I commend my spirit!

Recommendation of a Soul Departing.

LORD, have mercy on us. Christ, have mercy on us
Lord, have mercy on us.
Holy Mary, pray for her (*or him*).
All ye angels and archangels, pray for her (*or him*).

Holy Abel,
All ye choirs of the just,
Holy Abraham,
St. John the Baptist,
St. Joseph,
All ye patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy apostles and evangelists,
All ye holy disciples of Our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy bishops and confessors,
St. Benedict,
St. Francis,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy virgins and widows,
All ye saints of God, make intercession for her (*or him*).
Be merciful, spare her (*or him*), O Lord.
Be merciful, deliver her (*or him*), O Lord.
Be merciful, receive her (*or him*), O Lord.
From Thy anger,
From the danger of death,
From an ill end,
From the pains of hell,
From all evil,
From the power of the devil,
Through Thy nativity,
Through Thy cross and Passion,
Through Thy death and burial,
Through Thy glorious Resurrection,
Through Thine admirable Ascension,

Pray for her (or him).

O Lord, deliver her (or him).

Through the grace of the Holy Ghost the Comforter,
In the day of judgment, } *O Lord, deliver her (or him).*
We sinners, beseech Thee to hear us.
That Thou spare her, we beseech Thee to hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Let us pray.

DEPART then, Christian soul, out of this miserable world, in the name of God the Father almighty, Who created thee; in the name of God the Son, Who suffered for thee; in the name of the Holy Ghost, Who sanctified thee; in the name of the angels, archangels, thrones, dominations, cherubim, and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God—let thy place be this day in peace, and thy abode in holy Sion; through Christ our Lord. Amen.

God of clemency! God of goodness! O God, Who, according to the multitude of Thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this Thy servant, N., and grant *her* a full discharge from all *her* sins, who most earnestly begs it of Thee. Purify, O merciful Father, whatever is corrupt in *her* through human frailty, or by the snares of the enemy; make *her* a true member of the Church, and let *her* partake of the fruit of Thy redemption. Have compassion, O Lord, on *her* sighs, have pity on *her* tears; and admit *her* to the sacrament of Thy reconciliation, who has no hope but in Thee; through Christ our Lord. Amen.

I recommend thee, dear *sister* (or *brother*) to almighty God, and commit thee to His mercy, Whose creature Thou art; that, having paid the common debt of nature, thou mayest surrender thy soul to thy Maker, Who formed thee out of the earth. May, therefore, the noble company of angels meet thy soul at its departure. May the court of the apostles receive thee. May the triumphant army of glorious martyrs conduct thee. May the crowds of joyful confessors encompass thee. May the choir of blessed virgins go before thee; and may a happy rest be thy portion in the company of the patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a

place amongst those who are to dwell in His presence for ever. Mayest thou be a stranger to all who are condemned to darkness, chastised with flames, or punished with torments. May God command thy wicked enemy, with all his evil spirits, to depart from thee. May the infernal spirits tremble at thy approach, encompassed by angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate Him fly before His face. Let them vanish like smoke, or as wax before the fire; so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in His presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to heaven. May Christ Jesus, Who was crucified for thee, be thy deliverer; may He deliver thee from death, Who for thy sake vouchsafed to die. May Christ Jesus, the Son of the living God, place thee in His garden of paradise; and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and place thee at His right hand in the inheritance of the elect. Oh, may it be thy happy lot to behold thy Redeemer face to face: to be ever in His presence, in the beatific vision of that eternal truth which is the joy of the blessed. And thus placed amongst those happy spirits, mayest thou be for ever filled with heavenly sweetness. Amen.

Receive Thy servant, O Lord, into that place where *she* may hope for salvation from Thy mercy.

R. Amen.

Deliver, O Lord, the soul of Thy servant from all dangers of hell, and from all pain and tribulation.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Enoch and Elias from the common death of the world.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Noe from the flood.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Abraham from the midst of the Chaldeans.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Job from all his afflictions.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Isaac from being sacrificed by his father

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Lot from Sodom, and the flames of fire.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Moses from the hands of Pharao, King of Egypt.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Daniel from the lions' den.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver the three children from the fiery furnace, and from the hands of an unmerciful king.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver David from the hands of Saul and Goliath.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Susanna from her false accusers.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Peter and Paul out of prison.

R. Amen.

And as Thou deliveredst that blessed virgin and martyr, St. Thecla, from most cruel torments, vouchsafe to deliver the soul of this Thy servant, and bring it to the participation of Thy heavenly joys.

R. Amen.

Let us pray.

WE commend to Thee, O Lord, the soul of this Thy servant, and beseech Thee, O Jesus Christ, Redeemer of the world, that as in Thy mercy to *her* Thou becamest man, so now Thou wouldst vouchsafe to admit *her* into the number of the blessed. Remember, O Lord, that *she* is Thy creature, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee, none that can work Thy wonders. Let *her* soul find comfort in Thy sight, and remember not *her* former sins, nor any of those excesses into which *she* has fallen, through the violence of passion and corruption. For although *she* hath sinned, yet *she* has retained a true faith in Thee, Father, Son, and Holy Ghost: *she* has had a zeal for Thy honor, and faithfully adored Thee *her* God, and the Creator of all things.

Remember not, O Lord, the sins of ignorance of *her* youth, but, according to Thy great mercy, be mindful of *her* in Thy eternal glory. Let the heavens be opened to *her*, and the

angels rejoice with *her*. May St. Michael, the archangel, the chief of the heavenly host, conduct *her*. May blessed Peter, the apostle, to whom were given the keys of the kingdom of heaven, receive *her*. May holy Paul, the apostle and chosen vessel of election, assist *her*. May St. John, the beloved disciple, to whom was revealed the secrets of heaven, intercede for *her*. May all the chosen servants and martyrs of God, who in this world have suffered torments for the sake of Christ, intercede for *her*, that, being delivered from this body of corruption, *she* may be admitted into the kingdom of heaven, through the assistance and merits of Our Lord Jesus Christ, Who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

If the dying person continue in her (or his) senses, the following Acts may be made.

An Act of Thanksgiving.

O MY God! Thou hast created, redeemed, and sanctified me. Thou hast preserved me in many dangers both of body and soul. Thou hast fed me with Thy most blessed body and blood. Thou hast shown immense patience in bearing with my repeated crimes, and often called me to repentance. For these and all other blessings bestowed on me, a most ungrateful sinner, I offer Thee innumerable thanks.

An Act of Resignation.

O MY God! I cheerfully receive the certain summons of my death. It is a greater happiness to fulfil Thy will than to enjoy ten thousand lives. O happy news of my departure! I shall soon hear the choirs of angels sing Thy eternal praises. Let death hasten his pace, that dying I may no more offend Thee, but live with Thee, and love Thee eternally.

An Act of Contrition.

I AM truly and heartily sorry for all my sins, not for the fear of hell, nor for the hope of reward; but for the love of Thee, my God, my only good! And were I beginning instead of ending my life, I would not offend Thee for a thousand worlds. . . . O my God! despise not a contrite and humble heart. Amen.

The soul being now departed, the following Responsory is said:

COME to *her* assistance, all you saints of God; meet *her* all you angels of God; receive *her* soul, and present it now before its Lord. May Jesus Christ receive thee, and

the angels conduct thee to thy place of rest; may they receive thy soul, and present it now before its Lord.

V. Eternal rest grant *her*, O Lord.
R. And let perpetual light shine upon *her*.
May the angels present *her* now before the Lord.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father.
V. And lead us not into temptation
R. But deliver us from evil.
V. Eternal rest grant *her*, O Lord.
R. And let perpetual light shine on *her*.
V. From the gates of hell,
R. Deliver *her* soul, O Lord.
V. May *she* rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Let us pray.

ABSOLVE, we beseech Thee, O Lord, the soul of Thy servant, N., that being dead to this world, *she* may live to Thee; and whatever sins *she* has committed through human frailty, we beseech Thee in Thy goodness mercifully to pardon. Through Christ our Lord. Amen.

The Burial Service.

The Priest, meeting the Corpse and sprinkling it with Holy Water, recites as follows:

Ant. SI iniquitates observaveris, Domine, Domine, quis sustinebit?

Ant. IF Thou shalt observe iniquities O Lord, Lord, who shall endure it?

PSALM CXXIX.

DE profundis clamavi ad te, Domine; Domine, exaudi vocem meam.

Fiant aures tuæ intendentes in vocem deprecationem meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

Requiem æternam dona ei Domine.

Et lux perpetua luceat ei.

Ant. Si iniquitates observaveris, Domine, Domine, quis sustinebit?

OUT of the depths I have cried unto Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive: to the voice of my petition.

If Thou wilt observe iniquities, O Lord, Lord, who shall endure it?

Because with Thee is propitiation: and for Thy law I have expected Thee, O Lord.

My soul has relied on His word: my soul has hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And He will redeem Israel from all his iniquities.

Eternal rest give to him (*or* her), O Lord.

And let perpetual light shine upon him (*or* her).

Ant. If Thou shalt observe iniquities, O Lord, Lord, who shall endure it?

Then, whilst the Corpse is being carried to the Church, the Priest thus continues:

Ant. Exultabunt Domino ossa humiliata.

Ant. The humbled bones shall rejoice in Our Lord.

PSALM L.

MISERERE mei, Deus, secundum magnum misericordium tuam.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea, et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti; incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiam, et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

HAVE mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies blot out my iniquities.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity: and my sin is always against me.

To Thee only have I sinned, and have done evil before Thee, that Thou mayest be justified in Thy words, and overcome when Thou art judged.

For behold I was conceived in iniquities: and in sins my mother conceived me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast manifested to me.

Thou wilt sprinkle me with hyssop, and I shall be cleansed. Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou wilt give joy and gladness: and the humbled bones shall rejoice.

Turn away Thy face from my sins: and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from Thy face: and take not away Thy holy spirit from me.

Redde mihi lætitiam salutaris tui, et spiritu principali confirma me.

Docebo iniquos vias tuas; et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ, et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies; et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium dedissem utique; holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion, ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Requiem æternam dona ei Domine.

Et lux perpetua luceat ei.

Ant. Exultabunt Domino ossa humiliata.

Restore to me the joy of Thy salvation: and confirm me with a perfect spirit.

I will teach Thy ways to the unjust: and the impious shall be converted to Thee.

Deliver me from blood, O God, the God of my salvation: and my tongue shall extol Thy justice.

Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

Because if Thou wouldst have sacrifice, I had verily given it: with holocausts Thou wilt not be delighted.

An afflicted spirit is a sacrifice to God: a contrite and humble heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion: that the walls of Jerusalem may be built up.

Then Thou wilt accept a sacrifice of justice, oblations, and holocausts; then shall they lay calves on Thy altar.

Eternal rest grant to him (*or* her), O Lord.

And let perpetual light shine on him (*or* her).

Ant. The humbled bones shall rejoice in the Lord.

Having entered the Church, the following Responsory is said:

SUBVENITE Sancti Dei, occurrite Angeli Domini, suscipientes animam ejus: offerentes eam in conspectu Altissimi.

COME to his (*or* her) assistance, all ye saints of God: meet him (*or* her) all ye angels of the Lord, receiving his (*or* her) soul, presenting it in the sight of the Most High.

V. Suscipiat te Christus, qui vocavit te; et in sinum Abrahæ angeli deducant te.

Suscipientes animam ejus.

V. Requiem æternam dona ei Domine.

R. Et lux perpetua luceat ei.

Offerentes eam in conspectu Altissimi.

V. May Christ receive thee, Who has called thee, and may the angels conduct thee into Abraham's bosom.

Receiving his (*or* her), soul.

V. Eternal rest give to him (*or* her), O Lord.

R. And let perpetual light shine on him (*or* her).

Offering it in the sight of the Most High.

At the End of the Office of the Dead, after the Anthem of the Canticle Benedictus, I am the Resurrection, etc., *the following is said:*

Pater noster, *secreto.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue Domine animam ejus.

V. Requiescat in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver his (*or* her) soul, O Lord.

V. May he (*or* she) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

ABSOLVE, quæsumus Domine, animam famuli tui ab omni vinculo delictorum; ut in Resurrectionis gloria, inter sanctos et electos tuos, resuscitatus respiret. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

ABSOLVE, we beseech Thee, O Lord, the soul of Thy servant from every chain of sin; that rising again in the glory of Thy Resurrection, he (*or* she) may enjoy a new life amongst Thy saints and elect. Through, etc.

R. Amen.

Here Mass is said, if opportunity serves; and then the following Prayer:

NON intres in judicium cum servo tuo, Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei Christianæ commendat: sed gratia tua illi succurrente, mereatur evadere judicium ultionis, qui dum viveret, insignitus est signaculo sanctæ Trinitatis: qui vivis et regnas in sæcula sæculorum.

R. Amen.

ENTER not into judgment with Thy servant, O Lord, because no man shall be justified in Thy sight, except Thou grant him the remission of all his sins. Therefore we beseech Thee not to let the sentence of Thy judgment fall heavy upon him (*or* her), whom true supplication of Christian faith recommends to Thee: but may he (*or* she) deserve, by Thy assisting grace, to escape the sentence of condemnation, who whilst he (*or* she) lived was marked with the image of the Holy Trinity: Who livest, etc.

R. Amen.

The Responsory.

R. LIBERA me, Domine, de morte æterna, in die illa tremenda, quando cœli movendi sunt et terra: dum veneris judicare sæculum per ignem.

V. Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira. Quando cœli movendi sunt et terra.

V. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. Dum veneris judicare sæculum per ignem.

V. Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

R. DELIVER me, O Lord, from eternal death, in that dreadful day, when the heavens and earth are to be moved, when Thou shalt come to judge the world by fire.

V. I tremble and do fear, whilst I reflect on the examination and wrath of that day. When the heavens and the earth are to be moved.

V. That day is the day of anger, of calamity, and of misery, a great day and very bitter, when Thou shalt come to judge the world by fire.

V. Grant him (*or* her) eternal rest, O Lord, and let perpetual light shine on him (*or* her).

R. Libera me, Domine, de morte æterna, in die illa tremenda, quando cœli movendi sunt et terra: dum veneris judicare saculum per ignem.

R. Deliver me, O Lord, from eternal death, in that dreadful day, when the heavens and earth are to be moved, when Thou shalt come to judge the world by fire.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Pater noster, etc., *secreto.*

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, etc., *in secret.*

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

V. And lead us not into temptation.
R. But deliver us from evil.

V. A porta inferi.
R. Erue, Domine, animam ejus.

V. From the gate of hell.
R. Deliver his (*or* her) soul, O Lord.

V. Requiescat in pace.

V. May he (*or* she) rest in peace.

R. Amen.

R. Amen.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Oremus.

DEUS, cui proprium est misereri semper et parcere; te supplices exoramus pro anima famuli tui N. quam hodie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis angelis suscipi, et ad patriam paradisi perduci: ut quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

O GOD, Whose property it is always to have mercy and to spare, we humbly beseech Thee, for the soul of Thy servant N., which to-day Thou hast taken out of this world: not to deliver it into the hands of the enemy, nor to forget it for ever; but to command the holy angels to receive it, and to conduct it to the heavenly country; that since it has believed and hoped in Thee, it may not suffer the pains of hell, but possess eternal joys. Through, etc.

R. Amen.

Here the Corpse is carried to the Grave, and in the meantime is said the following:

IN paradisum deducant te angeli: in tuo adventu suscipiant te martyres, et perducant te in civitatem sanctam Jerusalem. Chorus angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

MAY the angels conduct thee into paradise: may the martyrs receive thee at thy coming, and lead thee into the holy city of Jerusalem. May the choir of angels receive thee, and mayst thou have eternal rest with Lazarus, who was formerly poor.

Having come to the Grave, it is blessed by the following Prayer (which is omitted if the Cemetery be already blessed):

Oremus

DEUS cujus miseratione animæ fidelium requiescunt, hunc tumulum benedicere dignare, eique angelum tuum sanctum deputa custodem; et quorum quarumque corpora hic sepeliuntur, animas eorum ab omnibus absolve vinculis delictorum, ut in te semper cum sanctis tuis sine fine lætentur. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

O GOD, by Whose mercy the souls of the faithful find rest, vouchsafe to bless this grave, and depute Thy holy angel to guard it; and absolve the souls of all those whose bodies are buried here from all the bonds of sin, that they may always rejoice in Thee with Thy saints for ever. Through, etc.

R. Amen.

Here the Corpse and Grave are sprinkled with Holy Water and incensed; and when the Corpse is deposited in the Grave, the following is said:

Ant. EGO sum Resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vivet; et omnis qui vivet, et credit in me, non morietur in æternum.

Ant. I AM the Resurrection and Life: he that believes in Me, though he be dead, shall live; and every one that lives and believes in Me shall never die.

The Canticle of Zachary. Luke i.

BENEDICTUS Dominus Deus Israel, quia visitavit et fecit redemptionem plebis suæ.

BLESSED be the Lord God of Israel; because He has visited and wrought the redemption of His people.

Et erexit cornu salutis nobis in domo David pueri sui.

And He has raised up the horn of salvation to us; in the house of David His servant.

Sicut locutus est per os sanctorum, qui a sæculo sunt, prophetarum ejus.

As He spoke by the mouth of His holy prophets: that were from the beginning.

Salutem ex inimicis nostris, et de manu omnium qui oderunt nos.

Salvation from our enemies and from the hand of all that hate us.

Ad faciendam misericordiam cum patribus nostris, et memorari testamenti sui sancti.

To work mercy with our fathers; and remember His holy testament.

Jusjurandum quod juravit ad Abraham patrem nostrum, daturum se nobis.

The oath which He swore to Abraham our father: that He would grant us.

Ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi.

That being delivered from the hand of our enemies; we may serve Him without fear.

In sanctitate et justitia coram ipso omnibus diebus nostris.

In holiness, and justice before Him; all our days.

Et tu, puer, propheta Altissimi vocaberis; præibis enim ante faciem Domini parare vias ejus.

And thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to prepare His ways.

Ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum.

To give the knowledge of salvation to His people; for the remission of their sins.

Per viscera misericordiæ Dei nostri, in quibus visitavit nos oriens ex alto.

By the bowels of the mercy of Our God, in which the Orient from on high has visited us.

Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.

To enlighten them that sit in darkness and in the shades of death: to direct our feet in the way of peace.

Requiem æternam dona ei Domine.

Eternal rest grant to him (*or* her), O Lord.

Et lux perpetua luceat ei.

And let perpetual light shine on him (*or* her).

Ant. Ego sum Resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vi-

Ant. I am the Resurrection and Life: he that believes in Me, though he be dead,

vet; et omnis qui vivit, et credit in me, non morietur in æternum.
Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Pater noster, etc.

shall live; and every one that lives and believes in Me shall never die.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, etc.

In the meantime the Corpse is sprinkled with Holy Water.

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

V. A porta inferi.
R. Erue, Domine, animam ejus.
V. Requiescat in pace.

R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. And lead us not into temptation.
R. But deliver us from evil.
V. From the gate of hell.
R. Deliver his (*or* her) soul, O Lord.
V. May he (*or* she) rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come to Thee.
V. The Lord be with you.
R. And with thy spirit.

Oremus.

HAC, quæsumus Domine, hanc cum servo tuo defuncto (*vel* famula tua defuncta) misericordiam, ut factorum suorum in pœnis non recipiat vicem, qui (*vel* quæ) tuam in votis tenuit voluntatem; ut sicut hic eum (*vel* eam) vera fides junxit fidelium turmis, ita illic eum (*vel* eam) tua miseratio societ angelicis choris. Per Christum Dominum nostrum.

R. Amen.
V. Requiem æternam dona ei Domine.

Let us pray.

GRANT, we beseech Thee, O Lord, this mercy to Thy servant departed, that he (*or* she) may not receive the punishment due to his (*or* her) sins, who was desirous to hold fast Thy will; and as here true faith united him (*or* her) to the company of the faithful, so may there Thy mercy unite him (*or* her) to the choirs of angels. Through, etc.
R. Amen.
V. Grant him (*or* her) eternal rest, O Lord.

R. Et lux perpetua luceat ei.

V. Requiescat in pace

R. Amen.

V. Anima ejus, et animæ omnium fidelium defunctorum per misericordiam Dei, requiescant in pace.

R. Amen.

R. And let perpetual light shine upon him (*or* her).

V. May he (*or* she) rest in peace.

R. Amen.

V. May his (*or* her) soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Whilst returning from the Grave to the Church, the following is said:

Ant. SI iniquitates observaveris, Domine, Domine quis sustinebit?

Ant. IF Thou shalt observe iniquities, O Lord, Lord, who shall endure it?

PSALM CXXIX.

DE profundis clamavi ad te, Domine; Domine, exaudi vocem meam.

Fiant aures tuæ intendentes in vocem deprecationis meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

OUT of the depths I have cried unto Thee, O Lord, Lord, hear my voice.

Let Thy ears be attentive: to the voice of my petition.

If Thou, O Lord, wilt observe iniquities: Lord, who shall bear it?

For with Thee there is propitiation: and for Thy law I have expected Thee, O Lord.

My soul has relied on His word: my soul has hoped in the Lord.

From the morning watch, even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And He will redeem Israel from all his iniquities.

Requiem æternam dona ei Domine.
Et lux perpetua luceat ei.

Ant. Si iniquitates observaveris Domine, Domine, quis sustinebit?

Eternal rest give to him (*or* her), O Lord.
And let perpetual light shine upon him (*or* her).

Ant. If Thou shalt observe iniquities, O Lord, Lord, who shall endure it?

Ordinary of the Mass for the Dead.*

The Priest standing at the foot of the Altar, and bowing down before it, signs himself with the sign of the Cross from the forehead to the breast, and says with a distinct voice:

IN Nomine Patris, et Filii, et Spiritus Sancti. Amen.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, joining his hands before his breast, he says:

V. INTROIBO ad altare Dei.
R. Ad Deum, qui lætificat juventutem meam.
V. Adjutorium nostrum in nomine Domini.
R. Qui fecit cœlum et terram.

V. I WILL go unto the altar of God.
R. To God, Who giveth joy to my youth.
V. Our help is in the name of the Lord.
R. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confession.

V. CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis fratres, quia peccavi nimis cogitatione, verbo, et opere [*percutit sibi pectus ter, dicens*], mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mari-

V. I CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed [*here he strikes his breast thrice*], through my fault, through my fault,

* At Low Mass the parts within brackets are to be passed over.

am semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, O father, to pray to the Lord our God for me.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam. *S.* Amen.

R. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting

R. Confiteor, etc.

R. Amen.

Then the Priest gives the Absolution.

V. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

V. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

R. Amen.

Signing himself with the sign of the Cross, he says:

V. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

V. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

R. Amen.

Then, bowing down, he proceeds:

V. DEUS, tu conversus vivificabis nos.

V. THOU wilt turn again, O God, and quicken us.

R. Et plebs tua lætabitur in te.

R. And Thy people shall rejoice in Thee.

V. Ostende nobis Domine misericordiam tuam.

V. Show us, O Lord, Thy mercy.

R. Et salutare tuum da nobis.

R. And grant us Thy salvation.

V. Domine exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

First extending and then joining his hands, he says audibly, Oremus; *and ascending to the Altar, he says secretly:*

Aufer a nobis quæsumus Domine iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord. Amen.

Bowing down over the Altar, he says:

Oramus te Domine per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins.

Then the Priest, making the sign of the Cross over the Missal, reads the Introit.

INT. REQUIEM æternam dona eis Domine; et lux perpetua luceat eis. *Ps. lxiv.* Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem: exaudi orationem meam; ad te omnis caro veniet. Requiem, etc.

INT. ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

V. Kyrie, eleison.
R. Kyrie, eleison.
V. Kyrie, eleison.
R. Christe, eleison.
V. Christe, eleison.
R. Christe, eleison.
V. Kyrie, eleison.
R. Kyrie, eleison.
V. Kyrie, eleison.

V. Lord, have mercy.
R. Lord, have mercy.
V. Lord, have mercy.
R. Christ, have mercy.
V. Christ, have mercy.
R. Christ, have mercy.
V. Lord, have mercy.
R. Lord, have mercy.
V. Lord, have mercy.

The Priest kisses the Altar, and, turning to the people, says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Then follow the Collects; *at the end of the first and last of which the Acolyte answers,* Amen.

ON THE DAY OF DECEASE OR BURIAL.

COLL. DEUS cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N. quam hodie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici neque obliviscaris in finem, sed jubeas eam a sanctis angelis suscipi, et ad patriam paradisi perduci; ut, quia in te speravit et credidit, non pœnas inferni sustineat sed gaudia æterna possideat. Per, etc.

COLL. O GOD, to Whom it ever belongeth to have mercy and to spare, we humbly beseech Thee in behalf of the soul of Thy servant N., whom Thou hast this day called out of this world, that Thou wouldst not deliver him (*or* her) into the hands of the enemy, nor forget him (*or* her) for ever, but command the holy angels to take him (*or* her) and lead him (*or* her) to the home of paradise; that as in Thee he (*or* she) put his (*or* her) hope and trust, he (*or* she) may not endure the pains of hell, but come to the possession of eternal joy. Through, etc.

The appropriate Epistle *is then read, followed by the* Gradual, Tract, *and* Dies iræ.

LECTIO Epistolæ beati Pauli Apostoli ad Thessalonicenses.

EPIST. Fratres, nolumus vos ignorare de dormientibus, ut non contristemini, sicut et ceteri qui spem non habent. Si enim credimus quod Jesus mortuus est et resurrexit: ita et Deus eos qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos qui vivimus, qui residui sumus in adventum Domini, non præveniemus eos qui dormierunt. Quoniam ipse Dominus in

FROM the Epistle of St. Paul to the Thessalonians.

Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope; for if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have

voce archangeli, et in tuba Dei descendet de cœlo: et mortui qui in Christo sunt, resurgent primi. Deinde nos qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

slept. For the Lord Himself shall come down from heaven, with commandment, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

R. Deo gratias.

R. Thanks be to God.

GRAD. Requiem æternam dona eis Domine; et lux perpetua luceat eis. *V. Ps. cxi.* In memoria æterna erit justus; ab auditione mala non timebit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT. Absolve Domine animas omnium fidelium defunctorum ab omni vinculo delictorum. *V.* Et gratia tua illis succurrente, mereantur evadere judicium ultionis. *V.* Et lucis æternæ beatitudine perfrui.

Absolve, O Lord, the souls of all the faithful departed from every bond of sins. And by the help of Thy grace may they be enabled to escape the judgment of punishment. And enjoy the happiness of light eternal.

SEQUENCE.

DIES iræ, dies illa
Solvet sæclum in favilla,
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

NIGHER still, and still more nigh
Draws the day of prophecy,
That dissolveth earth and sky.

O, what trembling there shall be,
When the world its Judge shall see,
Coming in dread majesty!

Tuba mirum spargens sonum	Hark! the trump, with thrilling tone,
Per sepulchra regionum,	From sepulchral regions lone,
Coget omnes ante thronum.	Summons all before the throne:
Mors stupebit et natura,	Time and death it doth appal
Cum resurget creatura,	To see the buried ages all
Judicanti responsura.	Rise to answer at the call.
Liber scriptus proferetur,	Now the books are open spread;
In quo totum continetur,	Now the writing must be read,
Unde mundus judicetur.	Which arraigns the quick and dead.
Judex ergo cum sedebit,	Now, before the Judge severe,
Quidquid latet apparebit:	Hidden things must all appear;
Nil inultum remanebit.	Nought can pass unpunish'd here.
Quid sum miser tunc dicturus?	What shall guilty I then plead?
Quem patronum rogaturus,	Who for me will intercede,
Cum vix justus sit securus?	When the saints shall comfort need?
Rex tremendæ majestatis,	King of dreadful majesty,
Qui salvandos salvas gratis,	Who dost freely justify,
Salve me fons pietatis.	Fount of pity, save thou me!
Recordare Jesu pie,	Recollect, O Love divine,
Quod sum causa tuæ viæ,	'Twas for this lost sheep of Thine
Ne me perdas illa die.	Thou Thy glory didst resign:
Quærens me sedisti lassus,	Satest wearied seeking me:
Redemisti crucem passus:	Sufferedst upon the tree:
Tantus labor non sit cassus.	Let not vain Thy labor be.
Juste Judex ultionis,	Judge of justice, hear my prayer:
Donum fac remissionis	Spare me, Lord, in mercy spare,
Ante diem rationis.	Ere the reckoning-day appear.
Ingemisco tanquam reus,	Lo, Thy gracious face I seek;
Culpa rubet vultus meus,	Shame and grief are on my cheek;
Supplicanti parce Deus.	Sighs and tears my sorrow speak.

Qui Mariam absolvisti,	Thou didst Mary's guilt forgive;
Et latronem exaudisti,	Didst the dying thief receive;
Mihi quoque spem dedisti.	Hence doth hope within me live
Preces meæ non sunt dignæ:	Worthless are my prayers, I know;
Sed tu bonus fac benigne,	Yet, O, cause me not to go
Ne perenni cremer igne.	Into everlasting woe.
Inter oves locum præsta,	Sever'd from the guilty band,
Et ab hœdis me sequestra,	Make me with Thy sheep to stand,
Statuens in parte dextra.	Placing me on Thy right hand.
Confutatis maledictis,	When the cursed in anguish flee
Flammis acribus addictis,	Into flames of misery,
Voca me cum benedictis.	With the Blest then call Thou me.
Oro supplex et acclinis,	Suppliant in the dust I lie;
Cor contritum quasi cinis:	My heart a cinder, crushed and dry:
Gere curam mei finis.	Help me, Lord, when death is nigh.
Lacrymosa dies illa,	Full of tears and full of dread
Qua resurget ex favilla	Is the day that wakes the dead,
Judicandos homo reus.	Calling all, with solemn blast,
Huic ergo parce Deus;	From the ashes of the past.
Pie Jesu Domine	Lord of mercy, Jesu blest,
Dona eis requiem. Amen.	Grant the faithful light and rest. Amen.

[*After this, at High Mass, the Deacon places the Book of the Gospels on the Altar. Then kneeling before the Altar, says:*

MUNDA cor meum ac labia mea omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per

CLEANSE my heart and my lips, O almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily pro-

Christum Dominum nostrum. Amen.

claim Thy holy Gospel. Through Christ our Lord. Amen.

Then he goes to the place where the Gospel is read, and, standing with his hands joined, says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Then saying:

V. Sequentia sancti Evangelii secundum Joannem

V. The continuation of the holy Gospel according to St. John

he makes the sign of the Cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same), while the Minister and people answer:

R. Gloria tibi Domine.

R. Glory be to Thee, O Lord.

Gosp. IN illo tempore: dixit Martha ad Jesum: Domine si fuisses hic, frater meus non fuisset mortuus; sed et nunc scio quia quæcumque poposceris a Deo dabit tibi Deus. Dicit illi Jesus: Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis qui vivet et credit in me non morietur in æternum. Credis hoc? Ait illi: Utique Domine, ego credidi, quia tu es Christus Filius Dei vivi qui in hunc mundum venisti.

AT that time, Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died; but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the Resurrection and the Life: he that believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ, the Son of the living God, Who art come into this world.

After which is said:

[*R.* Laus tibi, Christe.

R. Praise be to Thee, O Christ.

If the Priest celebrates without Deacon and Subdeacon, the book is carried to the other side of the Altar, and he, bowing down at the middle of the Altar, with his hands joined, says, Cleanse my heart, *etc. Then turning toward the book, with his hands joined, he says, V.* The Lord be with you; *R.* And with thy spirit: *and giving out the* Continuation, *etc., signs the book and himself, as before directed, the Minister and people say,* Glory be to Thee, O Lord, *and he reads the Gospel; which being ended, the Minister says,* Praise be to Thee, O Christ.

Then he kisses the Altar, and, turning to the people, says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit

Then he says Oremus, *and reads the* Offertory.

OFF. DOMINE Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael repræsentet eas in lucem sanctam. Quam olim Abrahæ promisisti, et semini ejus. *V.* Hostias et preces tibi Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas Domine de morte transire ad vitam. Quam olim Abrahæ promisisti, et semini ejus.

O LORD Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the mouth of the lion, that hell may not swallow them up, and they may not fall into darkness, but may the holy standard-bearer Michael introduce them to the holy light; which Thou didst promise of old to Abraham and to his seed. We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to life; which Thou didst promise of old to Abraham and to his seed.

This being finished, the Priest takes the paten with the Host [if it is High Mass, the Deacon hands the Priest the paten with the Host], and offering it up, says:

SUSCIPE sancte Pater, omnipotens, æternæ Deus, hanc immaculatam

ACCEPT, O holy Father, almighty, eternal God, this immaculate Host.

Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Then, making the sign of the Cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, saying:

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster; qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O GOD, Who, in creating human nature, didst wonderfully dignify it; and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, Our Lord; Who liveth and reigneth with Thee in the unity of, etc.

[At High Mass, the Deacon ministers the wine, the Subdeacon the water.

OFFERIMUS tibi Domine calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy divine Majesty it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the Cross with the chalice, places it upon the corporal, and covers it with the pail. Then, with his hands joined upon the Altar, and slightly bowing down, he says:

IN spiritu humilitatis, et in animo contrito, suscipiamur a te Domine, et sic

IN the spirit of humility, and with a contrite heart, let us be received by

fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

The Priest, looking toward heaven, and stretching out his hands, which he afterwards joins, makes the sign of the Cross over the Host and chalice, while he says:

VENI sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium, tuo sancto nomini præparatum.

COME, O Sanctifier, almighty, eternal God, and bless this sacrifice prepared to Thy holy name.

[*At High Mass he, in the following prayer, blesses the Incense.*

PER intercessionem beati Michaelis Archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

MAY the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the Altar of Incense, and of all His elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Through, etc. Amen.

Receiving the thurible from the Deacon, he incenses the Bread and Wine, saying:

INCENSUM istud a te benedictum ascendat ad te Domine, et descendat super nos misericordia tua.

MAY this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the Altar, saying Ps. cxl.

DIRIGATUR Domine oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone Domine custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

LET my prayer, O Lord ascend like incense in Thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sin.

While he gives the censer to the Deacon, he says secretly these words, and is afterwards incensed by the Deacon:

ACCENDAT in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

MAY the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

The Priest, with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers as he recites the following verses of Ps. xxv.

LAVABO inter innocentes manus meas: et circumdabo altare tuum Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis Deus animam meam; et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo; in ecclesiis benedicam te Domine.

I WILL wash my hands among the innocent. and will encompass Thy altar, O Lord.

That I may hear the voice of praise, and tell of all Thy marvelous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

As for me, I have walked in my innocence: redeem me, and have mercy upon me.

My foot hath stood in the right path: in the churches I will bless Thee, O Lord.

Returning, and bowing before the middle of the Altar, with joined hands, he says:

SUSCIPE sancta Trinitas hanc oblationemquam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honore beatæ Mariæ semper Vir-

RECEIVE, O Holy Trinity, this oblation, which we make to Thee in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of the blessed Mary

ginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

ever Virgin, of blessed John the Baptist, the holy apostles Peter and Paul, of these and of all the saints: that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he kisses the Altar, and turning himself toward the people, extending and joining his hands, he raises his voice a little, and says:

ORATE fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice from Thy hands, to the praise and glory of His name, to our benefit and to that of all His holy Church.

The Priest answers in a low voice, Amen.
Then, with outstretched hands, he recites the Secret Prayers.

SEC. PROPITIARE, quæsumus Domine, animæ famuli tui N., pro qua hostiam laudis tibi immolamus, majestatem tuam suppliciter deprecantes: ut per hæc piæ placationis officia pervenire mereatur ad requiem sempiternam. Per.

BE merciful, we beseech Thee, O Lord, to the soul of Thy servant N., for which we offer Thee the sacrifice of praise; humbly beseeching Thy Majesty that, by these offices of pious expiation, it may be found worthy to arrive at everlasting rest.

Which being finished, he says in an audible voice:

V. Per omnia sæcula sæculorum.
R. Amen.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. World without end.
R. Amen.
V. The Lord be with you
R. And with thy spirit.

Here he uplifts his hands:

V. Sursum corda.
R. Habemus ad Dominum.

V. Lift up your hearts.
R. We have them lifted up unto the Lord.

He joins his hands before his breast, and bows his head while he says:

V. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

V. Let us give thanks to the Lord our God.
R. It is meet and just.

He then disjoins his hands until the end of the Preface, *after which he again joins them, and bowing, says,* Sanctus, *etc. When he says* Benedictus, *etc., he crosses himself.*

(At the word *Sanctus*, etc., the bell is rung three times by the Acolyte.)

The following Preface *is said in all Masses for the Dead.*

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. In quo nobis spes beatæ resurrectionis effulsit, ut quos contristat certa moriendi conditio, eósdem consoletur futuræ immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur, et dissoluta terrestris hujus incolatus domo, æterna in cælis habitatio comparatur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, etc.

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee O holy Lord, Father almighty, eternal God. Through Christ our Lord: in Whom the hope of a happy resurrection has shone on us, so that those whom the certain fate of dying renders sad, may be consoled by the promise of future immortality. For with regard to Thy Faithful, O Lord, life is changed, not taken away, and the house of their earthly dwelling being destroyed, an eternal dwelling in heaven is obtained. And therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing a hymn to Thy glory, saying without ceasing: Holy, etc.

Canon of the Mass.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

WE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord [*he kisses the altar*], that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace, as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING.

MEMENTO Domine famulorum famularumque tuarum, N. et N.

BE mindful, O Lord, of Thy servants, men and women, N. and N.

He joins his hands, and prays silently for those he intends to pray for; then, extending his hands, he proceeds:

ET omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

AND of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi; sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ nuniamur auxilio. Per eumdem Christum Dominum nostrum. Amen.

Communicating with, and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of Our Lord and God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:
(Here the bell is rung.)

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus in omnibus quæsumus benedic✠tam, adscrip✠tam, ra✠tam, rationabilem, acceptabilemque facere digneris; ut nobis cor✠pus et san✠guis fiat dilectissimi Filii tui Domini nostri Jesus Christi.

Qui pridie quam pateretur accepit panem in sanctas ac

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all things to make bless✠ed, approv✠ed, rati✠fied, reasonable, and acceptable, that it may become to us the body ✠ and ✠ blood of Thy most beloved Son Jesus Christ our Lord.

Who, the day before He suffered, took bread into His

venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.

holy and venerable hands, and with His eyes lifted up toward heaven, to God, His Father almighty; giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this; FOR THIS IS MY BODY.

After pronouncing the words of consecration, the Priest kneeling adores the sacred Host; rising, he elevates it; and then placing it on the corporal, again adores it. After this he never disjoins his thumbs and forefingers, except when he is to take the Host, until after the washing of his fingers.

(At the Elevation the bell is rung three times.)

SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens bene✠dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR, IN REMISSIONEM PECCATORUM.

IN like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He bless✠ed, and gave to His disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescunque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of Me.

Kneeling, he adores; rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again he adores.

(The bell is rung three times, as before.)

He then proceeds:

UNDE et memores Domine nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis Resurrec-

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son, Our Lord, His Resurrection

tionis, sed et in cœlo gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

from hell, and glorious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Extending his hands, he says:

SUPRA quæ propitio ac serene vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says:

SUPPLICES te rogamus omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

WE most humbly beseech Thee, almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us [*he kisses the altar*] as, by participation at this altar, shall receive the most sacred body ✠ and ✠ blood of Thy Son may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Memento etiam Domine famulorum famularumque tuarum N. et N., qui nos præces-

Be mindful, O Lord, of Thy servants and handmaids N. and N., who are gone

serunt cum signo fidei, et dormiunt in somno pacis.

before us, with the sign of faith, and slumber in the sleep of peace.

He prays for such of the Dead as he intends to pray for.

IPSIS Domine et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum, etc. Amen.

TO these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints: into whose company we beseech Thee to admit us, not considering our merits, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia Domine semper bona creas, sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis.

By whom, O Lord, Thou dost always create, sancti✠fy, quick✠en, bless ✠, and give us all these good things.

He uncovers the chalice and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he makes the sign of the cross three times across the chalice, saying:

Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri✠omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

Through ✠ Him, and with ✠ Him, and in ✠ Him, is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

Replacing the Host, and covering the chalice, he genuflects, and says:

V. Per omnia sæcula sæculorum.

R. Amen.

V. For ever and ever.

R. Amen.

Oremus.

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Amen.

Let us pray.

INSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, Who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

V. Amen.

He takes the paten between his first and second finger, and says:

LIBERA nos, quæsumus Domine, ab omnibus malis, præteritis, presentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato sinus semper liberi, et ab omni perturbatione securi.

DELIVER us, we beseech Thee, O Lord, from all evils past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the saints [*making the sign of the cross on himself with the paten, he kisses it and says*], mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

He places the paten under the Host, uncovers the chalice, and makes a genuflection; then rising, he takes the Host, breaks it in the middle over the chalice, saying:

Per eumdem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ, Thy Son, Our Lord.

He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying:

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Who with Thee in the unity of the Holy Ghost liveth and reigneth God.

He places the part in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says:

V. Per omnia sæcula sæculorum.
R. Amen.

V. World without end.
R. Amen.

He makes the sign of the cross with the particle over the chalice, saying:

V. Pax ✠ Domini sit ✠ semper vobis ✠ cum.
R. Et cum spiritu tuo.

V. May the peace ✠ of the Lord be ✠ always with ✠ you.
R. And with thy spirit.

He puts the particle into the chalice, saying:

Hæc commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the body and blood of Our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

He covers the chalice, makes a genuflection; then bowing down and having his hands joined before his breast, he says:

AGNUS Dei, qui tollis peccata mundi, dona eis requiem.
Agnus Dei, qui tollis peccata mundi, dona eis requiem.

LAMB of God, Who takest away the sins of the world, give them rest.
Lamb of God, Who takest away the sins of the world, give them rest.

Agnus Dei, qui tollis peccata mundi, dona eis requiem sempiternam.

Lamb of God, Who takest away the sins of the world, give them eternal rest.

Standing in an inclined position, with his hands joined and resting on the altar, and his eyes reverently fixed upon the sacred Host, he says:

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

LORD Jesus Christ, Son of the living God, Who according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred body and blood from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; Who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Perceptio corporis tui Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

Let not the participation of Thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Making a genuflection, the Priest rises and says:

Panem cœlestem accipiam et nomen Domini invocabo.

I will take the bread of heaven, and call upon the name of the Lord.

Then slightly inclining, he takes both parts of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then striking his breast with his right hand, and raising his voice a little, he says three times, devoutly and humbly:

Domine non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Then with his right hand crossing himself with the Host over the paten he says:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the body of Our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then reverently receives both parts of the Host, joins his hands, and remains a short time in meditation on the Most Holy Sacrament. Then he uncovers the chalice, genuflects, collects whatever fragments may remain on the corporal, and wipes the paten over the chalice, saying while so doing:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice in his right hand, and making the sign of the Cross with it, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The blood of Our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Then he receives the chalice.

(After which he communicates all who are to communicate.)

Those who are to communicate go up to the sanctuary at the Domine non sum dignus, *when the bell rings: the Acolyte spreads a cloth before them, and says the* Confiteor.

Then the priest turns to the communicants, and pronounces a general absolution in these words:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

V. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

R. Amen.

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

V. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning toward the people, he says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold Him Who taketh away the sins of the world

And then repeats three times, Domine non sum dignus.

Descending the steps of the Altar to the communicants, he administers the Holy Communion, saying to each:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the body of Our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Then the Priest holds the chalice for a little wine for the first ablution, and says:

Quod ore sumpsimus Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

Grant, Lord, that what we have taken with our mouth we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Then, having taken the first ablution, he says:

Corpus tuum Domine quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis

May Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with

et regnas in sæcula sæculorum. Amen.

pure and holy sacraments. Who livest, etc. Amen.

Then the Acolyte pouring wine and water over his fingers, he washes them, wipes them, and takes the second ablution: he then wipes his mouth and the chalice, which he covers; and reads the Communion.

COM. Lux æterna luceat eis Domine: Cum sanctis tuis in æternum, quia pius es. *V.* Requiem æternam dona eis Domine; et lux perpetua luceat eis. Cum sanctis.

May light eternal shine upon them, O Lord: With Thy saints for ever, because Thou art merciful. Eternal rest give to them, O Lord; and let perpetual light shine upon them. With Thy saints.

Then he turns to the people, and says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Then he reads the Post Communion.

P. C. Præsta, quæsumus omnipotens Deus, ut anima famuli tui, N., quæ hodie de hoc sæculo migravit, his sacrificiis purgata et a peccatis expedita, indulgentiam pariter et requiem capiat sempiternam. Per.

Grant, we beseech Thee, almighty God, that the soul of Thy servant, N., which has this day departed out of this world, being purified by this sacrifice, and delivered from sins, may receive pardon and everlasting rest.

Afterwards he turns toward the people, and says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Turning toward the Altar, he says:

V. Requiescant in pace.
R. Amen.

V. May they rest in peace.
R. Amen.

Bowing down before the Altar, with his hands joined and resting on it, the Priest says:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omni-

O holy Trinity, let the performance of my homage be pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty

bus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through, etc.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

He then makes the sign of the Cross, first upon the Altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, as on page 275.

THE MASSES FOR ALL SOULS' DAY (NOVEMBER 2ND)

Note.—*The* Introit, Gradual, Offertory, *and* Communion *are the same in all Masses for the Dead. The only variations are the* Collects, Epistles, *and* Gospels, *which are given below for each Mass.*

FIRST MASS.

COLL. FIDELIUM Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur, Qui vivis, etc.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

EPIST. Lectio Epistolæ Beati Pauli Apostoli ad Corinthios.—Fratres, ecce mysterium vobis dico: omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, in novissima tuba: canet enim tuba et mortui resurgent incorrupti; et nos immutabimur. Oportet enim corruptibile hoc induere incorruptionem: et mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo, qui scriptus est: absorpta est mors in victoria. Ubi est mors victoria tua? Ubi est mors stimulus tuus? Sti-

From the Epistle of St. Paul to the Corinthians.—Brethren, behold, I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death,

mulus autem mortis peccatum est: virtus vero peccati lex. Deo autem gratias qui dedit nobis victoriam per Dominum nostrum Jesum Christum.

where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given us the victory through Our Lord Jesus Christ.

Gosp. In illo tempore dixit Jesus turbis Judæorum, Amen, amen, dico vobis, quia venit hora et nunc est quando mortui audient vocem Filii Dei; et qui audierint, vivent. Sicut enim Pater habet vitam in semetipso, sic dedit et Filio habere vitam in semetipso: et potestatem dedit ei judicium facere quia Filius hominis est. Nolite mirari hoc, quia venit hora, in qua omnes qui in monumentis sunt audient vocem Filii Dei et procedent, qui bona fecerunt in resurrectionem vitæ, qui vero mala egerunt in resurrectionem judicii.

At that time Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as Thy Father hath life in Himself, so He hath given to the Son also to have life in Himself: and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the grave shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

Sec. Hostias quæsumus Domine quas tibi pro animabus famulorum famularumque tuarum offerimus propitiatus intende; ut quibus fidei christianæ meritum contulisti dones et præmium. Per Dominum.

Mercifully look down upon this sacrifice which we offer to Thee for the souls of Thy servants, O Lord; we beseech Thee that to those to whom Thou didst grant the merit of Christian faith Thou mayest also grant its reward.

P.C. Animabus quæsumus Domine famulorum famularumque tuarum oratio proficiat supplicantium: ut eas et a peccatis omnibus exuas, et tuæ redemptionis facias

We beseech Thee, O Lord, that the prayer of Thy suppliants may benefit the souls of Thy servants; that Thou mayest deliver them from all

esse participes. Qui vivis, etc.

their sins, and make them partakers of Thy redemption.

SECOND MASS.

Note: Also said on the Anniversary including parts in brackets.

COLL. DEUS indulgentiarum Domine da animabus famulorum famularumque tuarum, (quorum anniversarium depositionis diem commemoramus), refrigerii sedem, quietis beatitudinem, et luminis claritatem.

O GOD, the Lord of mercies, grant to the souls of Thy servants, (whose anniversary we commemorate), a place of refreshment, the happiness of rest, and the clearness of Thy light.

LESS. Lectio libri Machabæorum. In diebus illis: vir fortissimus Judas, facta collatione, duodecim millia drachmas argenti misit Jerosolymam offerri pro peccatis mortuorum sacrificium, bene et religiose de resurrectione cogitans (nisi enim eos, qui ceciderant, resurrecturos speraret, superfluum videretur, et vanum orare pro mortuis), et quia considerabat quod hi, qui cum pietate dormitionem acceperant, optimam haberent repositam gratiam. Sancta ergo et salubris est cogitatio pro defunctis exorare ut a peccatis solvantur.

From the Book of Machabees. In those days, the most valiant man Judas, making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

GOSP. In illo tempore: dixit Jesus turbis Judæorum: Omne quod dat mihi Pater ad me veniet: et eum, qui venit ad me, non ejiciam foras: quia descendi de cœlo, non ut faciam voluntatem meam, sed voluntatem ejus, qui misit me. Hæc est autem voluntas ejus qui misit

At that time, Jesus said to the multitudes of the Jews, All that the Father giveth Me shall come to Me; and him that cometh to Me I will not cast out: because I came down from heaven, not to do My own will, but the will of Him Who sent Me. Now this is the will of the Father

me, Patris, ut omne quod dedit mihi non perdam ex eo, sed resuscitem illud in novissimo die. Hæc est autem voluntas Patris mei, qui misit me: ut omnis qui videt Filium, et credit in eum, habeat vitam æternam, et ego resuscitabo eum in novissimo die.

Who sent Me, that of all that He hath given Me I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son and believeth in Him, may have life everlasting; and I will raise him up in the last day.

Sec. Propitiare, Domine, supplicationibus nostris, pro animabus famulorum famularumque tuarum, (quorum hodie annua dies agitur) pro quibus tibi offerimus sacrificium laudis: ut eas Sanctorum tuorum consortio sociare digneris.

Be propitious, O Lord, to our supplications for the souls of Thy servants, (whose anniversary is this day commemorated) for whom we offer Thee the sacrifice of praise; that Thou mayest vouchsafe to associate them to the company of Thy saints.

P.C. Præsta, quæsumus, Domine, ut animæ famulorum famularumque tuarum, (quorum anniversarium depositionis diem commemoramus), his purgatæ sacrificiis, indulgentiam pariter et requiem capiant sempiternam.

Grant, we beseech Thee, O Lord, that the souls of Thy servants, (whose anniversary we commemorate) purified by this sacrifice, may obtain pardon and everlasting rest.

THIRD MASS.

Coll. DEUS, veniæ largitor, et humanæ salutis amator: quæsumus clementiam tuam; ut animas famulorum, famularumque tuarum, quæ ex hoc sæculo transierunt, b. Maria semper Virgine intercedente cum omnibus sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

O GOD, the bestower of pardon and lover of man's salvation, we beseech Thy clemency, through the intercession of blessed Mary ever a virgin, and all Thy saints, that the souls of Thy servants and handmaids who have passed out of this world may together enjoy everlasting happiness.

Less. In diebus illis: Audivi vocem de cælo, dicentem mihi: Scribe: Beati mortui, qui in Domino moriuntur. Amodo jam dicit Spiritus, ut

IN THOSE days I heard a voice from heaven, saying to me, Write, blessed are the dead, who die in the Lord. From henceforth now,

requiescant a laboribus suis: opera enim illorum sequuntur illos.

Gosp. IN illo tempore: Dixit Jesus turbis Judæorum: Ego sum panis vivus, qui de cælo descendi. Si quis manducaverit ex hoc pane, vivet in æternum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigabant ergo Judæi ad invicem, dicentes: Quomodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Jesus: Amen, amen dico vobis: nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, habet vitam æternam: et ego resuscitabo eum in novissimo die.

Sec. Deus, cujus misericordiæ non est numerus, suscipe propitius preces humilitatis nostræ: et animabus omnium fidelium defunctorum, quibus tui nominis dedisti confessionem, per hæc sacramenta salutis nostræ, cunctorum remissionem tribue peccatorum.

P.C. Præsta, quæsumus, omnipotens et misericors Deus: ut animæ famulorum, famularumque tuarum, pro quibus hoc sacrificium laudis tuæ obtulimus majestati; per hujus virtutem sacramenti: a peccatis omnibus expiatæ, lucis perpetuæ, te miserante, recipiant beatitudinem. Per Dominum.

saith the Spirit, that they may rest from their labors, for their works follow them.

AT THAT time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day.

O GOD, Whose mercy is boundless, mercifully receive the prayers of our lowliness, and grant, through these sacraments of our salvation, to the souls of Thy servants and handmaids, to whom Thou didst grant the confession of Thy name, the remission of all sins.

GRANT, we beseech Thee, O almighty and merciful God, that the souls of Thy servants and handmaids, for whom we have offered this sacrifice of praise to Thy majesty, being purified of all sins by the virtue of this sacrament, may, by Thy mercy, receive the beatitude of perpetual light.

Litanies.

Litany of the Saints.

NE reminiscaris, Domine, delicta nostra vel parentum nostrorum; neque vindictam sumas de peccatis nostris.	REMEMBER not, O Lord, our offences, nor those of our fathers; neither take Thou vengeance of our sins.
Kyrie, eleison.	Lord, have mercy.
Kyrie, eleison.	Lord, have mercy.
Christe, eleison.	Christ, have mercy.
Christe, eleison.	Christ, have mercy.
Kyrie, eleison.	Lord, have mercy.
Kyrie, eleison.	Lord, have mercy.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos,	Christ, graciously hear us.
Pater de cœlis Deus, Miserere nobis.	God the Father of heaven, Have mercy on us.
Fili Redemptor mundi, Deus, Miserere nobis.	God the Son, Redeemer of the world, Have mercy on us.
Spirtus Sancte Deus, Miserere nobis.	God the Holy Ghost, Have mercy on us.
Sancta Trinitas, unus Deus, Miserere nobis.	Holy Trinity, one God, Have mercy on us.
Sancta Maria, Ora, etc.	Holy Mary, pray for us.
Sancta Dei genitrix, Ora, etc.	Holy Mother of God,
Sancta Virgo virginum, Ora, etc.	Holy Virgin of virgins,
Sancte Michael, Ora, etc.	St. Michael,
Sancte Gabriel, Ora, etc.	St. Gabriel,
Sancte Raphael, Ora, etc.	St. Raphael,
Omnes sancti Angeli et Archangeli, Orate, etc.	All ye holy angels and archangels,
Omnes sancti beatorum Spirituum ordines, Orate, etc.	All ye holy orders of blessed spirits,
Sancte Joannes Baptista, Ora, etc.	St. John Baptist,
Sancte Joseph, Ora, etc.	St. Joseph,
Omnes sancti Patriarchæ Orate, etc	All ye holy Patriarchs and Prophets,

Pray for us.

Sancte Petre,	*Ora, etc.*	St. Peter,	*Pray for us.*
Sancte Paule,		St. Paul,	
Sancte Andrea,		St. Andrew,	
Sancte Jacobe,		St. James,	
Sancte Joannes,		St. John,	
Sancte Thoma,		St. Thomas,	
Sancte Jacobe,		St. James,	
Sancte Philippe,		St. Philip,	
Sancte Bartholomæe,		St. Bartholomew,	
Sancte Matthæe,		St. Matthew,	
Sancte Simon,		St. Simon,	
Sancte Thaddæe,		St. Thaddeus,	
Sancte Matthia,		St. Matthias,	
Sancte Barnaba,		St. Barnabas,	
Sancte Luca,		St. Luke,	
Sancte Marce,		St. Mark,	
Omnes sancti Apostoli et Evangelistæ, Orate, etc.		All ye holy apostles and evangelists,	
Omnes sancti Discipuli Domini, Orate, etc.		All ye holy disciples of Our Lord,	
Omnes sancti Innocentes, Orate, etc.		All ye holy Innocents,	
Sancte Stephane, Ora, etc.		St. Stephen,	
Sancte Laurenti, Ora, etc.		St. Lawrence,	
Sancte Vincenti, Ora, etc.		St. Vincent,	
Sancti Fabiane et Sebastiane,	*Orate, etc.*	SS. Fabian and Sebastian,	
Sancti Joannes et Paule,		SS. John and Paul,	
Sancti Cosma et Damiane,		SS. Cosmas and Damian,	
Sancti Gervasi et Protasi,		SS. Gervase and Protase,	
Omnes sancti martyres,		All ye holy martyrs,	
Sancte Sylvester,	*Ora, etc.*	St. Sylvester,	
Sancte Gregori,		St. Gregory,	
Sancte Ambrosi,		St. Ambrose,	
Sancte Augustine,		St. Augustine,	
Sancte Hieronyme,		St. Jerome,	
Sancte Martine,		St. Martin,	
Sancte Nicolæ,		St. Nicholas,	
Omnes sancti Pontifices et Confessores, Orate, etc.		All ye holy bishops and confessors,	

Omnes sancti Doctores, Orate, etc.		All ye holy Doctors,	*Pray for us.*
Sancte Antoni,	*Ora, etc.*	St. Anthony,	
Sancte Benedicte,		St. Benedict,	
Sancte Bernarde,		St. Bernard,	
Sancte Dominice,		St. Dominic,	
Sancte Francisce,		St. Francis,	
Omnes sancti Sacerdotes et Levitæ, Orate, etc.		All ye holy Priests and Levites,	
Omnes sancti Monachi et Eremitæ, Orate, etc.		All ye holy Monks and Hermits,	
Sancta Maria Magdalena,	*Ora, etc.*	St. Mary Magdalene,	
Sancta Agatha,		St. Agatha,	
Sancta Lucia,		St. Lucy,	
Sancta Agnes,		St. Agnes,	
Sancta Cæcilia,		St. Cecily,	
Sancta Catharina,		St. Catharine,	
Sancta Anastasia,		St. Anastasia,	
Omnes sanctæ Virgines et Viduæ, orate, etc.		All ye holy Virgins and Widows,	
Omnes Sancti et Sanctæ Dei,		All ye holy Men and Women, saints of God,	
Intercedite pro nobis.		Make intercession for us.	
Propitius esto,		Be merciful,	
Parce nobis, Domine.		Spare us, O Lord.	
Propitius esto,		Be merciful,	
Exaudi nos, Domine.		Graciously hear us, O Lord,	
Ab omni malo, Libera nos, Domine.		From all evil, O Lord, deliver us.	
Ab omni peccato,	*Libera nos, Domine.*	From all sin,	*O Lord, deliver us.*
* Ab ira tua,		* From Thy wrath,	
A subitanea et improvisa morte,		From sudden and unlooked-for death,	
Ab insidiis diaboli,		From the snares of the devil.	

* Here, for the Devotion of the Forty Hours, is inserted:

Ab imminentibus periculis,	From dangers that threaten us,
A flagello terræmotus..	From the scourge of earthquakes,
A peste, fame, et bello	From plague, famine, and war.

Ab ira, et odio, et omni mala voluntate,	*Libera nos, Domine.*	From anger, and hatred, and every evil will,	*O Lord, deliver us.*
A spiritu fornicationis,		From the spirit of fornication,	
A fulgure et tempestate,		From lightning and tempest,	
A flagello terræmotus,		From the scourge of earthquakes,	
A peste, fame, et bello,		From plague, famine, and war,	
A morte perpetua,		From everlasting death,	
Per mysterium sanctæ Incarnationis tuæ,		Through the mystery of Thy holy Incarnation,	
Per adventum tuum,		Through Thy coming,	
Per nativitatem tuam,		Through Thy nativity,	
Per baptismum et sanctum jejunium tuum,		Through Thy baptism, and holy fasting,	
Per crucem et Passionem tuam,		Through Thy cross and Passion,	
Per mortem et sepulturam tuam,		Through Thy death and burial,	
Per Sanctam Resurrectionem tuam,		Through Thy holy Resurrection,	
Per admirabilem Ascensionem tuam,		Through Thine admirable Ascension,	
Per adventum Spiritus Sancti Paracliti,		Through the coming of the Holy Ghost the Paraclete,	
In die judicii,		In the day of judgment,	
Peccatores,		We sinners,	
Te rogamus, audi nos.		Beseech Thee, hear us.	
Ut nobis parcas,	*Te rogamus, audi nos.*	That Thou wouldst spare us,	*We beseech Thee, hear us.*
Ut nobis indulgeas,		That Thou wouldst pardon us,	
Ut ad veram pœnitentiam nos perducere digneris,		That Thou wouldst bring us to true penance,	
Ut Ecclesiam tuam sanctam regere et conservare digneris,		That Thou wouldst vouchsafe to govern and preserve Thy holy Church,	

* Ut Domnum Apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,	*Te rogamus, audi nos.*	* That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders to the Church in holy religion,
Ut inimicos sanctæ Ecclesiæ humiliare digneris,		That Thou wouldst vouchsafe to humble the enemies of holy Church,
Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,		That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
Ut cuncto populo Christiano pacem et unitatem largiri digneris,		That Thou wouldst vouchsafe to grant peace and unity to all Christian people,
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,		That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,
Ut mentes nostras ad cœlestia desideria erigas,		That Thou wouldst lift up our minds to heavenly desires,
Ut omnibus benefactoribus sempiterna bona retribuas,		That Thou wouldst render eternal blessings to all our benefactors,
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,		That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors from eternal damnation,

We beseech Thee, hear us.

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* For the Devotion of the Forty Hours, insert:

Ut Tucarum, et hære ticorum conatus reprimere et ad nihilum redigere digneris,	That Thou wouldst vouchsafe to check and bring to naught the attempts of all Turks and heretics.

Ut fructus terræ dare et conservare digneris,	*Te rogamus audi nos.*	That Thou wouldst vouchsafe to give and preserve the fruits of the earth,	*We beseech Thee, hear us.*
Ut omnibus fidelibus defunctis requiem æternam donare digneris,		That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,	
Ut nos exaudire digneris,		That Thou wouldst vouchsafe graciously to hear us,	
Fili Dei,		Son of God,	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, Who takest away the sins of the world,	
Parce nobis, Domine.		Spare us, O Lord.	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, Who takest away the sins of the world,	
Exaudi nos, Domine.		Graciously hear us, O Lord.	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, Who takest away the sins of the world,	
Miserere nobis.		Have mercy on us.	
Christe, audi nos,		Christ, hear us,	
Christe, exaudi nos.		Christ, graciously hear us.	
Kyrie, eleison.		Lord, have mercy.	
Christe, eleison.		Christ, have mercy.	
Kyrie, eleison.		Lord, have mercy.	
Pater noster (*secreto*).		Our Father (*secretly*).	
V. Et ne nos inducas in tentationem.		*V.* And lead us not into temptation.	
R. Sed libera nos a malo.		*R.* But deliver us from evil.	

PSALM LXIX.

DEUS in adjutorium meum intende: Domine, ad adjuvandum me festina.

Confundantur et revereantur: qui quærunt animam meam.

Avertantur retrorsum, et erubescant, qui volunt mihi mala.

Avertantur statim eru

O GOD, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek after my soul.

Let them be turned backward, and blush for shame, that desire evils unto me.

Let them be straightway

bescentes, qui dicunt mihi: Euge, euge.

Exultent et lætentur in te omnes qui quærunt te; et dicant semper: Magnificetur Dominus: qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus, adjuva me.

Adjutor meus et liberator meus es tu: Domine, ne moreris.

Gloria Patri, etc.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra, facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis

V. Oremus pro Pontifice nostro, N.

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

Let all that seek Thee be joyful and glad in Thee; and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help Thou me.

Thou art my helper and my deliverer: O Lord, make no long delay.

Glory be, etc.

V. Save Thy servants.

R. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity approach to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine; et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

DEUS, cui proprium est misereri semper, et parcere: suscipe deprecationem nostram; ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

Exaudi, quæsumus, Domine, supplicum preces, et confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord: and let perpetual light shine upon them.

V. Let them rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is always to have mercy and to spare, receive our humble petition; that we, and all Thy servants who are bound by the chain of sins, may by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and forgive the sins of them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving kindness; that Thou mayest both loose us from all our sins and deliver us from the punishments which we deserve for them.

Deus, qui culpa offenderis, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

O God, Who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Omnipotens sempiterne Deus, miserere famulo tuo Pontifici nostro N. et dirige eum secundum tuam clementiam in viam salutis æternæ: ut te donante tibi placita cupiat, et tota virtute perficiat.

Almighty, everlasting God, have mercy upon Thy servant, N., our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.

O God, from Whom all holy desires, all right counsels, and all just works do come, give unto Thy servants that peace which the world can not give; that both our hearts being devoted to the keeping of Thy commandments and the fear of enemies being taken away, we may pass our time by Thy protection, peacefully.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

Fidelium, Deus, omnium conditor et redemptor, animabus famulorum, famularumque, tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio, et operatio a te semper incipiat, et per te coepta finiatur.

O God, the creator and redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may always begin from Thee, and through Thee be happily ended.

OMNIPOTENS sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus; ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc, in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

ALMIGHTY, everlasting God, Who hast dominion over the living and the dead, and art merciful to all, of whom Thou foreknowest that they will be Thine by faith and good works; we humbly beseech Thee, that they for whom we intend to pour forth our prayers, whether this present world detaineth them in the flesh, or the world to come hath already divested them of their bodies, may, by the grace of Thy loving kindness and the intercession of all Thy saints, obtain the remission of all their sins, through Our Lord, Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Amen.

V. Et fidelium animæ per misericordiam Dei requiescant in peace.

R. Amen.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Litany for the Faithful Departed.

(For private devotion.)

LORD, have mercy. Lord, have mercy.
Christ, have mercy. Christ, have mercy.
Lord, have mercy.. Lord, have mercy.
Christ, hear us. Christ, graciously hear us.
God the Father of heaven, have mercy on the souls of the faithful departed.
God the Son, Redeemer of the world, } *Have, etc.*
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary, Mother of God, } *Pray for the souls of the faith., etc.*
St. Michael,
All ye angels and archangels,
All ye orders of blessed spirits,
St. Joseph,
All ye holy patriarchs and prophets,
All ye holy apostles and evangelists,
All ye holy martyrs,
All ye holy bishops and confessors,
All ye holy doctors,
All ye holy priests and Levites,
All ye holy monks and hermits,
All ye holy virgins and widows,
All ye saints of God,
Be merciful, spare them, O Lord.
Be merciful, graciously hear us, O Lord.
From all evil, } *O Lord, deliver them.*
From the rigor of Thy justice,
From the power of the devil,
From long-enduring sorrow,
From cruel flames,
From horrible darkness,
From dreadful weeping and wailing,
Through Thy holy nativity,
Through Thy most sweet name,
Through Thy most profound humiliations,
Through Thine infinite love,
Through Thy bloody sweat,

Through Thy scourging,
Through Thy crowning with thorns,
Through Thy carrying of the cross,
Through Thy most cruel death,
Through Thy five most holy wounds,
In the day of judgment,
We sinners, beseech Thee, hear us.

O Lord, deliver us.

Thou Who forgavest Magdalen, and didst grant the prayer of the thief,
That Thou wouldst be pleased to deliver the souls of our parents, relations, friends, and benefactors, from the pains of hell,
That Thou wouldst be pleased to have mercy on those of whom no special remembrance is made on earth,
That Thou wouldst be pleased to grant them all the pardon and remission of their sins,
That Thou wouldst be pleased to receive them into the company of the blessed,
King of awful majesty,
Son of God,

We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the world, grant unto them rest.
Lamb of God, Who takest away the sins of the world, grant unto them rest.
Lamb of God, Who takest away the sins of the world, grant unto them rest everlasting.
Christ, hear us. Christ, graciously hear us.
Lord, have mercy. Christ, have mercy.
Lord, have mercy.
From the gate of hell, deliver their souls, O Lord.
O Lord, hear my prayer. And let my cry come unto Thee.

Let us pray.

O GOD, the Creator and Redeemer of all the faithful, grant unto the souls of Thy servants departed the remission of all their sins; that, by pious supplications, they may obtain the pardon which they have always desired. Grant this, O God, Who livest and reignest for ever and ever. Amen.

O eternal God, Who, besides the general precept of charity, hast commanded a particular respect for parents,

kindred, and benefactors; grant, we beseech Thee, that, as they were the instruments by which Thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and admittance to Thine infinite joys. Through Jesus Christ our Lord.

V. Eternal rest give unto them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace.
R. Amen.

The Psalter of Jesus.

Recited during Lent in Many Convents.

PART I.

AT the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that Our Lord Jesus Christ is in the glory of God the Father.

First Petition.

Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, } Have mercy on us.
Jesus, Jesus, Jesus, }

Jesus, have mercy on us, O God of compassion, and forgive the many and great offences we have committed in Thy sight.

Many have been the follies of our lives and great are the miseries we have deserved for our ingratitude.

Have mercy on us, dear Jesus, for we are weak; O Lord, heal us who are unable to help ourselves.

Deliver us from setting our hearts upon any of Thy creatures, which may divert our eyes from a continual looking up to Thee.

Grant us grace henceforth, for the love of Thee, to hate sin, and, out of a just esteem of Thee, to despise all worldly vanities.

Have mercy on all sinners, Jesus, we beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee; bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter

Passion, we beseech Thee, and for Thy glorious name, Jesus.

O Blessed Trinity, one eternal God, have mercy on us.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.*

Second Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Help us.
Jesus, Jesus, Jesus,

Jesus, help us to overcome all temptations to sin, and the malice of our ghostly enemy.

Help us to spend our time in virtuous actions, and in such labors as are acceptable to Thee.

To render our hearts enamored of virtue, and inflamed with a strong desire of Thy glorious presence.

Help us to deserve and keep a good name, by a peaceful and pious living to Thy honor, O Jesus, our own comfort and the benefit of others.

Have mercy, etc.

Our Father, etc. Hail Hary, etc. Glory be to the Father etc.

Third Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Strengthen us.
Jesus, Jesus, Jesus,

Jesus, strengthen us in soul and body, to please Thee in executing such works of mercy as may bring us to everlasting joy and felicity.

Grant us a firm purpose, most merciful Saviour, to amend our lives and atone for the years past.

Those years which we have misspent to Thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make our hearts obedient to Thy will, and ready for Thy love, to perform every work of mercy.

Grant us the gifts of the Holy Ghost, which, through a virtuous life and a devout frequenting of Thy most holy sacraments, may at length bring us to Thy heavenly kingdom.

Have mercy, etc.

Our Father, etc Hail Mary, etc. Glory be to the Father, etc.

Fourth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Comfort us.
Jesus, Jesus, Jesus,

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* *Have mercy*, etc.; *O Blessed Trinity*, etc.; *Our Father*, etc., are repeated at the end of every petition.

Jesus, comfort us, and grant us grace to place our chief, our only joy and felicity in Thee.

Send us heavenly meditations, spiritual sweetnesses, and fervent desires of Thy glory; fill our souls with the contemplation of heaven, where we shall everlastingly dwell with Thee.

Bring often to our remembrance Thine unspeakable goodness, Thy gifts, and the great mercy which Thou hast shown us.

And when Thou bringest to our minds the sad remembrance of our sins, whereby we have so ungratefully offended Thee,

Comfort us with the assurance of obtaining Thy grace, by the spirit of perfect repentance, which may cleanse away our guilt, and prepare us for Thy kingdom.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Fifth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Make us constant.
Jesus, Jesus, Jesus,

Jesus, make us constant in faith, hope, and charity; give us perseverance in all virtues, and a resolution never to offend Thee.

Let the memory of Thy Passion, and of those bitter pains Thou didst suffer for us, strengthen our patience, and support us in all tribulation and adversity.

Let us always hold fast the doctrines of the Catholic Church, and render us diligent frequenters of all holy duties.

Let no false delight of this deceitful world blind us, no evil temptation or fraud of the devil shake our hearts,

Those hearts, which have for ever set up their rest in Thee, and resolved to undervalue all for Thy eternal reward.

Have mercy, etc.

Our Lord Jesus Christ humbled Himself, being made obedient unto death, even the death of the cross.

Hear these our petitions, O most merciful Saviour, and grant us Thy grace so frequently to repeat and consider them, that they may prove easy steps whereby our souls may ascend to the knowledge, love, and performance of our duty to Thee and our neighbor, through the whole course of our lives.

℟. Amen.

Our Father, etc. Hail Mary, etc. Creed.

PART II.

At the name of Jesus, etc.

Sixth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Enlighten us with spiritual wisdom.
Jesus, Jesus, Jesus,

Jesus, enlighten us with spiritual wisdom, that we may know Thy goodness, and all those things which are most acceptable to Thee.

Grant us a clear apprehension of our only good, and discretion to order our lives according to it.

Grant that we may wisely proceed from virtue to virtue, until at length we arrive at the clear vision of Thy glorious majesty.

Permit us not, dear Lord, to return to those sins for which we have sorrowed, and from which we have been cleansed by confession.

Grant us grace to benefit the souls of others, by our good example, and to assist those by good counsel whom Thou hast confided to our care.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Seventh Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Grant us grace to fear Thee.
Jesus, Jesus, Jesus,

Jesus, grant us grace inwardly to fear Thee, and to avoid all occasions of offending Thee.

Let the threats of the torments which are to fall on sinners, the fear of losing Thy love and Thy heavenly inheritance, always keep us in awe.

Let us not dare to remain in sin, but return soon to repentance, lest, through Thine anger, the dreadful sentence of endless death and damnation fall upon us.

Let the powerful intercession of Thy blessed Mother, and all Thy saints, but above all, Thine own merits and mercy, O my Saviour, ever be between Thine avenging justice and our poor souls.

Enable us, O my God, to work out our salvation with fear and trembling, and let the apprehension of Thy secret judgments render us more humble and diligent supplicants at the throne of Thy grace.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father etc.

Eighth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Grant us grace to love Thee.
Jesus, Jesus, Jesus,

Jesus, grant us grace truly to love Thee, for Thine infinite goodness, and those excessive bounties we have received, and hope for ever to receive, from Thee.

Let the remembrance of Thy goodness and patience conquer the malice and wretched inclinations of our perverse nature.

Let the consideration of Thy many deliverances, Thy frequent calls, and continual assistance in the ways of life, make us ashamed of our ingratitude.

And what dost Thou require of us for all Thy mercies, or by them, but to love Thee? and why dost Thou require it, but because Thou art our only good?

O dear Lord, our whole life shall be nothing but a desire of Thee, and because we indeed love Thee, we will most diligently keep Thy commandments.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Ninth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Grant us grace to remember our death.
Jesus, Jesus, Jesus,

Jesus, grant us grace always to remember our death, and the great account we are then to give; that so our souls, being always well disposed, may depart out of this world in Thy grace.

Then by the holy intercession of Thy blessed Mother, and the assistance of the glorious St. Michael, deliver us from the enemy of our souls: and do thou, our good angel, we beseech thee help us at that most important hour.

Then, dear Jesus, remember Thy mercy and turn not Thy most amiable face away from us, because of our offences.

Secure us against the terrors of that day, by causing us to die daily to earthly things, and to have our conversation continually in heaven.

Let the remembrance of Thy death teach us to esteem our lives, and the memory of Thy Resurrection encourage us to descend cheerfully into the grave.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Tenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Send us here our purgatory.
Jesus, Jesus, Jesus,

Jesus, send us here our purgatory, and so prevent the torments of that cleansing fire which awaits those souls in the next world that have not been sufficiently cleansed in this.

Vouchsafe to grant us those merciful crosses and afflictions which Thou seest necessary for taking off our affections from all things here below.

Since none can see Thee who love anything which is not for Thy sake, suffer not our hearts to find any rest here, but in sighing after Thee.

Too bitter, alas! will be the anguish of a soul which is separated from Thee, which desires, but cannot come to Thee, being bound with the heavy chains of sin.

Here then, O my Saviour, keep us continually mortified to this world, that, being purified thoroughly by the fire of Thy love, we may immediately pass from hence into Thine everlasting possession.

Have mercy, etc. Our Lord Jesus, etc.

Hear these, etc. Our Father, etc.

Hail Mary: Creed.

PART III.

At the name of Jesus, etc.

Eleventh Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Grant us grace to avoid bad company.
Jesus, Jesus, Jesus,

Jesus, grant us grace to avoid bad company and to shun the society of the worldly; but when duty or accident brings us into contact with them, we beseech Thee, by the sanctity of Thy conversation among sinners, to defend us and preserve us from being overcome by any temptations to mortal sin.

Cause us, O Blessed Lord, to remember always with dread, that Thou art present and wilt take an account of all our words and actions, and judge us according to them.

Repress in us, dear Jesus, all inordinate affection for the pleasures of taste and of sense, and grant us grace to avoid all such as would excite the fire of these unhappy appetites

Thy power defend, Thy wisdom direct, Thy fatherly pity chastise us and make us live so here among men that we may be fit for the conversation of angels hereafter.

Have mercy on all sinners, Jesus, we beseech Thee, turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter Passion, we beseech Thee, and for Thy glorious name, Jesus.

O Blessed Trinity, one eternal God, have mercy on us.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Twelfth Petition.

Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, } Grant us grace to call on Thee for help.
Jesus, Jesus, Jesus, }

Jesus, grant us grace in all our necessities, to call on Thee for help, faithfully remembering Thy death and Resurrection for us.

Wilt Thou be deaf to our cries, Who wouldst lay down Thy life for our ransom? or canst Thou not save us, Who couldst take it up again for our crown?

Whom have we in heaven but Thee, O dear Jesus, Whose blessed mouth has pronounced: "Call on Me in the day of trouble and I will deliver thee"?

Thou art our sure rock of defence against all sorts of enemies; Thou art our ready grace able to strengthen us in every good work.

Therefore in all our sufferings, in all our weakness and temptations, we will confidently call on Thee; hear us, O Jesus, and when Thou hearest, have mercy.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Thirteenth Petition.

Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, } Make us persevere in virtue.
Jesus, Jesus, Jesus, }

Jesus, make us persevere in virtue and a good life, and never relinquish Thy service, till Thou bringest us to our reward in Thy kingdom. In all pious customs and holy duties, in our daily and necessary employments, continue and strengthen, O Lord, both our souls and bodies.

Is our life anything but a pilgrimage on earth toward the new Jerusalem, to which he that sits down, or turns

out of the way, can never arrive? O Jesus, make us always consider, through how much pain, and how little pleasure Thou didst press on to a bitter death, that being the way to a glorious Resurrection.

Make us, O dear Redeemer, seriously weigh those severe words of Thine: "He only that perseveres to the end shall be saved."

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Fourteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Grant us grace to fix our minds on Thee.
Jesus, Jesus, Jesus,

Jesus, grant us grace to fix our minds on Thee especially in time of prayer, when we directly converse with Thee.

Stop the fancies of our wandering heads, and the desires of our unstable hearts; suppress the power of our spiritual enemies who endeavor to draw our minds from heavenly thoughts to many vain imaginations.

So shall we, with joy and gratitude, look on Thee as our deliverer from all the evils we have escaped, and as our benefactor for all the good we have received or can hope for.

We shall see that Thou Thyself art our only good, and that all other things are but means ordained by Thee, to make us fix our minds on Thee, to make us love Thee more and more, and, by loving Thee, to be eternally happy.

O beloved of our souls, take up all our thoughts here, that our eyes, abstaining from all worldly vanities, may become worthy to behold Thee face to face in Thy glory for ever.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father etc.

Fifteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Grant us grace to order our lives toward our eternal welfare.
Jesus, Jesus, Jesus,

Jesus, grant us grace to order our lives toward our eternal welfare, heartily intending and wisely designing all the operations of our souls and bodies for obtaining the reward of Thine infinite bliss and eternal felicity.

For what else is this world but a school to cultivate souls and fit them for the other world? And how are they to be fitted but by an eager desire of enjoying God, their only end? Break our froward spirits, O Jesus; make them

humble and obedient; grant us grace to depart hence with contempt of this world and hearts filled with joy at our going to Thee.

Let the memory of Thy Passion make us cheerfully undergo all temptations and sufferings here for Thy love, whilst our souls breathe after that blissful life and immortal glory which Thou hast prepared in heaven for Thy servants.

O Jesus, let us frequently and attentively consider, that whatsoever we gain, if we lose Thee, all is lost; and whatsoever we lose, if we gain Thee, all is gained.

Have mercy on all sinners, Jesus, we beseech Thee, turn their vices into virtues, and making them true observers of Thy law and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter Passion we beseech Thee and for Thy glorious name, Jesus. O Blessed Trinity, etc.

Our Lord Jesus Christ humbled Himself, becoming obedient unto death even the death of the cross (Phil. ii. 8).

Hear these our petitions, O most merciful Saviour, and grant us Thy grace so frequently to repeat and consider them, that they may prove easy steps whereby our souls may ascend to the knowledge, love, and performance of our duty to Thee and our neighbor through the whole course of our lives.

R. Amen.

Our Father, etc. Hail Mary, etc. Creed.

Devotions for Advent and Ember Days.*

ASPIRATIONS.

BEHOLD, O Lord! the affliction of Thy people, and send Him Whom Thou art to send. Send forth the Lamb, the Ruler of the earth, to free us from our chains: that being delivered from the hands of our enemies, we may serve Thee, O God! in holiness and justice, all the days of our lives.

Be comforted, be comforted, my people! take courage and fear not; God Himself will come and save you. All flesh shall see the salvation of God.

ANTHEMS. FROM THE ROMAN BREVIARY FOR ADVENT.

THESE Anthems express and represent the ardent desires and wishes of the prophets for the coming of Christ, and ought to express the desire we have that Christ may be born in us by His grace.

* From the "Visitation Manual."

O WISDOM, Who didst proceed out of the mouth of the Most High, reaching from end to end, with might and with sweetness disposing all things: come and teach us the way of prudence.

O ADONAI, and Leader of the house of Israel, Who didst appear to Moses in the fire of the flaming bush, and didst give him the law on Sinai, come and save us with an outstretched arm.

O ROOT of Jesse, Who art a signal to the people; in Whose presence kings shall be silent, and to Whom the Gentiles shall pray, come and deliver us now, and delay not.

O KEY of David, and scepter of the house of Israel, Who openest and no man shutteth; Who shuttest and no man openeth, come and take out of prison him who is in fetters, and who sitteth in darkness and in the shadow of death.

O ORIENT brightness of eternal light, and Sun of righteousness, come and enlighten those that sit in darkness and in the shadow of death.

O KING of the Gentiles, and their desired One, the cornerstone that joinest the two walls; come and save man, whom Thou didst form out of slime.

O EMMANUEL, our King and Lawgiver, the expectation of the Gentiles, and their Saviour, come and save us, O Lord, Our God.

Prayer.

THOU art already come, O Lord Jesus Christ! all the earth is filled with Thy mercies, and the Church throughout the world gives Thee thanks for having been made man for our salvation; yet, at the same time, she incessantly entreats Thee by her tears, her sighs, and fervent prayers, to save Thy people, and deliver them from the evils which they experience.

Come, then, O Saviour of the world! to rescue my soul from the imminent dangers to which my past sins and my present weakness daily expose me. Come, and live in me by Thy grace, in the spirit of Thy sanctity, in the plenitude of Thy strength, in the perfection of Thy ways, in the truth of Thy virtues, and in the communion of Thy mysteries. Triumph over all adverse powers in Thy Holy Spirit, for the glory of Thy Father. Amen.

Ember Days.

THE Ember Days were instituted—1. To consecrate by penance each of the four seasons of the year;

2. To pray to God for the preservation of the fruits of the earth, and to give Him thanks for those already received;

3. To beg of God worthy pastors for the Church, and to implore His blessing on those who are promoted to Holy Orders.

Prayer.

WE beseech Thee, O Lord, mercifully to regard the devotion of Thy people, that mortifying their bodies by fasting, their minds may be refreshed by good works. Through Christ our Lord.

Bless the Lord, O my soul, and never forget all He hath done for thee.

Receive, O Lord, we beseech Thee, the offerings of our homage, and mercifully sanctify Thy own gifts.

Bless and preserve, O Lord, the fruits of the earth. Enable us, by Thy grace, so to enjoy these and all other temporal blessings, that we may not lose those which are eternal.

Lord Jesus Christ, Who didst institute in Thy Church a sacred hierarchy, to be perpetuated without interruption to the end of the world, by the Sacrament of Holy Orders, hear the prayers which we humbly offer up to Thee, for those who are to be ordained at this time, that, strengthened by Thy grace and directed by Thy Spirit, they may please Thee to Whom they engage themselves, and by word and example, contribute to the salvation of souls, redeemed by Thy blood. Who livest and reignest, world without end. Amen.

A Little Book of Novenas.*

Novena for Christmas.

1. O GOD and Saviour of our souls, sweet Infant Jesus, Whom the angels and shepherds adored in the stable of Bethlehem on that holy night when Thou wert born of the Virgin Mary, we offer Thee our profound adoration and our most earnest thanksgiving for having become man for our redemption and salvation; grant that we may apply all our powers to fulfil Thy gracious designs, that we

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* We are indebted to Pagani and to the Sisters of Mercy "Choir Manual" for many novenas.

may become perfectly renewed in heart and inflamed with Thy holy love.

Pater; Ave; Gloria. Sweet Jesus, be my love.

2. O merciful Redeemer, Who didst vouchsafe to remain in the chaste cloister of Mary's womb, hidden and unknown, though Thou wast the Eternal Word, and the wisdom of the Father; grant that we may learn from Thee to love solitude and silence, and escape the evils that are found in the tumult and distractions of the world; grantus greater purity of mind and of heart; grant that we may glorify Thee, and edify others by our purity and modesty.

Pater; Ave; Gloria, etc.

3. O Infant God, Who, from the moment of Thy conception in holy Mary's womb, didst offer Thyself to Thine eternal Father for the salvation of our souls, vouchsafe to give us a lively sense of the one thing necessary, so that we may labor zealously for others, and work out our own salvation in fear and trembling, yet with confidence in Thy love

Pater; Ave; Gloria, etc.

4. O sweetest Jesus, Who didst go up to Bethlehem in the womb of Mary, to obey the commands of Cæsar, who had ordered all his subjects to be enrolled; grant us grace to obey with alacrity the most arduous commands from those who hold Thy place over us.

Pater; Ave; Gloria, etc.

5. O most adorable Jesus, Who, upon Thy arrival at Bethlehem, wast rejected by all men; grant us to follow Thy example in sufferings and contempt, that we may welcome Thee joyfully into our hearts, when Thou seekest an entrance there, either by holy inspirations or by Thy divine Sacraments.

Pater; Ave; Gloria, etc.

6. O Divine Infant, Who, when excluded from Bethlehem, didst inspire Thy holy Mother to retire to a poor and wretched stable, in which obscure and humble place it was Thy will to be born, in order to confound our pride, and to teach us humility. O grant that henceforward, conforming ourselves to Thy will, we may renounce all pomp and pride, and become truly meek and humble of heart.

Pater; Ave; Gloria, etc.

7. O Divine Word, Who for the love of us, Thy poor

creatures, wast pleased to be born under the most lowly roof, to be wrapped in the meanest swaddling-bands, and to b laid in a vile manger, amongst beasts, and to suffer a thous nd evils. O grant that we also may renounce all worldly vanities, and embrace poverty of spirit, and mortification of he flesh, so necessary for our perfection. Grant that we may be thoroughly detached from creatures, and poor in all things save in Thy love and Thy grace.

Pater; Ave; Gloria, etc.

8. O divine Saviour, O King of peace, Who wast pleased to make Thy appearance amongst us when the whole world was in peace; vouchsafe to send us Thy peace, so that all our powers being brought into subjection to Thee, Thou mayest at the approaching solemnity be born anew in our souls.

Pater; Ave; Gloria, etc.

9. O divine Saviour, O King of immortal glory, Who, in Thy great mercy, didst come into the world to redeem us and to make us holy; grant that, denying all ungodliness and love of this world, we may live soberly in ourselves, justly toward our neighbor, and piously before Thee, that so we may be happy with Thee for all eternity.

Pater; Ave; Gloria, etc.

PRAYER TO THE INFANT JESUS.

COME to me, O Divine Saviour! vouchsafe to be born in my heart; grant that, taught by Thine example, and assisted by Thy grace, I may be poor in spirit and humble of heart. Keep me chaste and obedient. I wish to live but for Thee, and to do all things purely for love of Thee.

O my Jesus, my supreme and true Good! what can have attracted Thee from heaven to be born in a cave, if it be not the love that Thou bearest to man? What has drawn Thee from the bosom of Thy Father to lay Thyself down in a manger? What has brought Thee down from Thy throne above the stars, to stretch Thyself on a little straw? What, from the midst of the nine choirs of angels, has placed Thee between two animals? Thou dost inflame the seraphim with holy fire, and lo, Thou art trembling with cold in this stable! Thou dost give motion to the heavens and the sun, and now Thou canst not move without being carried in some one's arms! Thou dost provide both man and beast with food, and dost Thou now require a little milk to sustain Thy life! Thou art the delight of heaven,

and yet I hear Thee weep and moan? Tell me who hath reduced Thee to such misery? "Who hath done this? Love hath done it," says St. Bernard; the love that Thou bearest to man hath done it.

O dearest Infant! tell me what Thou camest on earth to do? Tell me whom Thou art seeking? Ah, I understand Thee now; Thou art come in order to die for me, to deliver me from an unhappy eternity. Thou art come to seek me, a lost sheep, in order that I may no more fly from Thee, but love Thee. Ah, my Jesus, my treasure, my life, my love, my all; if I do not love Thee, whom, then, shall I love? Where can I find a father, a friend, a spouse more worthy of love than Thou, and who has loved me more than Thou hast done? I am sorry because I did not love Thee and serve Thee more fervently. Forgive me, O my beloved Redeemer; for I repent of having treated Thee with ingratitude. I am sorry for it with all my heart. Pardon me, and give me Thy grace, that I may never again separate myself from Thee, and that I may love Thee constantly during the years that remain to me in this life. My Love, I give myself entirely to Thee. Dispose of all that I am and of all that I have according to Thy will. May Thy holy will be done in me and through me. O Mary, thou art my advocate; thou dost obtain by thy prayers whatever thou wilt from thy Son; beg of Him to forgive me my offences, and to grant me holy perseverance unto death. St. Joseph, do thou also pray for me, that I may become daily more pleasing to Jesus.

ADESTE FIDELES.

ADESTE fideles,
Læti triumphantes;
Venite, venite in Bethlehem:
Natum videte
Regem Angelorum:
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

WITH hearts truly grateful,
Come, all ye faithful,
To Jesus, to Jesus in Bethlehem;
See Christ your Saviour,
Heaven's greatest favor.
Let's hasten to adore Him;
Let's hasten to adore Him;
Let's hasten to adore Him;
Our God and King.

Deum de Deo,
Lumen de Lumine,
Gestant puellæ viscera:
Deum verum,
Genitum, non factum:
Venite adoremus,

God to God equal;
Light of Light eternal;
Carried in Virgin's ever spotless womb.
He all preceded,
Begotten not created.

Venite adoremus,
Venite adoremus Dominum.

Let's hasten to adore Him, etc.

Cantet nunc Io!
Chorus Angelorum:
Cantet nunc aula cœlestium,
Gloria
In excelsis Deo!
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

Angels now praise Him,
Loud their voices raising,
The heavenly mansions with joy now ring.
Praise, honor, glory,
To Him Who is most holy.
Let's hasten to adore Him, etc.

Ergo qui natus
Die hodierna,
Jesu tibi sit gloria:
Patris æterni
Verbum caro factum;
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

To Jesus, born this day,
Grateful homage repay;
To Him Who all heavenly gifts doth bring.
Word uncreated,
To our flesh united.
Let's hasten to adore Him, etc.

HYMN FOR CHRISTMAS DAY.

(*Another Version of the Adeste fideles.*)

Oh, come! all ye faithful!
Triumphantly sing!
Come, see in the manger
The angels' dread King!
To Bethlehem hasten!
With joyful accord;
Oh, hasten! oh, hasten!
To worship the Lord.

True Son of the Father!
He comes from the skies;
The womb of the Virgin
He doth not despise;
To Bethlehem hasten, etc.

Not made but begotten,
The Lord of all might,
True God of true God,
True Light of true Light;
To Bethlehem hasten, etc.

Hark! to the angels!
  All singing in heaven,
"To God in the highest
  High glory be given."
To Bethlehem hasten, etc.

To Thee, then, O Jesu!
  This day of Thy birth,
Be glory and honor
  Through heaven and earth
True Godhead Incarnate!
  Omnipotent Word!
Oh, hasten! oh, hasten!
  To worship the Lord.

Another Novena to the Holy Child Jesus.

IN PREPARATION FOR CHRISTMAS.

First Day.

To the adorable interior of the holy Infant—His spirit, designs, thoughts, and intentions.

ENTER into the sanctuary, the divine interior of the holy Infant Jesus, and learn to form yours according to it. All divine, noble, humble, simple, generous, recollected, and detached from the world, His every thought and intention are solely directed to His Father's glory. There you will find no idle thoughts and projects—no vanities or self-seeking—no suspicious thoughts contrary to charity.

Prayer.

ADORABLE interior of the Infant Jesus! I revere You from my heart. How do You confound our pride and human wisdom! Ah, teach me, divine Jesus, after Your example, to despise the world, and not to seek the eyes of others in my devotion. You, O my God! humbly conceal the treasures of grace and wisdom contained in Your divine mind, taking on Yourself the appearance of weakness, ignorance, and incapacity. Oh, heal my pride; remove my blindness and ignorance of interior things—dissipate my darkness—destroy my worldly notions—and render my thoughts, views, desires, and sentiments like to Yours. Amen

Each day say to Mary and Joseph:

O BLESSED parents of the Infant Jesus, Mary, and Joseph, if we came to solicit you to obtain for us worldly prosperity, joys, honors, and comforts, our sighs could never reach the cradle of a God, poor, humble even to annihilation, forgotten, suffering, weak, and lying in a manger; but these are not our desires or petitions. No; we humbly and earnestly implore you to beg for us, at the crib of your Infant Son, that, like Him, and as His true and faithful followers, we may love to live in true humility—disengagement from creatures—contempt of the world and its vanities—constant recollection of the holy presence of God—fervor and fidelity in all our duties—and in the practice of the tenderest charity to all persons. May we never blush at the humility of the crib, nor at the poverty and simplicity of Bethlehem. May we ever rejoice at our happy lot as true spouses of Jesus Christ: ever in tender charity look with a compassionate eye on those who live but for this world, and continually pray that all may come to bless, to praise, and to love the Saviour Who comes to redeem them.

Infant Jesus, poor and simple, grant our petition!
Infant Jesus, humble and obedient, grant our petition!
Infant Jesus, silent and recollected, grant our petition!
Infant Jesus, inflamed with love for us, grant our petition!
Holy Mother of the Infant Jesus, pray for us!
Blessed St. Joseph, pray for us!
All ye saints, devoted to the Holy Infancy of Jesus, pray for us!

Second Day.

To the Sacred Heart of the Infant Jesus.

THIS day adore the Sacred Heart of your Infant Saviour—that Heart so full of tenderness and charity, that Heart so pure and holy, the beloved retreat of all interior and faithful souls.

Prayer.

O BLESSED Heart of the Infant Jesus! I adore and love you as the center of all hearts, and humbly entreat you to give me grace henceforth to rest and repose in you, as in my true home. May you be my oratory, in which, and through which, I shall offer to the Eternal Father

all my requests, that He may receive them more propitiously. May you be my school, wherein I may learn that celestial science so different from worldly wisdom—those pure principles which lead to the interior life. In fine, may you, O Sacred Heart! be my treasury, and may I find abundant riches in your poverty, love, suffering, and fidelity. Amen.

(*Prayer as first day, to Mary and Joseph.*)

Third Day.

To the sacred mouth of the Infant Jesus.

THIS day adore, love, and reverence the sacred mouth of your Infant Saviour, which now keeps a profound silence; but which will soon be opened to announce the truths of life and salvation, to speak in your behalf to the Eternal Father, and which at the close of life will pronounce your final sentence.

Prayer.

O SACRED mouth of my Infant Saviour, I sincerely adore you. O blessed infantine lips! I love and venerate you. O sweet Jesus! how loudly does Your silence speak to my heart. Ah! attract me to love and practice this holy virtue, as far as my state permits, and let all my words be stamped with the seal of charity. O adorable, Incarnate Word of the Father! Eternal Wisdom silent in the womb of Your Virgin Mother, endow me with that spirit of sweetness, patience, and mildness, of which You are the Model. Teach me how to speak, and how to be silent. May this tongue, on which You so often repose in the Adorable Sacrament, rather cleave to my jaws than ever pronounce an unbecoming word; and may charity, humility, modesty, sweetness, prudence, and simplicity accompany all my words and expressions. Amen.

(*Prayer as first day, to Mary and Joseph.*)

Fourth Day.

To the sacred hands of the Infant Jesus.

THIS day kiss in spirit those pure and liberal hands, now so weak, cold, and trembling, which will be one day instruments of so many great works, healing the sick,

curing the blind, and which will, at length, be fastened with huge nails to the cross.

Prayer.

O MOST pure and generous hands of my Infant Saviour! I adore, revere, and love you. O innocent hands! which have been so often raised to heaven in our favor, may I imitate your charity and compassion for the poor and afflicted, in constantly praying for the salvation of my neighbors, as well as for my own. O blessed hands! pierced with huge nails, may I rather die than ever again (by sin) fasten you to the cross. O most holy Infant! grant me continually to hold fast Your blessed hands, that I may securely walk through the slippery paths of this life, always moving according to Your holy will, and with submission to my spiritual guides. Amen.

(*Prayer as first day, to Mary and Joseph.*)

Fifth Day.

To the pure and benign eyes of the Infant Jesus.

THIS day adore and love the pure and benignant eyes of your Infant Saviour, those eyes which beam purity, love, and sweetness; those eyes which have wrought such wonders in souls; those eyes, in fine, which have shed over our miseries abundant tears. O may they impart to us the grace of true contrition for our sins, and compassion for the miseries of others.

Prayer.

O MOST pure and benignant eyes of our Infant Saviour! Eyes beaming love, tenderness, and compassion for us, wretched sinners! Eyes ever intent upon all our works and ways, watching over us with unceasing care, we honor and revere you. O grant me, dear Jesus, in honor of the purity and sanctity of Your holy eyes, carefully to guard mine, to look on and consider but You, and what may lead to Your love and service. "Turn away from me all vanities," take from me the spirit of curiosity, so opposed to the spirit of the Gospel, and grant that I may live under Your all-seeing eye with all possible respect, modesty, and love, continually remembering Your holy presence, and ever lamenting my

past and present infidelities with greater love and regret. Amen.

(*Prayer as first day, to Mary and Joseph.*)

Sixth Day.

To the sacred feet of our Infant Jesus.

THIS day adore those sacred feet, bound for your love in swathing bands, to teach you to love holy obedience, submission to the divine law, and to all the duties of your state.

Prayer.

O MOST holy feet of my Infant Saviour! I adore, love, and venerate you with my whole heart, and embrace you in spirit: especially those parts destined to be pierced on the cross by your executioners. O give me grace to walk faithfully and constantly in the paths of your counsels and commandments, continually exhorting me to greater sanctity and perfection. May I, with your grace, steadily advance in your sacred footsteps, in true contempt of all worldly vanities, in hatred and aversion for worldly maxims, in a faithful discharge of my duties to you, my neighbor, and myself; in a patient endurance of the faults of others, and in profound humility of heart and conduct. Thus shall I be ever in security, for they who follow you walk not in darkness.

(*Prayer as first day, to Mary and Joseph.*)

Seventh Day.

To the precious blood of the Infant Jesus.

THIS day adore the precious blood of our Infant Saviour, flowing through His sacred veins, and one day to be poured out on Calvary, for the remission of our sins.

Prayer.

O MOST pure and precious blood of my Infant Saviour! drawn by the Holy Ghost from the virginal veins of your immaculate Mother. O saving blood! shed for our redemption on Calvary, and daily offered on our altars in the adorable sacrifice, our nourishment and strength in the Holy Eucharist, I adore, love, and venerate you, and humbly

pray that you may abundantly flow on me, and on all poor sinners, on all my friends, relatives, benefactors, and enemies. May I receive the happy fruits of such a blessing with love, gratitude, and compunction, especially at the holy Mass, and in the Sacraments of Penance and the Eucharist. Through these sacred channels may you constantly flow, to nourish my soul to everlasting life, and to impart to me that purity, innocence, love, and fervor of which you are the source and preservative. Amen.

(*Prayer as first day, to Mary and Joseph.*)

Eighth Day.

To honor the poverty, obedience, etc., of the Infant Jesus.

THIS day adore and try to imitate the blessed Infant, as the true model of that perfection to which all Religious are bound to aspire; and renew your sacred engagements at the feet of your Infant Saviour with increased fervor.

Prayer.

O MOST holy Infant Jesus! my King, my Master, and Saviour! I adore You in this state of poverty, suffering, and submission, and humbly beg grace to observe faithfully the solemn vows by which I bound myself to renounce the world, with its pomps—the flesh, with its vices—the devil, with his temptations—to lead a life of innocence, prayer, sincere humility, and ardent love of God and my neighbor. O dearest Jesus! may my only treasure henceforth be Your grace—my only pleasure Your service and love—and my only desire the accomplishment of your most holy will. O grant that I may always fulfil it. Amen.

(*Prayer as first day, to Mary and Joseph.*)

Ninth Day.

To adore and welcome the Infant Saviour, just coming into the world.

THIS day adore, love, bless, praise, and welcome the little Saviour, Who comes to redeem you—prepare Him a cradle in your hearts, and do not imitate the unfeeling inhabitants of Bethlehem.

Prayer.

ALL hail! most lovely, most holy, most amiable, Infant Jesus, King of my soul! Ah! blessed be the hour in which Your holy Mother will give You to me as my ransom. O most beautiful above the children of men! give me grace to prepare to receive you worthily on the glorious feast of Your nativity. Give me a heart all glowing with holy desires, love, gratitude, and ardent zeal, to correspond with the designs which bring You on earth. Give me the true spirit of Your holy nativity, a spirit of humility, silence, detachment, docility, meekness, and true and ardent charity. Give me grace daily to advance in devotion to Your blessed Infancy, and faithfully to persevere in the discharge of all my duties, in spite of the allurements of Satan, or the railleries of the world. Bless me then, divine Infant, as You blessed the humble and simple shepherds watching over their flocks; and let me ever remember, that it is to the humble, simple, and faithful You most willingly communicate Your choicest gifts. Amen.

(*Prayer as first day, to Mary and Joseph.*)

PRAYER TO THE INFANT JESUS.

(*Suitable for those in charge of children.*)

O ETERNAL God, made an Infant for love of us, to Thee do I offer each little child, whom for Thy love and in honor of Thy holy childhood I will devote my whole strength to instruct and save. Grant that I may ever behold Thee in the children confided to my care: and never, oh, never permit, my Jesus, that any act or word of mine should scandalize Thy little ones.

Give me a share in Thy humility, Thy charity, and Thy gentleness to all. Grant Thy blessing to my labors and bring me safely to heaven, where surrounded by these little ones whom I taught to love Thee, I may praise Thee and bless Thee for ever.

The Last Day of the Year.*

THE end of the year should naturally make you think of the end of your life. This reflection should induce you to place yourself in the state in which you would

* From the "Visitation Manual."

like to be found at the hour of your death. We ought, said a great saint, to ask of God, through Jesus Christ, the grace to repair all the spiritual losses we have sustained through our negligence. We should beseech Him, in the name and through the merits of this divine Saviour, to enable us to attain that degree of perfection to which He wished to conduct us, if we had corresponded with fidelity. This practice suits particularly the end of the year.

In thanksgiving to almighty God, for the spiritual and temporal blessings bestowed on you, on your parents, on all mankind, during the past year, recite with lively sentiments of gratitude the *Te Deum* or *Magnificat.*

And in expiation of your infidelities, recite the *Miserere.*

AN OFFERING OF THE NEW YEAR.

O MY God! another year is added to the number of those for which I am accountable to Thee. Well may I recount them all in the bitterness of my soul, for they have been filled with infidelities and ingratitude. Thou hast granted them to me to know, to love, and serve Thee, and every one of them brings to my recollection numberless omissions of these essential duties. Have mercy on me, O Lord, have mercy on me, for I have no hope but in Thy mercy. It now offers me this new year to repair the evils and retrieve the losses of those which are past. Grant, O Lord, that it be entirely consecrated to Thy glory, sanctified by Thy love, and wholly employed in Thy service.

A PRAYER TO THE ADORABLE NAME OF JESUS.

O MOST sweet Jesus, how glorious is that name which is given to Thee this day! I rejoice that it is not borne by Thee a mere empty name, the shadow of a name, as others have borne it; but a name full of truth, and of all perfection.

I thank Thee, O good Jesus, for the will which Thou hadst to save us, accepting the *office*, with the *name*, of Saviour; fulfil it, O Lord, effectually in me; and seeing Thou art Jesus, *Esto mihi Jesus.* Be to me Jesus, be my Saviour. Amen.

O blessed Virgin, beseech thy Son to imprint in my heart that esteem and love of this holy name, which He imprinted in thine.

May the adorable name of Jesus be the sweet and daily

music of my soul, and the seal of my heart; and, when in the agony and cold sweat of death, I shall give the last look to heaven for mercy, may the parting sigh of my soul be Jesus, sweet Jesus, Amen.

THIRTY-THREE PETITIONS.

Offered through the merits of the sacred humanity of Our Lord Jesus Christ.

O GOOD Jesus! Word of the Eternal Father, convert me!
O good Jesus! Son of Mary, make me her child!
O good Jesus! my Master, teach me!
O good Jesus! Prince of peace, give me peace!
O good Jesus! my Refuge, receive me!
O good Jesus! my Pastor, feed my soul!
O good Jesus! Model of patience, comfort me!
O good Jesus! my Redeemer, save me!
O good Jesus! my God and my All, possess me!
O good Jesus! the true Way, direct me!
O good Jesus! eternal Truth, instruct me!
O good Jesus! Life of the blessed, make me live in Thee!
O good Jesus! my Support, strengthen me!
O good Jesus! my Justice, justify me!
O good Jesus! my Mediator, reconcile me to Thy Father!
O good Jesus! Physician of my soul, heal me!
O good Jesus! my Judge, absolve me!
O good Jesus! my King, govern me!
O good Jesus! my Sanctification, sanctify me!
O good Jesus! Abyss of goodness, pardon me!
O good Jesus! living Bread from heaven, satiate me!
O good Jesus! the Father of the prodigal, receive me!
O good Jesus! Joy of my soul, refresh me!
O good Jesus! my Helper, assist me!
O good Jesus! Magnet of love, attract me!
O good Jesus! my Protector, defend me!
O good Jesus! my Hope, sustain me!
O good Jesus! Object of my love, make me love Thee!
O good Jesus! Fountain of life, cleanse me!
O good Jesus! my Propitiation, purify me!
O good Jesus! my last End, let me obtain Thee!
O good Jesus! my Glory, glorify me. Amen.

Prayer.

JESUS! O name of Jesus! sweet name! delightful name! consoling name! for what else is Jesus than Saviour! Wherefore, O Jesus, for Thy sweet name's sake, be to me a Jesus

and save me. Suffer me not to be eternally lost, whom Thou didst create out of nothing. O good Jesus! let not my iniquities destroy me, whom Thy bounty made. O sweet Jesus! recognize in me what is Thine, and efface all that is not Thine. O sweet Jesus! show mercy now in the time of mercy, and condemn me not in the day of justice. What profit to Thy precious blood, or what honor will my destruction give Thy holy name, O Jesus! "The dead shall not praise Thee, O Lord Jesus! nor all they that go down to hell." O most amiable Jesus! most meek, most loving Jesus! O Jesus, Jesus, Jesus! admit me to the number of Thy servants! O Jesus, comfort of all who fly to Thee! O sweet Jesus! forgive me my sins! O Jesus! Son of the Virgin Mary, infuse into my soul grace, wisdom, charity, chastity, and humility, that I may love Thee perfectly, praise Thee, serve Thee, and eternally rejoice and glory in Thee, with all who devoutly honor and fervently invoke Thy holy name, O Jesus. Amen.

Novena to the Infant Jesus.

PRAYER TO THE HOLY CHILD.

O CHILD Jesus, I have recourse to Thee; by Thy holy Mother, I implore Thy assistance in this necessity (here mention your request), for I firmly believe that Thy divinity can assist me. I confidently hope to obtain Thy holy grace. I love Thee with my whole heart and my whole soul. I am heartily sorry for my sins, and I entreat of Thee, O good Jesus, to give me strength to overcome my evil passions. I make the resolution of never again offending Thee, and I resolve to suffer everything rather than displease Thee. Henceforth I wish to serve Thee faithfully. For the love of Thee, O divine Child! I will love my neighbor as myself. O Jesus, omnipotent Child, I again implore Thy assistance on this occasion (mention it). Grant that I may possess Thee eternally, with Mary and Joseph, and adore Thee with the angels and saints in heaven. Amen.

PRAYER TO THE HOLY FAMILY.

To be said before a representation of the Holy Family.

O MOST loving Jesus, Who by Thy sublime and beautiful virtues of humility, obedience, poverty, modesty, charity, patience, and gentleness, and by the example of Thy domestic life, didst bless with peace and happiness the family which Thou didst choose on earth, in Thy clemency look down upon this household, humbly prostrate before Thee and imploring Thy mercy. Remember that this family belongs to Thee; for to Thee we have in a special way dedicated and devoted ourselves. Look upon us in Thy loving-kindness, preserve us from danger; give us help in time of need; and grant us the grace to persevere to the end in the imitation of Thy Holy Family; that having revered Thee and loved Thee faithfully on earth, we may bless and praise Thee eternally in heaven. O Mary, most sweet Mother, to thy intercession we have recourse, knowing that thy Divine Son will hear thy prayers. And do thou, O glorious Patriarch, St. Joseph, assist us by thy powerful mediation, and offer, by the hands of Mary, our prayers to Jesus. Amen.

Novena for the New Year.

O MOST amiable Redeemer! Whose infinite love for man far exceeded Thy corporal strength in the crib of Bethlehem, receive our fervent adorations and most ardent thanksgiving for the first effusion of that adorable blood which Thou didst afterwards shed to the last drop for us on the cross. Oh, how ardently must Thou have desired our salvation, since Thou didst so soon begin to suffer for us! How much must Thou have wished for our confidence, since Thou didst so early assume that name which, above all names, is best calculated to render Thee amiable in our eyes and dear to our hearts. O Jesus! our infant, but most powerful Saviour! we now feel that Thou art Our Redeemer, and therefore most confidently approach Thy crib, to represent to Thee all our wants, and in particular to implore, by Thy adorable infancy, by Thy painful circumcision, and above all by Thy sacred name, which is the joy of heaven, the terror of hell, the consolation of the afflicted, and refuge of sinners, that Thou wouldst grant us the intentions of this novena.

Pardon us, O adorable Jesus, all our negligences, tepidity, and sloth in Thy divine service during the past year, and mercifully deign to accept the oblation which we now make of every day, hour, and moment of the year we commence. Give efficacy by Thy precious blood to the resolutions we now make, of living from this moment in the manner we should wish to have done when time shall be about to close for ever for us. We fervently offer Thee each and every action of this year, in unison with the adorable actions of Thy mortal life: we offer Thee our intentions and every movement of body and soul, (most solemnly renouncing every motive but Thy love); the most perfect obedience to Thy holy will, and ardent zeal for Thy glory. O merciful Jesus! by the helplessness of infancy, to which Thou didst descend for our sakes, strengthen our weakness and fortify our resolutions never more to offend Thee. By the silence of childhood, which Thou wouldst not break, though Thou wert the uncreated Word of God, grant us that spirit of silence, recollection, and prayer which will best enable us to acquire the other virtues of our holy state. May the most ardent love so deeply imprint Thy saving name on our hearts that it may be always in our minds, frequently on our lips, that it may be our defence in temptation, our refuge in danger, and at length our certain passport to a happy eternity.

Novena for Epiphany.

1. O HOLY Magi! you were living in continual expectation of the rising of the Star of Jacob, which would announce the birth of the true Sun of justice; obtain for us an increase of faith and charity, and the grace to live in continual hope of beholding one day the light of heavenly glory and eternal joy.

Glory be to the Father, etc.

2. O holy Magi! who at the first appearance of the wondrous star left your native country to go and seek the newborn King of the Jews; obtain for us the grace of corresponding with alacrity to every divine inspiration.

Glory be, etc.

3. O holy Magi! who regarded neither the severity of the season, nor the inconveniences of the journey, that you

might find the new-born Messias; obtain for us the grace not to allow ourselves to be discouraged by any of the difficulties which may meet us in the way of salvation.

Glory be, etc.

4. O holy Magi, who, when deserted by the star in the city of Jerusalem, sought humbly, and without human respect, from the rulers of the Church, the place where you might discover the object of your journey; obtain for us grace to have recourse, in *faith* and *humility*, in all our doubts and perplexities to the counsel of our superiors, who hold the place of God on earth.

Glory be, etc.

5. O holy Magi, who were gladdened by the reappearance of the star which led you to Bethlehem; obtain for us from God the grace, that, remaining always faithful to Him in afflictions, we may be consoled in time by His grace, and in eternity by His glory.

Glory be, etc.

6. O holy Magi, who, entering full of faith into the stable of Bethlehem, prostrated yourselves on the earth, to adore the new-born King of the Jews, though He was surrounded only by signs of poverty and weakness; obtain from the Lord for us a lively faith in the real presence of Jesus in the Blessed Sacrament, the true spirit of poverty, and a Christ-like charity for the poor and suffering.

Glory be, etc.

7. O holy Magi, who offered to Jesus Christ gold, incense, and myrrh, thereby recognizing Him to be at once King, God, and Man; obtain from the Lord for us the grace never to present ourselves before Him with empty hands; but that we may continually offer to Him the gold of charity, the incense of prayer, and the myrrh of penance and mortification.

Glory be, etc.

8. O holy Magi, who, when warned by an angel not to return to Herod, travelled back to your country by another road; obtain for us from the Lord the grace that, after having found Him by true repentance, we may avoid all danger of losing Him again.

Glory be, etc.

9. O holy Magi, who were the first among the Gentiles

called to the knowledge of Jesus Christ, and who persevered in the faith till your deaths, obtain for us of the Lord the grace of living always in conformity to the baptismal promises and especially in accordance with our Religious Vows, leading ever a life of faith; that like you we may attain to the beatific vision of that God Who now is the object of our faith.

Glory be, etc.

Novena to the Holy Name of Jesus.

O MERCIFUL Jesus! Who didst in Thy early infancy commence Thy office of Saviour by shedding Thy precious blood, and assuming for us that name which is above all names: we thank Thee for such early proofs of Thine infinite love. We venerate Thy sacred name in union with the profound respect of that angel who first announced it to the earth, and unite our affections to the sentiments of tender devotion, which the adorable name of Jesus has, in all ages, enkindled in the hearts of Thy saints. Animated with a firm faith in Thy unerring word, and penetrated with confidence in Thy mercy, we now most humbly remind Thee of the promise Thou hast made, that when two or three should assemble in Thy name, Thou Thyself wouldst be in the midst of them. Come then into the midst of us, most amiable Jesus, for it is in Thy sacred name we are here assembled. Come into our hearts, that Thy Holy Spirit may pray in and by us; and through that adorable name which is the joy of heaven, the terror of hell, the consolation of the afflicted, and the solid ground of our unlimited confidence, mercifully grant us all the petitions of this novena.

O Mary ever Virgin, and blessed Mother of Our Redeemer, who didst participate so sensibly in the sufferings of thy dear Son, when He first shed His sacred blood, and assumed for us the name of Jesus, obtain for us through that adorable name the favors we petition Him. Beg also that He may inflame our hearts with His divine love, and imprint thereon His most sacred name; that it may be always in our minds, frequently on our lips, our refuge and hope during life, and our consolation and support at the hour of death. Amen.

Novena for the Purification of Our Lady.*

O ETERNAL God! Whose adorable Majesty was so imperfectly honored by the sacrifices of the Old Law, we rejoice, from the bottom of our hearts, in the homage Thou didst receive from Thy beloved Son, on His presentation in the Temple. Sacrifice and sin-offering had ceased to please Thee; they were no longer agreeable in Thine eyes—when, behold! He came, in Whom from eternity Thou wert well pleased, to offer Thee that Victim of adoration which Thine infinite Majesty expected—that Sacrifice of expiation which Thy justice required—that Victim of thanksgivings which Thy benefits deserved—and that Host of impetration to which Thy mercy had reserved the most precious favors. But, Lord, the glorious advantage of presenting Thee a Victim worthy of Thy greatness was not confined to that propitious moment. From the rising to the setting of the sun, there is now offered to Thy name a clean oblation. In all parts of the earth, at this moment, that holy, innocent, undefiled oblation is presented to Thee, which must always ascend before Thee as an odor of sweetness. Oh, permit us, then, to unite an unreserved oblation of our whole being, and a fervent renewal of our vows, to the first oblation which Jesus offered in the Temple, and also to all the Masses now going on throughout the world. We most humbly beg of Thee to accept this Victim, infinitely greater than any favors we could ask, as a powerful motive for granting us the intentions of this novena. O most happy Virgin! from whom the Almighty first received a Victim worthy of Himself, let us not be excluded from a share in the graces which, through thee, have been granted to the world. Since we are so often in possession of that same sacred Victim, which thou didst present to God, obtain for us a share in that ardent love which consumed thy pure soul—in that spirit of sacrifice which

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* Many prayers suitable for Novenas to the Holy Ghost, to the Sacred Heart of Jesus, to the Blessed Sacrament, to the Passion of Our Lord, and to the Blessed Virgin Mary will be found in those sections which are reserved for these special devotions. Consult the Index.

accompanied thy oblation—and in that profound humility, which on this solemnity concealed thy glorious privileges from all the world. Do thou thyself give us the Divine Infant in each of our communions, as thou didst to holy Simeon. Obtain that, like him, a lively faith may discover to us Our Lord and Salvation, in the mystery of His humiliation; that our hearts may love Him therein ardently, and that frequent union with Jesus, in the Sacrament of His infinite goodness, may so detach us from the world, that we may never cease to sigh after that kingdom of peace, where we shall never sin, and never cease to love. Amen.

Novena to St. Joseph.

O GLORIOUS descendant of the kings of Juda! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to our prayers. Thou art our glorious protector, and shalt ever be, after Jesus and Mary, the object of our most profound veneration and tender confidence. Thou art a hidden saint, though one of the greatest of saints, and art peculiarly the patron of interior souls.

In union with all those who have ever been most devoted to thee, we now dedicate ourselves to thy service, beseeching thee, for the sake of Jesus Christ, Who vouchsafed to love and obey thee as a Son, to become a father to us, and to obtain for us the filial respect, confidence, and love of children toward thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for us now and to implore for us the particular intentions of the novena. (Specify them.) Present us, O great saint, to the adorable Trinity with Whom thou hadst so glorious and so intimate a correspondence. Obtain that we may never efface by sin the sacred image according to the likeness of which we were created. Beg for us that our divine Redeemer may enkindle in our hearts, and in all hearts, the fire of His love, and infuse therein the virtues of His adorable infancy—His purity, simplicity, obedience, and humility. Obtain for us likewise a lively devotion to thy Virgin spouse, and protect us so powerfully in life and in death that we may have the happiness of dying,

as thou didst, in the friendship of Our Creator, and under the immediate protection of the Mother of God.

Litany of St. Joseph.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven,[1]
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Holy Mary, pray for us,
St. Joseph, renowned offspring of David,[2]
Light of Patriarchs,
Spouse of the Mother of God,
Chaste guardian of the Virgin,
Foster father of the Son of God,
Diligent protector of Christ,
Head of the Holy Family,
Joseph most just,
Joseph most chaste,
Joseph most prudent,
Joseph most strong,
Joseph most obedient,
Joseph most faithful,
Mirror of patience,
Lover of poverty,
Model of artisans,
Glory of home life,
Guardian of virgins,
Pillar of families,
Solace of the wretched,
Hope of the sick,
Patron of the dying,
Terror of demons,
Protector of Holy Church,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us.

V. He made him the lord of his household.
R. And prince over all his possessions.

Let us pray.

O God, Who in Thy ineffable providence didst vouchsafe to choose Blessed Joseph to be the spouse of Thy most holy Mother; grant, we beseech Thee, that we may have him for our intercessor in heaven, whom we venerate as our protector on earth: Who livest and reignest world without end. Amen.

Indulgence of 300 days, once a day.

[1] Have mercy on us. [2] Pray for us.

Novena for the Annunciation of Our Lady.

O ADMIRABLE Virgin! the most exalted yet the most humble among all creatures! we salute thee, in union with the respect and veneration of the angel who was deputed

from heaven to hail thee as full of grace, and as the choosen Mother of the Author of grace. O most happy Mother! most pure Virgin! most favored among all women, why can not we join with the generations yet unborn, which will call thee blessed? (Luke i.). Why can not we share in the profound feelings of humiliation which filled thy soul, even in the moment of thy glorious exaltation? O most humble, but most privileged handmaid of the Lord! since thou hast found grace before God, obtain for us that we may persevere in grace to the end of our lives. Since thou hast never felt the anguish which springs from sin, and wert never degraded by a single imperfection, thou hast no cause to fear those tremendous judgments which certainly await us if we continue to lead imperfect, tepid lives in the sanctuary of religion. O powerful Protectress of those who trust in thee! O Refuge of sinners! whose misfortunes thou well knowest how to compassionate! shield us from the anger of thy divine Son; obtain for us that we may be like thee, ever docile to holy inspirations and ever ready to say with thee: "*Fiat mihi secundum verbum tuum*": "Be it done unto me according to thy word;" and since it is by thee that Our Lord comes to us, may we, by thee, attain to the enjoyment of His adorable presence in heaven. Amen.

St. Gabriel, angel of the Annunciation, pray thou also for us in our present needs. Amen.

Novena in Honor of Our Saviour's Passion. For Lent.*

1. O JESUS, my Saviour, Who didst sweat blood in the garden at the sight of the sufferings which my sins and my ingratitude were to cause Thee: I adore Thee bathed in Thy blood; I give thanks to Thy Sacred Heart which suffered so much for me; I hate my sins which were the cause of Thy sufferings; and I am resolved to die rather than to afflict Thee again. Grant me grace to understand the great evil of sin; that I may resist even unto blood

* The "Litany of the Passion," and other prayers suitable for Lent and Novenas in honor of the Sufferings of Our Lord are given in this book among the Devotions to the Passion. "The Jesus Psalter" is also recommended for Lent.

the temptations of the world, the devil, and the flesh; and that I may be conformed in all things to the will of Thy divine Father, however contrary to my own inclinations.

Our Father, Hail Mary, Glory be, etc.

2. O my Lord Jesus, Who wast so cruelly maltreated in the house of Annas and Caiphas; I thank Thee that Thou didst vouchsafe to suffer for love of me insults so atrocious, and contempt so shameful. Ah! how often have I insulted Thee in the person of my neighbor! I humbly ask Thy pardon, and resolve, with Thy holy aid, to suffer whatever may be done against me with patience and gentleness, and never to offend Thee again, either in word or work.

Our Father, Hail Mary, Glory be, etc.

3. O Jesus my King! Who wast so scorned by the Jews that they preferred to Thee a malefactor, a murderer; I pray Thee to grant me pardon for having often preferred to Thee some miserable creature, some base gratification. Grant that I may rather die than again offend against Thy infinite Majesty. Be Thou henceforward the King of my heart, and grant that by the help of Thy grace I may ever love and serve Thee, until I shall have the happiness to see and enjoy Thee in the kingdom of Thy glory.

Our Father, Hail Mary, Glory be, etc.

4. O most pure Jesus, most chaste among men! Whose innocent flesh was thus torn by the scourging in the house of Pilate, to purge away the wicked pleasures which we enjoy in ours; I confess that it was for me Thou didst suffer such cruel torments. I am confounded when I reflect on the blows I have caused Thee, and how often I have wounded Thee by my sensual gratifications. I entreat of Thee by all Thy sufferings to sanctify my body and my soul, to wash me and purify me by Thy precious blood from all my filthy stains. Ah! let not that flesh which was once cleansed in Thy blood, be again defiled with sin. May I serve Thee to the end of my life with a clean heart, and may all my actions be guided by the purest intentions.

Our Father, Hail Mary, Glory be, etc.

5. O Jesus, greatest of all sovereigns, Who wast crowned with thorns, and treated with cruel mockery; all derided and despised as Thou art, I acknowledge Thee for my King. And since there was no part of Thy sacred body which was

not bruised for me, I will no longer delight in indulging mine, but live in the practice of constant mortification, that so I may have some resemblance to Thee, my only true and sovereign good.

Our Father, Hail Mary, Glory be, etc.

6. O adorable and divine blood, shed for my salvation, flow over me, to wash me, to purify me, to sanctify me: flow over sinners, that they may be reclaimed; over the heathen, that they may be enlightened; over the perfidious Jews, that they may be softened; over all, that all being united in the same faith, in the same hope, and in the same charity, we may reign with Thee and in Thee, in that charity which shall subsist for ever.

Our Father, Hail Mary, Glory be, etc.

7. O Jesus, my Redeemer, Who wast for my sake nailed upon the cross, and didst shed Thy blood to free me from the slavery of the devil; I thank Thee for the incomparable love which Thou hast borne me, and the pain which Thou hast suffered for me. I kiss with the deepest respect Thy feet and Thy hands; I adore Thy Sacred Heart, which was opened for love of me; and I resolve, from this time forth, rather to lay down my life than to crucify Thee again by any mortal sin. For love of Thee, I crucify myself anew on the cross of my vows, and resolve to imitate Thy example faithfully to the end of my life. O good Lord, my blessed Saviour! By that glorious triumph, which, in Thy death, Thou didst achieve over sin and hell, and by that throne of glory to which Thou wast exalted by Thy Eternal Father in heaven: grant that I also, in the hour of death, may triumph over all my enemies, and come at last with Thee to the joys of paradise. Yes, O my Jesus, grant me this grace by the merits of Thine agony and Thy death on the cross.

Our Father, Hail Mary, Glory be, etc.

PRAYER BEFORE A PICTURE OF CHRIST CRUCIFIED.*

BEHOLD, O kind and sweetest Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee, to impress

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* A plenary indulgence, applicable to the souls in purgatory, is granted to all, who with due dispositions recite this prayer

upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins and a most firm desire of amendment, whilst with deep affection and grief of soul I consider within myself and mentally contemplate Thy five most precious wounds; having before my eyes that which the prophet David said of Thee, O good Jesus: "They have pierced my hands and my feet, they have numbered all my bones."

Novena for Easter. In Honor of the Glorious Resurrection of our Lord.

O JESUS, Who didst confound all Thine enemies by clothing in glory and splendor that body which had been the victim of the cruelty of man, give me grace to die to myself that I may rise again with Thee, and after Thy likeness lead a new, divine, immortal life: new, by change of conduct, divine by the generosity and purity of my love, immortal by perseverance in well doing. Work in my heart, O Lord, this happy change; make me pass from death to life, from darkness to light, from a life full of imperfections to a life perfect and worthy of Thee. Make me go on from light to light, from virtue to virtue, till I come at last to Thee, O God of virtue, source of all life, and of all light. To thee also I turn, O holy Virgin, who had the greatest share in the sufferings and the glory of thy divine Son; deign to make me a partaker of that divine joy which thou didst feel on the blessed day of His Resurrection. Dry my tears and free my heart from all oppressive sadness. Let Thy risen Son enter into my heart, as through the closed doors, into the upper chamber. Let Him say to me, as to the Apostles, "Peace be to thee;" let Him show to me, as to Thomas, His sacred wounds; let Him abide with me continually, and never more depart from me.

TO THE GLORIOUS WOUNDS OF JESUS RISEN.

1. MY risen Jesus, I devoutly kiss and adore the glorious wound of Thy left foot, and pray Thee to give me

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before any image or representation of Christ crucified, provided they confess, and receive holy communion, saying, at the same time, five Our Fathers, Hail Marys, and Glory for the intentions of the Sovereign Pontiff.

grace to fly from all occasions of sin, and ever more to walk in the way of salvation according to the spirit of my holy vows.

Glory be to the Father, etc.

2. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy right foot, and pray Thee to give me grace to walk constantly in the way of Christian holiness till I come to the home of paradise.

Glory, etc.

3. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy left hand, and pray Thee to deliver me from all evil, whether of the body or the soul, and most especially from the unhappy fate of the wicked who shall stand at Thy left hand at the day of judgment.

Glory, etc.

4. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy right hand, and pray Thee to bless my soul therewith, and after death to open to me the gates of paradise.

Glory, etc.

5. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy side, and pray Thee to kindle in my heart the fire of Thy love here, that I may hereafter love Thee eternally in heaven.

Glory be, etc.

To Mary.

LASTLY, I pray thee, O most holy Virgin Mary, by thy great joy on seeing thy risen and glorified Son, to obtain for us the grace to rise also after our death to the eternal glory of paradise. Hail Mary (three times).

Novena for Pentecost.*

O JESUS! triumphant Conqueror of sin and death! Who hast taken possession of that seat of bliss purchased by Thy blood, remember Thy tender promise that Thou wouldst not leave us orphans. Send down upon us and upon Thy whole Church that Spirit of light, of truth, and of love. Who alone can bring to our minds, and imprint on our hearts, the divine lessons of humility, poverty, obedience, and contempt of the world which Thou hast taught us during Thy mortal life. But, alas! if Thine apostles themselves were rendered unworthy of receiving the plenitude of Thy Spirit, by too natural an attachment to Thy adorable humanity,

* Consult the section on "Devotions in Honor of the Holy Ghost" for appropriate prayers for the Feast of Pentecost.

which was so lovely, so amiable, so deserving of their tenderest love, how can we hope for His descent into our hearts, which are defiled by a thousand imperfect and sinful inclinations? O my God, if Thou desirest to give us Thy divine Spirit, prepare Thyself His dwelling in our souls; unite our hearts and affections to the ardent sighs and perfect dispositions with which Thy blessed Mother and apostles awaited His coming. And Thou, O adorable Spirit! Who breathest where Thou wilt, deign to descend on us, who are here assembled in Thy name, and on all the members of Thy Church, to which Thou wilt teach all truth to the end of time. O Spirit of purity! Spirit of peace! Whom the foulest stains of sin can not resist, purify our souls, and infuse therein that peace which the world can not give. Oh, rend the heavens and come down, consoling Spirit! that, strengthened and encouraged by Thee, we may faithfully comply with the duties of our holy state, embrace the cross, in whatever shape it is presented, and study to accomplish the divine will with the utmost perfection.

HYMN TO THE HOLY GHOST.

COME, Holy Ghost, send down those beams
  Which sweetly flow in silent streams
  From Thy bright throne above;
O come, Thou Father of the poor.
O come, Thou Source of all our store;
  Come fill our hearts with love.
O Thou, of Comforters the best,
O Thou, the soul's delightful guest,
  The pilgrim's sweet relief;
Thou art true rest in toil and sweat,
Refreshment in the excess of heat,
  And Solace in our grief.
Thrice blessed light, shoot home Thy darts,
And pierce the centers of those hearts
  Whose faith aspires to Thee;
Without Thy Godhead, nothing can
Have any price or worth in man,
  Nothing can harmless be.
Lord, wash our sinful stains away,
Water from heaven our barren clay,
  Our wounds and bruises heal;
To Thy sweet yoke our stiff necks bow;

Warm with Thy fire our hearts of snow,
  Our wand'ring feet repel.
Grant to Thy faithful, dearest Lord,
Whose only hope is Thy sure Word,
  The seven gifts of the Spirit:
Grant us in life Thy helping grace,
Grant us at death to see Thy face,
  And endless joys inherit. Amen.

Come, Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit: grant that we may, by the gift of the same Spirit, be always truly wise, and ever rejoice in His consolation, through Jesus Christ our Lord. Amen.

Prayer for the Month of May.

O MOST august and blessed Virgin Mary! Holy Mother of God! glorious Queen of heaven and earth! powerful protectress of those who love thee, and unfailing advocate of all who invoke thee! look down, we beseech thee, from thy throne of glory on thy devoted children; accept the solemn offering we present thee of this month, specially dedicated to thee, and receive our ardent, humble desire, that by our love and fervor we may worthily honor thee, who, next to God, art deserving of all honor. Receive us, O Mother of mercy, among thy best beloved children; extend to us thy maternal tenderness and solicitude; obtain for us a place in the Heart of Jesus and a special share in the gifts of His grace. Oh, deign, we beseech thee, to recognize our claims on thy protection, to watch over our spiritual and temporal interests, as well as those of all who are dear to us; to infuse into our souls the spirit of Christ and to teach us thyself to become meek, humble, charitable, patient, and submissive to the will of God.

May our hearts burn with the love of thy divine Son, and of thee, His blessed Mother, not for a month alone, but for time and eternity; may we thirst for the promotion of His honor and thine, and contribute as far as we can to its extension. Receive us, O Mary, the Refuge of sinners; grant us

a mother's blessing and a mother's care now and at the hour of our death. Amen.*

Novena for Corpus Christi.

O AMIABLE Jesus! Who hast given us, in the adorable Eucharist, so convincing a proof of Thine infinite love, permit us to thank Thee, in the name of all Thy creatures, for the blessings included in this one precious gift. We adore Thee, O hidden Deity! and most ardently wish we could offer Thee such love as would atone for our own offences, and those committed by all mankind, against this most amiable mystery. But, my God, if all creatures are so deeply indebted to Thy mercy for this Adorable Sacrament, how much more sensibly shou'd we feel our obligations, since, by Thy special predilection, we have been chosen to dwell under the same roof with Thyself, to see Thee daily offered on our altars, and to receive so frequently Thy precious body and blood. Convinced by these Thy tender mercies, that our confidence in Thy goodness can not be too great, we come n w to implore of Thee, by that infinite love which induced Thee to institute this Adorable Sacrament, and by all the graces which have ever flowed from this source of every blessing, to grant us the favor we ask in this novena.

We firmly purpose to become more fervent and devoted adorers of this Sacrament of love, and to take Thy Eucharistic life for the rule and model of ours. Give us grace to honor Thy silence on our altar, by the spirit of recollection and prayer; Thy poverty, obedience, and adorable sanctity, by detachment from all things—renunciation of self-wi'l, and horror of sin; above all, we beseech Thee, O living Bread of eternal life! to remove all obstacles to our more fruitfully and worthily receiving Thee; and to grant us so tender a devotion to this amiable mystery that our hearts and thoughts may ever be turned to Thee, present on our altars, and every action of our lives be directed to the perfect accomplishment of Thy holy will. Amen.

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* For other suitable prayers and novenas during the Month of May see the section on "Devotions in Honor of the Blessed Virgin Mary."

Novena for the Feast of the Sacred Heart.

O ADORABLE Jesus! Who hast discovered to us Thy most Sacred Heart, that we may form some idea of the extent of Thy love, send forth Thy light and Thy grace into our hearts, that we may value as we ought so precious a favor. We adore thee, O infinitely amiable Heart, and beseech thee to receive our adorations, in union with those thou thyself renderest to the Divinity on our altars, in union with the perfect homage of all thy saints, and in particular, in union with the unceasing adorations of the heavenly spirits, who crowd thy sanctuary during this glorious solemnity, and honor the presence of thy amiable Heart on our altars. Yet it is not for those pure and ardent spirits that thou burnest with love in the Holy Eucharist, it is for us, it is for all creatures, even for those who are most unmindful of all thy mercies.

But though all the world should forget Thee, O divine Victim of charity, surely we, at least, should return Thee love for love, since Thou hast loved us with an eternal charity, and selected us long before our existence, as the favorites of Thy Divine Heart, the objects of its tenderest affection and peculiar favors. Penetrated with the confidence which should arise from the recollection of all Thou hast already done for us, and art willing to do for those who trust in thee, we humbly represent our present necessities to Thee, O adorable Heart, the Fountain of all grace, the Ocean of mercy and exhaustless Source of consolation and strength! We most fervently entreat thee to infuse into our hearts the dispositions thou requirest, and then, for thine own sake, to grant the earnest petitions of this novena.

Thou art, O Furnace of love, a public Victim. Thy mercies and graces are offered to all who will only ask, that they may receive; but Thy tenderest compassion seems peculiarly directed to all unhappy sinners.

For them Thou wert overwhelmed with sorrow in the Garden of Olives, and wounded on the cross; for them we most particularly pray, and most earnestly entreat the grace of conversion.

For ourselves, and every member of this Community,

we beg the true spirit of our holy state, whatever particular graces Thou knowest to be most necessary for each of us; but particularly that ardent charity and sincere humility which seem to have been the favorite virtues of Thine adorable Heart.

Animate us with Thy zeal for the salvation of those committed to our care; model their young hearts on Thine, and assist us all to learn of Thee, Who art meek and humble of Heart, that thereby we may find rest to our souls in this life and everlasting repose in a happy eternity.

Novena for the Festival of the Visitation.

1. O MARY! by that purity of intention through which you quitted your home and proceeded to visit your cousin Elizabeth: obtain for us, we pray, the grace of seeking, simply, in all that we do, the sole glory of God.

Hail Mary, etc.

2. By that care with which you journeyed to the mountains of Judea; obtain for us, we pray, the grace to walk continually in the way of holiness, and that we may never be driven back by any obstacles which our enemies may oppose against us.

Hail Mary, etc.

3. By the profound humility which made you, O Mary! the first to salute your cousin Elizabeth; obtain for us, we pray, the grace to turn to our profit whatever occasions may be offered us for the practice of this virtue, so beautiful and so necessary for our salvation.

Hail Mary, etc.

4. By that extreme joy which you infused into the soul of Elizabeth when you tenderly embraced her; obtain for us, we pray, the grace to continue until death in the profession of our vows and in the exercise of piety and charity, that we may attain to the fulness of heavenly happiness.

Hail Mary, etc.

5. By that extraordinary favor which you, O Mary! obtained for John, that he should be sanctified in his mother's womb before he saw the light; obtain for us, we pray, the grace of preserving ourselves free from all stain till death.

Hail Mary, etc.

6. By the most humble confession which you made, O Mary! of that marvelous work which almighty God had performed in you, by which you became the object of the benediction to all mankind; obtain for us the grace always to acknowledge the blessings which we receive from the Lord, and to employ them to His honor and glory.

Hail Mary, etc.

7. By that ardent charity which you, O Mary! practiced during the three months in which you dwelt in the house of Elizabeth; obtain for us, we pray, the grace to be always ready to assist with affection all the necessities of our neighbors.

Hail Mary, etc.

8. By the model which you, O Mary! exhibited of every virtue in your daily intercourse with your relations, Elizabeth, and her holy spouse, Zacharias; obtain for us, we pray, that we may have grace to give continual edification to our neighbors by all our words and actions.

Hail Mary, etc.

9. By that admirable detachment from your nearest relatives, O Mary! which you exhibited when, having completed all the duties which you had undertaken in the house of Elizabeth, you returned immediately to your home in Nazareth; obtain for us, we pray, that we may be enabled always to live so detached from the things of the world as never to mingle in the affairs of men, except when summoned by necessity or charity, that our hearts may be fixed on God alone, from Whom we hope for peace in this life, and eternal blessedness in the kingdom of heaven.

Hail Mary, etc.

Novena for the Assumption.

O GLORIOUS Queen of all the heavenly host! whose sacred body, the immaculate temple of the divinity, is now assumed into heaven, we unite our voices to the choirs of angels who celebrate thy triumph. Winter is now past for thee, O fervent follower of thy crucified Son. In this world, like Him, thou hadst not any parts in its perishable possessions; but now all the treasures of heaven are thine; they are thine to enjoy, and thine to distribute; for thy intercession is now an infinite treasure to man, by which they

that use it become the friends of God. Thou wert buried in obscurity in this valley of tears, but now thou art elevated, O Mother of God, to the highest pinnacle of glory! Should not thy triumphant exaltation encourage us to despise this world, and aspire after the next? For, O amiable Virgin! How short were thy sufferings on earth, yet for all eternity thou shalt be admired in the holy assembly; among the elect thou shalt have praise, and among the blessed thou shalt be blessed. Look down then with compassion on us poor banished children of Eve; draw our hearts after thee, by filial confidence and vigorous exertions, to imitate thy virtues: above all, obtain for us true humility, which neither seeks nor values any earthly distinction; poverty of spirit—purity of heart—that thirst after the strong and living God, which can never be satisfied until His glory appears—and such ardent love of our Divine Spouse, as may cause us to despise the whole world, and incessantly sigh after those eternal joys, of which it is written: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them That love Him." (Cor. II, 9.)

Novena for the Nativity of the Blessed Virgin Mary.

O MARY, the channel of God's tenderest mercies to man! thou wert promised from the beginning of the world to crush the serpent's head, to bring forth the Redeemer of mankind. In thy sacred birth appears the dawn of that glorious day of grace for which all nations ardently sighed. O blessed infant, already thou beginnest to accomplish the predictions of the prophets, and to satisfy the longing desires of the just; already thou hast conceived in thy heart, by the most perfect love, that adorable Being, Who was afterwards to be born of thee! O happy Virgin! who, on entering the world, didst become a victim of charity, perfectly and unreservedly submissive to the will of God, may I, even at the last hour of my life, be enriched with a share of the dispositions with which thy soul was adorned in thy earliest infancy. Thou art the dignified descendant of kings, patriarchs, and prophets, yet thy birth so little corresponds with thy rank, that even the commencement of thy life makes thee like to Him, Whom thou wert destined

to resemble in all things. Inspire me, then, by thy example and intercession, with that spirit of renunciation, detachment from the world, and self-contempt, which I promised at my baptism, but which I solemnly engaged to practice at my religious profession. Thou knowest the weakness and perverse inclinations which I brought into the world, and which, unhappily, have gained strength with increasing years. I conjure thee, O immaculate Virgin! by the purity and sanctity of thy nativity, by the riches of grace and virtue which the weakness of childhood then concealed in thee, to obtain for me strength to fulfil the duties of my exalted state, to co-operate with the graces of heaven, and to advance daily and even hourly toward that perfection to which I am bound to aspire.

R. Amen.

Novena to Our Lady of Mercy.

O IMMACULATE and ever-glorious Mary! Mother of mercy! ever gracious, ever bountiful, behold, we thy suppliants, prostrate before thee in all humility, most earnestly implore thee to be our protectress and advocate with God, to obtain for us those graces and blessings which may best conduce to His greater glory and our own sanctification. More particularly we beseech thine intercession in behalf of this Institute, for the exercise of those works of mercy and charity, which Jesus Christ, the Almighty Son of God, did so love when on earth.

Defend it, O Blessed Lady, against its enemies. May it extend and prosper; and may the worship of God, thine honor, and the welfare of His servants, be promoted wherever it is established throughout the world.

May the unity of charity prevail in all our Communities, and all scandals be unheard of amongst us. May those whom thy Divine Son has made His spouses by calling them from their homes and kindred to dispense His mercies to their fellow-creatures, possess the true spirit of their divine vocation.

May they in all things seek to be united to Him and to thee, to advance in all perfection by the observance of their Holy Rule and their vows; to deny themselves and be conformable to God's holy will.

Obtain for them an ardent and ever-increasing zeal for the functions of the Institute. May their zeal be blessed by God, and efficacious for the welfare of the suffering, the erring, and the ignorant. Preserve them from all illusions, and sustain them amidst temptations. Beseech Our Lord to add to their numbers subjects capable of glorifying Him, by efficaciously laboring for their own sanctification in the service of the poor; and so enlighten and direct all the Superiors of the Institute, that they may neither admit nor retain any save those to whom He has granted a due vocation.

May the blessing of God and thy protection be with all whom the Sisters protect and instruct. Comfort and defend our parents, relatives, and friends, and bring them to the enjoyment of eternal life with all our benefactors.

That thou canst obtain for us these benefits we know, O holy Mother of God; and we have filial confidence that thou wilt be favorable to us, because thou art the Mother of mercy, our Mother, and patroness. Amen.

Novena for the Feast of the Guardian Angels.

O PURE and happy spirits, whom the Almighty selected to become the angels and guardians of men! I most humbly prostrate before you, to thank you for the charity and zeal with which you execute this commission. Alas! how many pass a long life, without ever thanking that invisible friend to whom they a thousand times owed its preservation! O charitable guardians of those souls for whom Christ died! O burning spirits, who can not avoid loving those whom Jesus eternally loved! permit us to address you on behalf of all those committed to your care, and to implore for them all in general a grateful sense of your many favors, and also the grace to profit by your charitable assistance. O angels of those happy infants who as yet are without spot before God, preserve their innocence we earnestly conjure you. Angels of youth who are exposed to so many dangers, conduct them safely to the bosom of God, as Tobias was conducted back to his father. Angels of those who employ themselves in the instruction of youth, animate them with your zeal and love; teach them to emulate your purity and ever to keep God in view, as you do, that they may worthily

and successfully cooperate with the invisible guardians of those who are in their care. O angels of the clergy, who have the eternal Gospel to preach to those who abide on earth, present their words, their actions, and their intentions to God, and purify them in that fire of love which consumes you. Angels of those who are destined to follow the Lamb whithersoever He goeth, obtain for them the true spirit of their holy state, particularly the spirit of silence, recollection, and prayer, that in life and death they may be worthy to be united to their heavenly Spouse. O angels of all those who, throughout the world, are deprived of religious instruction, open for them some source of salvation, raise up some one to break for them the Bread of the Word; and you, O guardian angels of sinners, charitable guides of those unhappy mortals, whose perseverance in sin would embitter even your unutterable joys were you not established in the peace of God, O join us, we ardently beseech you, in imploring their conversion. Angels of all those who at this moment struggle in the agonies of death, strengthen, encourage, and defend them against the attacks of their infernal enemy. O faithful guides! holy spirits! ardent adorers of the Divinity! guardian angels of all creatures! protect us all; teach us to love, to pray, to combat on earth, and rather obtain for us an instant death, than permit us to commit one mortal sin.

R. Amen.

Novena to the Patron Saint of the Religious Order to which One Belongs.

O ILLUSTRIOUS and blessed saint (N.), our glorious patron! favored friend and servant of God! we, thy devoted children, prostrate ourselves before thee, and salute thee as our beloved Father, the faithful guardian and advocate of our Order.

We return thee thanks for the many blessings we have hitherto received through thine intercession, and for thy continual care and protection of this Community; and with all the fervor of our hearts we desire to testify our love and gratitude toward thee. We praise and magnify God for the innumerable favors He bestowed on thee during thy mortal life; for those precious gifts and graces wherewith He enriched and adorned thy pure soul even from thine

earliest years: and for those eminent virtues by which thou didst glorify Him and become so bright a model to thy people. We rejoice with thee, O most beloved and blessed saint, for that glory and bliss to which thou art now exalted in recompense of thine heroic virtues and many sufferings, and which thou wilt for ever enjoy in the bosom of God. Oh, then, since thou art so happy, take pity on us thy children, who claim thy powerful intercession with lively confidence. Remember the many miseries and dangers to which we are still exposed; speak to God in our behalf; implore for each one of us all the graces we ask, both for ourselves and those who are dear to us, and especially the favor we petition for in this novena. (Here mention it.)

Deign also, we conjure thee, O blessed saint, to beseech the Holy Spirit to infuse into our soul those virtues which will render us most pleasing to God and conformable to our divine Spouse—humility, meekness, patience, charity, and obedience—fervent and constant devotion to the mysteries of His life, Passion, and death; tender love of His Blessed Mother; confidence in her protection and zeal for her honor; the spirit of prayer and recollection; sincere esteem and affection for our state; fidelity to each observance, together with the true spirit of our Holy Rule, and a generous and perfect love of God and of His holy will above all things.

Take also under thy special patronage, O glorious saint, the children confided to our care; watch over them unceasingly, and obtain for them a solid piety and a great horror of sin.

Intercede also for our suffering poor and assist us in all our undertakings, that we may ever promote the greater glory of God here, and that we may bless Him and love Him eternally with thee. Amen.

Novena for the Feast of the Presentation of the Blessed Virgin Mary.

O INCOMPARABLE Virgin, destined from all eternity to become the living temple of the most High! permit thy devoted clients to remind thee of that entire, fervent, and most perfect oblation, which thou didst offer of thyself on the day of thy Presentation in the Temple.

O sacred model of those who are called to leave all and

cllow Christ! thou art that Virgin by excellence, whose nnocence and sanctity were never defiled.

To thee, then, it peculiarly belongs, not only to follow the Lamb whithersoever He goeth, but also to lead many virgins in thy train. Oh, receive us into the happy number of those whom thy glorious example has urged to the heroic practice of religious perfection; obtain for us a share in the dispositions of thy heart, when, though a child in years, thou wast already far advanced in eminent holiness, and, forgetting thy people and thy father's house, didst enter the Temple, to live to God, and for Him alone. We beseech thee, by the singular graces bestowed on thee then, to employ thy powerful interest in our behalf, and to obtain for us the intentions of this novena.

Remember, O most holy Virgin! that thine early flight from the world, thy spirit of sacrifice and heroic perfection, even in childhood, were graces which entitle thee not only to our veneration, but to our tender confidence. Listen, then, to the petitions we now make, and obtain for us the true spirit of the interior life, that the Heart of Jesus may be our sanctuary, where we abide secure from all dangers. Teach us to commemorate thy consecration of thyself to God on the day of thy Presentation by a fervent renewal of our vows; that, after thine example, we may leave all in heart and will, and find all in Christ, and thus love God above all things most ardently, and all creatures, for His sake; that His adorable will may be ours, and that every exertion of our mind and body may be happily consecrated to the promotion of His greater glory. Amen.

Novena for the Immaculate Conception.

O MOST pure and immaculate Virgin! the most privileged of all creatures! the only one amongst the descendants of Adam who wert never for an instant an enemy of thy Creator! O most perfect image of the holiness of God, Mary, conceived without sin! remember, we conjure thee, the ends for which thou wert enriched with graces which no mortal before or since has ever enjoyed. Remember thou wert miraculously preserved from even the shadow of sin, not only that thou mightest become the Mother of God, but also the Mother, the Refuge, and Advocate of man; penetrated

therefore, with the most lively confidence in thy never-failing mediation, we most humbly implore thine intercession that we may obtain the intentions of this novena. . . . Thou knowest, O Mary, how often our hearts are the sanctuaries of God, who abhors iniquity. Obtain for us, then, that angelic purity which was thine earliest and favorite virtue, that purity of heart which will attach us to God alone, and that purity of intention which will consecrate every thought, word, and action to His greater glory. Obtain also for us a constant spirit of prayer, silence, and self-denial, that we may recover by penance that innocence which we have lost by sin, and at length attain safely to that blessed abode of the saints, where nothing defiled can enter.

O Mary, conceived without sin, pray for us who have recourse to thee.

Recite the "Litany of the Blessed Virgin," or the following hymn:

HYMN.

V. TOTA pulchra es, Maria.	*V.* THOU art all fair, O Mary.
R. Tota pulchra es, Maria.	*R.* Thou art all fair, O Mary.
V. Et macula originalis non est in te.	*V.* And the original stain is not in thee.
R. Et macula originalis non est in te.	*R.* And the original stain is not in thee.
V. Tu gloria Jerusalem.	*V.* Thou art the glory of Jerusalem.
R. Tu lætitia Israel.	*R.* Thou art the joy of Israel.
V. Tu honorificentia populi nostri.	*V.* Thou our people's special honor.
R. Tu advocata peccatorum.	*R.* Thou the Advocate of sinners.
V. O Maria.	*V.* O Mary.
R. O Maria.	*R.* O Mary.
V. Virgo prudentissima.	*V.* Virgin prudent above all
R. Mater clementissima.	*R.* Mother most tender.
V. Ora pro nobis.	*V.* Pray thou for us.
R. Intercede pro nobis ad Dominum Jesum Christum.	*R.* Intercede for us with Jesus Christ our Lord.
V. In conceptione tua, Virgo Immaculata fuisti.	*V.* In thy conception, Holy Virgin, thou wast immaculate.
R. Ora pro nobis Patrem cujus Filium peperisti.	*R.* Pray for us to the Father, Whose Son thou didst bring forth.

Let us pray.

O GOD, Who by the Virgin's immaculate conception didst prepare a worthy dwelling for Thy Son, we beseech Thee, that Thou, Who, by the death of that same Son of Thine, foreseen by Thee, didst preserve her from every stain, wouldst grant that by her intercession we also may be purified, and so come to Thee.

Then the following:

O GOD, the Shepherd and Ruler of all the faithful, look mercifully down on Thy servant, our Holy Father, Pope N., whom Thou hast chosen to be the shepherd of Thy Church.

Grant, we beseech Thee, that he may both by word and example benefit those over whom he governs, that, together with the flock entrusted to his care, he may come to life everlasting.

O God, our refuge and our strength, listen to the holy prayers of Thy Church, Who art Thyself the Author of holiness, and grant that we may obtain what we ask for with faith and confidence through Christ our Lord. Amen.

Prayer to St. Augustine.

(Feast August 28th.)

O GLORIOUS St. Augustine, our dear holy father, vouchsafe me your blessing; look down upon me with compassion, and obtain for me to be a worthy child of yours. Make me say with a love like that with which your seraphic heart burned for Jesus: "Too late have I known Thee, too late have I loved Thee," so that I may repair my past sinful life by the most ardent, generous love for my divine Spouse, "for many sins are forgiven those who love much." Ask for me a share in your profound humility, that I may ever be little and humble in my own eyes, preferring to be made little account of, in order to resemble Him, who underwent such deep humiliations for the love of me. Obtain also for me, my beloved holy father, an unbounded courage and confidence, and that the sight of my faults may humble, but not deject me. Make me unchangeably patient and kind to all; at the hour of death, may you own me for your child, and may I, in your dear company, praise almighty God for all eternity. Amen.

PRAYER IN HONOR OF ST. MONICA.

O GOD, the Comforter of the sorrowful, and the salvation of those that hope in Thee, who didst mercifully accept the pious tears of blessed Monica for the conversion of her son Augustine, grant us, by the intercession of both, to deplore our sins, and to find Thy pardon and Thy grace through Jesus Christ, Our Lord. Amen.

PRAYER TO THE SAINTS OF OUR ORDER.

O GLORIOUS saints of our Order, I heartily congratulate you upon the glory you now enjoy. You who are assured of eternal bliss, take us under your protection, so that we may one day rejoice in your holy company. Beg almighty God to bestow upon us your spirit of fidelity and devotedness to duty that we may always be faithful in little things as well as in great. Amen.

THE CITY OF THE SAINTS.

Hymn to the Saints and Martyrs of Religious Orders.

Question. FROM your blissful thrones of glory,
Look on us, O ye elect;
Tell us what repays your combats
Tell us what we may expect.

Answer. Our delights no words can utter,
Eye hath not seen, ear hath not heard;
Nor can mortals feel the pleasure
That for us God hath reserved.

Q. Ye bright martyr-throng, whose courage
Never quailed amid the strife,
What is now to be your portion
After giving up your life?

A. We with waving palms all standing,
And with banners bright unfurled,
Sing for ever Alleluia
To the Saviour of the world.

Q. Famous Doctors, ye whose voices
Have resounded here below,
By what new and wondrous doctrines
Are your minds enlightened now?

A. From the everlasting fountain
Of the unerring truth of God,
We are learning untold secrets
Ever in our blest abode.

Q. Ye whose unabated penance
Made the desert so renown'd,
Hermits tell us, for your rigors,
What delights ye now have found?

A. For the pleasures we relinquished,
For our homes and friends below,
Joys delicious pour in torrents,
Fill our hearts and overflow.

Q. Ye, the Virgins, whose betrothals
Bound you to a heavenly Spouse,
With what favors does He own you,
Faithful to your threefold vows?

A. Happy brides, in spotless garments,
Close beside Our Lord we throng;
Where the Lamb goes, there we follow,
While we sing "the unknown song."

Q. As we gaze upon your glory
Saints of God, in heaven's own light,
Teach us how we, too, may join you,
How to win those crowns so bright.

A. Would you come where we have entered,
Fight with all your strength and power;
Would you live the life eternal,
Die to self at every hour.

Q. Ah! we shrink from pain and sorrow,
We are frightened when we hear;
We must live in constant struggles,
We must die to all that's dear.

A. If the path be rough and thorny,
At the end all pain shall cease;
If the battle be a fierce one,
There shall be eternal peace.*

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* From the Hymn-Book of the Sisters of Notre Dame de Namur

Novena to St. Benedict, Abbot.*

1. BY that extraordinary love which you, O great Patriarch St. Benedict, evinced for retirement and mortification when you concealed yourself at the age of fifteen in the wilderness, where you were not content to feed solely on roots and to sleep on the bare ground, but also tormented your body with a rough hair shirt which you wore till your death: obtain for us all the grace to abhor all the pomps and vanities of the seductive world, and to apply ourselves continually to the abnegation of our own will and the mortification of the flesh.

Glory be, etc.

2. By the heroic intrepidity with which you, O great Patriarch St. Benedict, despised all the artifices of the devil, who attempted to drive you from your solitude, and by the complete victory which you obtained over your evil imaginations by casting yourself naked amidst thorns and briars: obtain for us all the grace to rise superior to all the assaults of the infernal enemy, and to be always ready to endure any evil rather than to stain our souls with a single sin.

Glory be, etc.

3. By the generosity with which you, O great Patriarch St. Benedict, pardoned your subjects, who, after having chosen you superior, began to persecute you in the most unworthy manner, even attempting to poison you: obtain for us all the grace to suffer in peace the persecutions and contempt with which it shall please God to visit us during the few days of this our mortal life.

Glory be, etc.

4. By that truly apostolic zeal with which you, O great Patriarch St. Benedict, broke the idols in pieces, pulled down the temples, burnt the woods which retained the inhabitants of Monte Cassino in the darkness of paganism, and established the faith of Jesus Christ, through the whole neighborhood, by the erection of your monastery; by that ardent love of God and your neighbor which led you to lay the foundation of that great Order which has given to the Church hundreds of saints, and so many distinguished labor-

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* Feast on March 21st.

ers in literature and science, obtain for us the grace to employ our powers for the good of our neighbor. Glory be, etc.

5. By that supernatural light, by which you, great Patriarch St. Benedict, revealed to your religious brethren the time at which you would pass to eternity, obtain for us all the grace to be always llike you, humble, mortified, and fervent, and that we may receive from God the lights needful to guide us in the way of sanctity, and may continually and diligently seek our eternal salvation.

PRAYER FOR A HAPPY DEATH IN HONOR OF ST. BENEDICT.

O HOLY father St. Benedict, blessed by God, both in grace and in name, who, whilst standing in prayer with thy hands raised up to heaven, didst most happily yield thy angelic spirit into the hands of thy Creator, and hast promised zealously to defend against all the snares of the enemy, in the last struggle of death, those who shall daily commemorate thy glorious departure, and thy heavenly joys; protect me, I beseech thee this day, and every day, by thy paternal blessing, that I may never be separated from our blessed Lord, from thyself and the company of all the blessed. Through the same Christ our Lord. Amen.

PRAYER TO ST. SCHOLASTICA.

WE beseech thee, St. Scholastica, do thou, who couldst not be sated or wearied with the words of grace which flowed from the lips of thy brother, the great Patriarch St. Benedict; do thou, whose pure soul, on its departure from its mortal habitation, was seen soaring toward heaven in the likeness of a dove, as if to give testimony that thy life had been enriched with the fullest gifts of the Holy Spirit, obtain for us from God the gift of prayer and of contemplation, and of listening with zeal and docility to all instructions; come to our aid in the pursuit of all the virtues that should adorn a good Religious, and be our defence against all our enemies, "that we may stand in the evil day and be in all things perfect," through Jesus Christ Our Lord. Amen.

Devotions to St. Francis of Assisi.

PIOUS PRACTICE OF THE FIVE SUNDAYS IN HONOR OF THE SACRED STIGMATA.

TO all the faithful who, upon the five Sundays which immediately precede the feast of the sacred Stigmata of St. Francis of Assisi, or upon any other five consecutive Sundays

during the year, shall exercise themselves either in pious meditation, or in vocal prayer, or in any other work of Christian piety, in honor of the said sacred Stigmata, a plenary indulgence, once a year, on each of the five Sundays, on usual conditions.—Leo XIII., Nov. 21, 1885.

(*Feast of Stigmata, Sept. 17th.*)

PRAYER OF THE CHURCH IN HONOR OF THE SACRED STIGMATA OF ST. FRANCIS OF ASSISI.

O LORD Jesus Christ, Who, when the world was growing cold, in order to inflame our hearts with the fire of Thy love, didst in the body of the most blessed Francis renew the marks of Thy Passion, grant graciously that, by his merits and prayers, we may ever bear our cross in imitation of Thee, and bring forth worthy fruits of penance, Who livest and reignest for ever. Amen.

Novena to St. Francis of Assisi.*

1. O GLORIOUS St. Francis, who voluntarily renounced all the comforts and riches of your home to follow more perfectly the life of poverty and abnegation of Jesus Christ: obtain for us, we pray, a generous contempt of all things in this world, that we may secure the true and eternal things of heaven.

Glory be, etc.

2. O glorious St. Francis, who, during the whole course of your life, continually wept over the Passion of the Redeemer, and labored most zealously for the salvation of souls: obtain for us, we pray, the grace of weeping continually over those sins by which we have crucified afresh Our Lord Jesus Christ, that we may attain to be of the number of those who shall eternally bless His supreme mercy.

Glory be, etc.

3. O glorious St. Francis, who, loving above all things suffering and the cross, didst merit to bear in your body the miraculous stigmata, by which you became a living image of Jesus Christ crucified: obtain for us, we pray, the grace to bear in our bodies the mortifications of Christ, that we may merit one day to receive the solid and unfailing consolations which are infallibly promised to all those that now weep.

Glory be, etc.

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* Feast on October 4th.

Novena to St. Clara.*

1. BY that spirit of penance which made you take delight in the most rigorous fasts, in the most rigid poverty, and in the most severe mortifications in divesting yourself of all your wealth, and enduring the greatest sufferings that you might live for Jesus Christ alone: obtain for us, O admirable St. Clara, the grace to prefer at all times abjection to glory, poverty, to riches, and mortifications to pleasures, that we may become not in name only, but in deed, true disciples of Jesus Christ

Glory be, etc.

2. By that ardent charity and lively faith which were your characteristics, and by the wonderful miracles which you performed for the sake of charity: obtain for us all, O admirable St. Clara, that we may at all times put our trust in God alone, and thus be made worthy to receive from His bountiful Providence all that we may need for soul and body.

Glory be, etc.

3. By that especial devotion which you had to Jesus Christ in the Blessed Sacrament, and which caused you to be ravished into ecstasies in His presence, by the fervent prayer which your society made before the sacramental Host, when you were forced to make a precipitate flight before the barbarous Saracens; obtain for us, O admirable St. Clara, the grace to take our delight in frequenting the sacraments, assisting at the holy mysteries, and in paying the most fervent devotion to the Most Blessed Eucharist: that we may receive consolation during the present life, and attain to the possession of eternal beatitude in heaven.

Glory be, etc.

Novena to St. Dominic.†

1. O GLORIOUS St. Dominic, who were from your earliest infancy the admiration of all the world, by the continual practice of prayer, fasting, vigils, and all kinds of austerity, as well as by the most zealous custody

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* Feast on August 12th.

† Feast on August 4th.

of all your senses, and the most active charity to your neighbor, depriving yourself of all your wealth that you might supply the necessities of the poor: obtain for us the grace to apply ourselves continually to exercises of piety, penance, and charity, and, by the sanctification of our own souls, to promote the salvation of our neighbor.

Glory be, etc.

2. O glorious St. Dominic, who by the new Order which you instituted, became the support of the Church in the most stormy times: obtain for us, we pray, the grace to be at all times zealous for the glory of the Church, that, regarding her interests as our own, we may never spare ourselves in defending her, but endeavor to make her glorious and triumphant throughout the whole world.

Glory be, etc.

3. O glorious St. Dominic, who received from the hands of the Blessed Virgin herself, and spread, at her command, through the whole world, the efficacious devotion of the Rosary, which, from the beginning, operated innumerable miracles: obtain, we pray, that we may be always most devout to Mary, especially in her Rosary, which she established to confound heresy, arouse faith, drive away scandals, promote virtue, merit the divine mercy, and to support and defend the holy Church.

Glory be, etc.

4. O glorious St. Dominic, who never felt the smallest sentiment of vanity, either at the increase of your Order or at the important victories you obtained over heretics, nor at all the miracles which God deigned to work by your means: obtain for us, we pray, the grace to tread faithfully in the way of humility, that we may at length share in the eternal reward to which you have attained.

Glory be, etc.

5. O glorious St. Dominic, whose characteristics were, besides humility and apostolic zeal, an eminent spirit of prayer and the constant recollection of thy soul in God, obtain for us the grace that we may love prayer, and walk constantly in the presence of God, so that we may attain to eternal union with Him in heaven.

Glory be, etc.

Novena to St. Catharine of Sienna.*

1. ST. Catharine, fairest and most glorious of the daughters of St. Dominic, by that spirit of prayer, which was your delight from your infancy, obtain for us the love and practice of prayer, and the grace so to converse with God as to become daily more pleasing to Him.

Glory be, etc.

2. By that especial love which you, O great saint, bore to the virtue of purity, consecrating yourself at eight years of age to the Lord by an irrevocable vow, and afterwards by cutting off your hair, by sighs and tears, rejecting the most honorable and advantageous offers of marriage: obtain for us, we pray you, the grace to be always pure in mind and heart, and to detest and abhor everything which could offend in the smallest degree against a virtue so sublime, which raises men to the rank of angels, and makes them most beloved by God.

Glory be, etc.

3. By that spirit of retirement which made you, O great saint, desire to behold no one but your Jesus, who when you were distracted by continual employment in your family, taught you to build a solitude in your heart and keep it at all times filled with thoughts of heaven: obtain for us, we pray, the grace so to love solitude and retirement, however the world may invite us to share its pleasures and its pomps, that our hearts may always turn to God amidst the most dissipating cares which may come upon us in our state of life.

Glory be, etc.

4. By the spirit of penance which taught you to inflict upon yourself, even in your earliest years, the most painful mortifications: obtain for us the grace to bear with patience whatever afflictions God may be pleased to order for our good, and to mortify voluntarily all the perverse inclinations of our hearts, and all the unruly desires of our senses, that we may become, in some measure, like our crucified model, Jesus.

Glory be, etc.

5. By that heroic charity which led you, O great saint, to attend and minister with your own hands to the poor sick

* Feast on April 30th.

who had been abandoned by all others in disgust, and for which you were repaid only by insult, rudeness, and persecution: obtain of the Lord for us the grace to be, at all times, equally ready to assist our neighbor in his necessities, and to pardon him generously when he returns only insults for the benefits we confer on him, that we may merit the blessedness promised in this life and the next to meekness and true mercy.

Glory be, etc.

6. By that wonderful constancy with which, by redoubling your prayers, your austerities, and your zeal, O great saint, you dispersed the powers of hell, which, arrayed against you, persecuted you for so long a time with frightful images and violent temptations, and for which you received as a reward from your divine Spouse the privilege of speaking familiarly with His saints and His most blessed Mother Mary, and also were favored with ecstasies, visions, and revelations, and the most intimate communications with His divine Majesty: obtain for us, we pray you, the grace to be equally powerful against the assaults of our spiritual enemies, and that we may, in reward of our fidelity, increase in divine love, and obtain an inseparable union with our true Good.

Glory be, etc.

7. By that supernatural light with which you, O great saint, were miraculously enabled to counsel the Roman Pontiff, who came in person to consult you, when you obtained for him a reconciliation with his adversaries, and his return to Rome: obtain for us of the Lord the grace to know, in all our doubts, that which is most conformable to the will of God, and most conducive to the salvation of souls, that in all our actions we may promote the honor of God and the welfare of our neighbor.

Glory be, etc.

8. By that especial devotion which you, O great saint, had to Jesus Christ in the Blessed Sacrament, Who sometimes communicated you with His own hands: obtain for us, we pray you, the grace to feel toward the Blessed Sacrament the most fervent devotion, that we may rejoice to converse with Jesus and receive Him into our bosoms, for His honor and glory, and for the salvation of our own souls.

Glory be, etc.

9. By the extraordinary love which you had for suffering, for which you were accounted worthy to share in the most bitter pains of your crucified Spouse; and, through which, though reduced to the extremest weakness, you became a spectacle of admiration to all around you by the serenity and joy with which you endured the most frightful torments: obtain for us, of the Lord, grace to receive with Christian resignation and holy joy all the crosses with which God shall be pleased to visit us, so that, after bearing the mortification of Christ in our bodies, we may, with you, share in the fulness of His blessedness for all eternity.

Glory be, etc.

Novena to St. Francis de Sales.*

O GREAT prelate, most blessed saint, model of bishops, the glory of the Church! thou wast and ever shalt be revered on earth as a man according to God's own heart, and a most perfect imitator of our adorable model, Jesus Christ. Thou wast the champion of the faith whose zeal extirpated heresy; the ardent victim of charity and docile disciple of that heavenly spirit Who spoke by thy pen, and rendered thy inspired doctrine the treasure of the Church. O good and faithful servant! thou hast now entered into the joy of thy Lord; the divine and holy object of thy love on earth is now thy reward exceedingly great in heaven. O amiable saint, whose tender, compassionate charity was always the refuge of the miserable, despise not our supplications. Since thy conduct on earth toward all thy fellow-creatures, particularly the weakest, marked thee out, like thy beloved Master, as the friend of sinners, show thyself such to us, thy daughters, by obtaining for us the intentions of this novena. Receive us, O great Master of solid perfection! into the number of those whom thou didst form according to the true spirit of the religious state. Teach us those heavenly virtues which thy blessed life, no less than thy word, so constantly inculcated. Thou wast one of the most humble of men, though gifted with all that could exalt thee before God and the world: O plant in our hearts that

* Feast on January 29th. These prayers to St. Francis de Sales and to St. Jane Frances are from the "Visitation Manual."

root of every virtue. Thou wast an angel of peace, whose presence alone gave consolation to the most afflicted hearts, and whose heavenly meekness succeeded in gaining the most obdurate sinners; obtain then for us, also, that peace of God which surpasseth all understanding; a condescending meekness in our conduct toward our neighbor. But principally teach us thy own favorite lesson of perfect conformity to the will of God, that we may repose tranquilly in the arms of His adorable Providence; that we may cast all our solicitude on God, so as "to ask for nothing and refuse nothing;" at least to ask for nothing more earnestly than the treasure of His divine love, and refuse nothing so resolutely as the misfortune of consenting to sin. Amen.

PRAYER TO ST. FRANCIS.

O GLORIOUS St. Francis, model of the interior life, and full of zeal for the salvation of souls! obtain for me the grace to employ all my faculties, not for my own sanctification alone, but for that of my neighbor also; that continually spreading abroad the sweet odor of Jesus Christ by my words and works, I may attain with thee the blessedness promised to the merciful: "Blessed are the merciful, for they shall obtain mercy;" and that I may one day have a share in the glory which thou didst enjoy in paradise with the angels and saints, where those that edify and instruct to justice shall shine as stars for all eternity. (Dan. xii. 3.)

PRAYER FOR THE ORDER OF THE VISITATION.

To ask for the True Spirit of St. Francis de Sales for his whole Order.

EXCITA, quæsumus, Domine, in tota Congregatione tua Spiritum, cui beatus Franciscus Confessor tuus atque Pontifex servivit; ut eodem nos repletæ, studeamus amare quod amavit, et opere exercere quod docuit. Per Christum Dominum nostrum. Amen.

STIR up, we beseech Thee, O Lord, in all Thy Congregation, the Spirit which animated the Blessed Francis, Thy confessor and pontiff; that, being filled with the same, we may endeavor to love what he loved, and to practice what he taught. Through Christ our Lord. Amen.

PRAYER TO OBTAIN THE PROTECTION OF ST. FRANCIS DE SALES.

O GREAT St. Francis, glorious apostle of Jesus Christ seraph of the earth, who didst breathe but for the glory of God; perfect imitator of thy meek and humble Saviour, and devoted child of the holy Mother of God! deign to receive me among the number of thy special clients; be henceforth my advocate, my counselor, my friend, and my father. Thy prayers, even on earth, were the instruments of innumerable miracles of grace; Oh, vouchsafe to offer one for me, now that their efficacy is so greatly increased in heaven. May my entire conversion now add another to the already countless triumphs of thy charity. Teach me, like thee, to see God in my fellow-creatures; and for His sake, to make myself all to all, weeping with them that weep, rejoicing with them that rejoice. May the example of thy wondrous meekness sink into my soul and excite my earnest, persevering efforts to imitate it. Strengthen me, by thy prayers, to pursue the difficult practice of interior mortification, without which I can not hope to possess my soul in peace and patience. Oh! enkindle in my heart one spark of the heavenly fire of charity which glowed in thine. Teach me, like thee, to seek and find my happiness in God, and to feel that it is good to live, to labor, and rejoice in Him alone. Shield me against the many perils which beset my path: watch over my immortal interests, and obtain that my soul may die the death of the just, and my last end be like unto thine. Amen.

PRAYER OF THE CHURCH

O GOD, Who wast pleased to give blessed Francis, Thy confessor and bishop, success in the salvation of souls, mercifully grant that being plentifully enriched with the sweetness of Thy charity, by following his directions and by the help of his merits, we may obtain life everlasting, through Jesus Christ our Lord. Amen.

Novena and Prayers to St. Jane Frances de Chantal.*

O GLORIOUS saint, blessed Jane Frances, who, by thy fervent prayer, attention to the Divine Presence, and purity of intention in thy actions, didst attain on earth an intimate union with God, be now our advocate, our mother, our guide in the path of virtue and perfection. Plead our cause near Jesus, Mary, and Joseph, to whom thou wast so tenderly devoted, and whose holy virtues thou didst so closely imitate. Obtain for us, O amiable and compassionate saint! the virtues thou seest most necessary for us; an ardent love of Jesus in the Most Holy Sacrament, a tender and filial confidence in His blessed Mother, and, like thee, a constant remembrance of His sacred Passion and death. Obtain also, we pray thee, that our particular intention in this novena may be fulfilled.

V. St. Jane Frances, pray for us,

R. That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and merciful God, Who didst grant blessed St. Jane Frances, so inflamed with the love of Thee, a wonderful degree of fortitude through all the paths of life, and wast pleased through her to adorn Thy Church with a new Religious Order; grant, by her merits and prayers, that we, who, sensible of our weakness, confide in Thy strength, may overcome all adversities with the help of Thy heavenly grace, through Jesus Christ our Lord. Amen.

PRAYER TO IMPLORE FIDELITY TO DIVINE GRACE.

O GREAT St. Jane Frances! who, to follow the inspirations of the Holy Spirit, when thou wert called to the religious state, didst despise all the ties of nature and of blood; obtain for us also the grace to correspond faithfully with all divine impulses, and to sacrifice to God whatever is most dear and precious to us.

FOR PERFECT CONFORMITY.

O GREAT St. Jane Frances, who didst execute, with the utmost exactness, thy singular and difficult vow to do always what thou didst recognize as most perfect; obtain for

* Feast on August 21st.

us the grace always to aspire to the acquisition of the most sublime sanctity, and never to omit any means which we know may conduce to this end.

Novena in Honor of St. Vincent de Paul.*

TO all the faithful who make, at any time during the year, the novena in honor of St. Vincent de Paul, with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence of 300 days, each day; a plenary indulgence, during the course of the novena, on usual conditions. —Pius IX., Nov. 23, 1876.

PRAYER TO ST. VINCENT DE PAUL.

O GLORIOUS St. Vincent, heavenly patron of all associations of charity and father of all the miserable; who during thy life never didst reject any one who had recourse to thee, ah! behold by how many evils we are afflicted, and come to our assistance. Obtain from Our Lord help for the poor; relief for the sick; consolation for the afflicted; protection for the abandoned; charity for the rich; conversion for sinners; zeal for priests; peace for the Church; tranquillity for the people; salvation for all. Let all experience the effects of thy merciful intercession, that, succored by thee in the miseries of this life, they may be united with thee above, where there will be neither sorrow, nor weeping, nor pain; but eternal joy and happiness. Amen.

Indulgence of 100 days, once a day.—Leo XIII., June 23, 1885.

ANOTHER PRAYER TO ST. VINCENT DE PAUL.

O GOD, Who, for the sanctification of souls, and for the salvation of the poor especially, hast raised up, by our spiritual father, the blessed Vincent, a new family in Thy Church, grant, we beseech Thee, through his intercession, the favor that we now request (mention it), and the grace that we may imitate his virtues, and that, animated by his spirit, we may love what he loved and practice what he taught, through Our Lord Jesus Christ, Who, with the Father and the Holy Ghost, liveth and reigneth, God, world without end. Amen.

Pray for us, St. Vincent; take us under thy fatherly protection, that we may be made worthy of the promises of Christ. Amen.

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* Feast on July 19th.

Novena to St. Ignatius Loyola.*

1. O GLORIOUS St. Ignatius, who, on reading the lives of saints, resolved to imitate them, renouncing for ever all worldly honors, and seeking nothing but the greater glory of God: obtain for us also an efficacious resolution to practice all divine virtues, and like you, free from all earthly love, to desire nothing but to see Our Lord and Saviour Jesus Christ glorified throughout the whole world.

Glory be, etc.

2. O glorious St. Ignatius, who, after your conversion to the Lord, macerated your body with vigils, fasts, disciplines, hair-shirts, and other similar austerities; obtain for us also the grace to look upon our body as our enemy, and by continual mortification at length to cancel the heavy debt to the divine Justice which we by our sins have contracted.

Glory be, etc.

3. O glorious St. Ignatius, who, when tempted to moderate your fervor, and to change your manner of life, instead of listening to the suggestions of the enemy, redoubled your austerities, for which you merited to receive a visit from the most holy Virgin Mary; obtain for us the grace to persevere until death in the practice of penance, in the mortification of our senses, and in the subjugation of our will, so as to make it perfectly conformable to the will of God and the will of our Superiors, and thus to attain, through thy intercession and the merits of obedience, to the beatific vision and the company of the angels and saints in the kingdom of heaven.

Glory be, etc.

4. O glorious St. Ignatius, who, resolving to imitate with perfection the poverty, the humility, and the patience of Jesus Christ, renounced all the comforts of your home, lived on alms, and suffered joyfully the most unjust persecutions: obtain for us the grace of living so detached from all the things of the world, and of enduring so tranquilly

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* Feast on July 31st.

all its persecutions, that we may be indeed faithful disciples and true imitators of Jesus Christ.

Glory be, etc.

5. O glorious St. Ignatius, who through your Spiritual Exercises, and the instrumentality of your Society, have converted innumerable souls to God, and in a great measure repaired the ruin caused by heresy and evil customs: obtain for us the grace to be always ready to make any sacrifice to convert souls to God, and to promote the glory of His Church; that we also may at length share in that blessedness which is promised to those who hunger and thirst after justice.

Glory be, etc.

6. O glorious St. Ignatius, chosen in the designs of God from eternity to be the founder of the Society of Jesus and the father of innumerable saints, vouchsafe to protect me, to direct me, to pray for me, and to guide my petitions, that I may ask and do only what is according to your maxim: "*Ad majorem Dei gloriam:*" "For the greater honor and glory of God." Obtain for me, also, and for all poor sinners light and salvation through the sacred wounds of Jesus Christ, Our Lord and Saviour. Amen.

Glory be, etc.

PRAYER TO ST. ANGELA MERICI, FOUNDRESS OF THE URSULINE ORDER.*

MOST blessed St. Angela, who art now in possession of that eternal crown which is promised to those who instruct others unto justice, permit me to have recourse to thee, as to my glorious patroness, and to choose thee for my special advocate before the throne of God. In union with all those happy souls who, under God, are indebted to thee for the glory they now enjoy in heaven, I thank God for having raised thee up to provide for thousands the great blessings of religious instruction. How grateful should I be for the happiness of being ranked among the number of those who are thy spiritual daughters, and who, under thy direction and in imitation of thy zeal and charity and of all thy other beautiful virtues, sanctify their own souls and labor unceasingly for the spread of God's kingdom.

O glorious patroness and mother of the weakest portion of

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* Feast on May 31st.

Christ's flock, do not abandon thy charge, now that thou seest more clearly than ever the dangers to which we are exposed. I entreat thee, by that lively zeal for God's glory which caused thee to devote thy life to the instruction of the ignorant, to adopt me as thy child, and to obtain for me the grace to profit of the blessings which the Almighty has bestowed on me through thee. Procure for me by thy prayers a docile heart—a lively horror of sin—sincere love of God and my neighbor—and so great a share in that tender compassion for the poor which distinguished thee, that I may never neglect an opportunity of affording them any spiritual or corporal assistance in my power. Teach me, by thy example, to practice works of mercy, that like thee I may find mercy, and join thee for all eternity in praising and blessing the infinite goodness and mercies of God. Amen.

COLLECT OF ST. ANGELA MERICI.

(*From the Missal.*)

O GOD, Who didst bring to pass that, through the Blessed Angela, a new company of sacred virgins should flourish in Thy Church; grant that through her intercession we may live after the ways of the angels in our lives, and that, renouncing all earthly joys, we may be found worthy to enjoy those pleasures that are eternal. Through Jesus Christ our Lord. Amen.

Novena to St. Ursula.*

1. BY that most tender love which you always bore to Jesus Christ, and which led you, though born a princess, and educated at your father's court, and sought in marriage by the most renowned princes of Europe, to renounce all earthly delight and consecrate your virginity to God: O ask for us, glorious St. Ursula, that we may never sully the purity which is suitable to our state of life, and never deviate, either through menaces or allurements, from any good resolutions.

Glory be, etc.

2. By that magnanimous resolution which you infused into your companions, of preferring their espousals with Jesus Christ to a union with the most distinguished personages in the world; by the joy which you felt when the ship

* Feast on October 21st

in which you were sailing was forced to take shelter in a barbarous land, preferring to fall into the hands of barbarians than into the hands of those who were waiting for you and your companions to make you their spouses; intercede for us, O glorious St. Ursula, that we may recognize the hand of God in all the evils which happen to us on earth, and use all our powers to assist our neighbors in the way of salvation.

Glory be, etc.

3. By that admirable courage with which you and your companions united in sacrificing your blood and your lives sooner than fail in the fidelity you had vowed to Jesus, your Spouse; and by the infinite blessings which have flowed from the various Orders, instituted under your protection and your name, to instruct youth in the most solid piety: intercede for us all, O most glorious St. Ursula, that we may always be ready to suffer any torments rather than violate the dictates of our consciences, and so to live as always to merit your particular patronage on earth and a share of your glories in heaven.

Glory be, etc.

Novena to St. Bernard.*

1. ADMIRABLE St. Bernard, who, after having been the delight of your parents by the innocence of your manners, became the model of Religious by the austerity of your penances and the fervor of your piety; and who had also the happiness of drawing with you, to a life of holiness, your whole family and an infinite number of distinguished persons: obtain for us, of the Lord, the grace that we may correspond to the divine inspirations, and live up to the perfection of our state.

Glory be, etc.

2. Admirable St. Bernard, who, advancing in sanctity as you progressed in learning, practiced the most severe mortification of your senses, and conceived the deepest hatred for every kind of sin: obtain for us, of the Lord, the

* Feast on August 20th.

grace, by the practice of penance, always to mortify our unruly passions.

Glory be, etc.

3. Admirable St. Bernard, who, after founding many monasteries, and filling them with fervent and holy monks effected the greatest good by your counsel and advice; so that not only kings and princes, but bishops and popes applied to you to heal public discords and distresses: obtain for us, of the Lord, the grace to labor continually for His glory, and to walk so faithfully in the way of His precepts, that we may at all times merit His aid.

Glory be, etc.

4. Admirable St. Bernard, who, passing like an apostle through all the kingdoms of the West, carried to all peace and joy, deciding the most difficult questions, concluding the most complicated affairs, assisting at counsels, confuting errors, converting the most hardened sinners: obtain for us, of the Lord, the grace, that by our lives we may shed the odor of Jesus around, and have, like you, a lively faith and an ardent love for the Most Holy Eucharist, the greatest and the most precious treasure of Christianity.

Glory be, etc.

5. Admirable St. Bernard, who, notwithstanding your numberless occupations, your continual journeys, and your delicate health, never ceased your meditations, your prayers, and your penances; who, not content to announce the word of God by your voice, also composed most valuable works, for which you have merited the glorious titles of Doctor and Father of the Church; and who, by your beautiful writings for her glory, promoted devotion to Mary: obtain for us, of the Lord, the grace of perseverance till death, in all the practices of piety and penance suitable to our state, and always to breathe the most fervent devotion to our Mother Mary.

Glory be, etc.

PRAYER TO ST. ANSELM.*

O TRUE light of the world and salt of the earth, glorious St. Anselm, obtain for us of the Lord that our souls may be always seasoned with the blessed salt of the eternal

* Feast on April 21st.

truth, that, delivered from the corruptions of sin, we may relish, in future, nothing but the sweetness of divine love; obtain for us also a great fervor in the pursuit of perfection according to the spirit of our vows, and furthermore a devotion like yours to our blessed Lady, whose feast of the Immaculate Conception you aided to establish in the West. Enable us to follow the light of your heavenly doctrine, that we may always walk in the light; and, as you were made by God a Doctor and Master upon earth, deign to be our advocate and protector in heaven. Let us be, not your disciples only, but your imitators also: so that, following faithfully your instruction, we may one day merit to be your companions in paradise.

Pater, Ave, Gloria.

PRAYER TO ST. ALPHONSUS DE LIGUORI.*

MY glorious and most loving protector, St. Alphonsus, thou who didst toil and suffer so much to secure to men the fruit of redemption, behold the wretchedness of my poor soul, and take pity on me. Through the powerful influence of intercession, which thou enjoyest with Jesus and Mary, obtain for me forgiveness of my past sins with true repentance for them, a great horror of sin, and strength always to resist temptations. I entreat thee to communicate to me a spark of that burning charity with which thy heart was ever inflamed, and help me to imitate thee in this, that the only standard and rule of my life may be to please God in all. Obtain for me, also, a fervent and unfailing love of Jesus and a tender and filial devotion to Mary, with the grace to pray always and to persevere in the service of God till the hour of my death, so that I may finally be united with thee in praising God and Mary most holy for all eternity. Amen.

Indulgence of 200 days, once a day.—Leo XIII., June 18, 1887.

PRAYER OF ST. ALPHONSUS DE LIGUORI TO ST. TERESA.

O SERAPHIC Virgin, St. Teresa, beloved spouse of the Crucified, thou who didst burn with such ardent love whilst on earth for thy God and mine, and who art now inflamed with an even purer and greater love in heaven; who didst always long to see Him loved by all men, obtain for me also, I beseech thee, a spark of that holy flame which may make me forget the

* Feast on August 2d.

world and creatures and self; and may all my thoughts, all my desires and all my affections be occupied always in carrying out, in all things, whether pleasant or painful, the will of the Supreme Good, Who deserves to be infinitely obeyed and loved. Obtain for me this grace, thou who findest so great favor with God, that I may be wholly inflamed, as thou art, with divine love. Amen.

Indulgence of 100 days, once a day.—Leo XIII., April 22, 1898.

Novena to St. Charles Borromeo.

1. O GLORIOUS St. Charles, by the joy which you found from tender infancy in the practices of piety, obtain for me, I pray, a constant and tender affection for all religious exercises.

Glory be, etc.

2. O glorious St. Charles, model for ecclesiastics, by your generous detachment from all worldly concerns and by your zeal for the glory of God, and the relief of the poor, obtain for me, I pray, the grace to apply myself, like you, faithfully to all the duties which belong to the holy state to which it has pleased God to call me.

Glory be, etc.

3. O glorious St. Charles, whose care it was to observe in the most minute details and most perfectly the discipline of holy Church, obtain for me, I pray, the grace ever to love tenderly and observe exactly our holy Rule and Customs.

4. O glorious St. Charles, who always prepared for death by the sanctity of your life, and accepted it with holy joy when it overtook you in the midst of your most glorious career: obtain for me, I pray, the grace always to accept, with Christian resignation, all that is painful to the senses which it shall please the Lord to send me; and that my life may be a continual preparation for death; so that when I arrive at my great passage, instead of feeling the terror of the sinner, I may enjoy the peace of the just, a prelude to eternal blessedness with the elect in heaven.

Glory be, etc.

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* Feast on November 4th.

PRAYER TO ST. ANN.

WITH a heart full of sincere filial veneration, I prostrate myself before thee, O blessed St. Ann. Thou art that beloved and privileged creature who, because of thy extraordinary virtue and sanctity, didst deserve of God that chief of graces of giving life to the treasury of grace, the blessed among women, the Mother of the Incarnate Lord, the blessed Virgin Mary.

Ah! in consideration of such exalted favors deign. O most tender saint, to receive me among the number of thy truly devoted servants, for such I protest myself to be and wish to remain for the rest of my life. Surround me with thy efficacious patronage and obtain for me, from God, the imitation of those virtues with which thou wert so profusely adorned. Obtain for me a knowledge of my sins and sorrow for them; an ardent love for Jesus and Mary; a faithful and constant observance of the duties of my state of life. Save me from all dangers in life and assist me at the hour of my death, that I may safely reach paradise, there to praise, with thee, most happy mother, the Word of God made man in the womb of thy most pure daughter, the blessed Virgin Mary. Amen.

Three Our Fathers, Hail Marys, Glory be to the Father.

Indulgence of 300 days, once a day.—Leo XIII., March 20, 1886.

The Novena of Grace in Honor of St. Francis Xavier, Apostle of the Indies.

THIS novena in honor of St. Francis Xavier is called the *Novena of Grace* because so many graces and marvelous blessings have been bestowed by God upon numerous souls who have made it, in response to the intercession of St. Francis Xavier, the great Apostle of the Indies. We learn from a leaflet issued by the press of the Apostleship of Prayer, that the origin of this novena, which is celebrated in many parishes of the Jesuit Fathers, annually from the 4th to the 12th of March, is due to the saint himself, who appeared to Father Marcello Mastrilli, S.J., at Naples, in December, 1633, when he lay mortally wounded in the head by a blow from an iron hammer, which had fallen one hundred feet out of the hand of a workman. All hope of his recovery had been abandoned. The prayers of the Church for those who are at the point of death were being said for the suffering priest, who had already received the last sacraments, when suddenly St. Francis appeared at his side, in the garb of a pilgrim, staff in hand, and radiant with heavenly

light. "Will you go to heaven or to India?" the saint asked, having in view a promise recently made by the dying man, to go to India if his life would be prolonged. The good Father replied: "I have no will save the will of God." "Very well," came the saint's answer; "Renew your vow. Be of good cheer. You shall be made well." He recovered his health.

St. Francis Xavier then promised his aid to all who would make a novena from the 4th to the 12th of March, and receive the sacraments. The efficacy of this novena is not restricted to the days mentioned. It may be made in preparation for the feast of the saint, which is the 3d of December.

PRAYERS FOR THE NOVENA OF GRACE.

St. Francis Xavier's Prayer for Unbelievers.

ETERNAL God, Creator of all things, remember that the souls of unbelievers have been created by Thyself and formed to Thine own image and likeness. Behold, O Lord, how, to Thy dishonor, hell is being filled with them. Remember Lord, that Jesus Christ, Thy only Son, shed His most precious blood, and suffered a most cruel death for their salvation. I beseech Thee, O my God, do not permit that Thy beloved Son be any longer despised by unbelievers, but rather, being appeased by the prayers and supplications of the saints, and of the Church, the most blessed spouse of Thy divine Son, vouchsafe to be mindful of Thy mercy, and, forgetting their idolatry and infidelity, bring them to know Him Whom Thou didst send, Jesus Christ, Thy Son, Our Lord, Who is our life and resurrection, through Whom we are redeemed and saved, to Whom be all glory for ever. Amen.

PRAYER TO ST. FRANCIS XAVIER.

O MOST lovable and charitable saint, in union with thee I adore the divine Majesty. My heart is filled with joy at the remembrance of the marvelous favors with which God blessed thy life on earth, and of the great glory that came to thee after death. In union with thee I praise God, and offer Him my humble tribute of thanksgiving.

I implore thee to obtain for me, through thy powerful intercession, the greatest of all blessings—that of living and dying in the state of grace. I also beg of thee to secure for me the special favor I ask in this novena [mention your request]. May the will of God be done. If what I am praying for is not for God's glory or for the good of my soul, I beseech thee to obtain for me what is most conducive to both.

V. Pray for us, St. Francis Xavier;

R. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD, Who hast vouchsafed, by the preaching and miracles of St. Francis Xavier, to join unto Thy Church the nations of the Indies; grant, we beseech Thee, that we, who celebrate his glorious merits, may also imitate his example, through Jesus Christ our Lord. Amen.

ANOTHER PRAYER TO ST. FRANCIS XAVIER.

O FERVENT apostle, indefatigable laborer in the vineyard of the Lord, glorious St. Francis Xavier, who, urged by a burning zeal for the salvation of souls, didst expose thyself to extreme dangers, and didst welcome the most appalling labors and sacrifices, vouchsafe also to take charge of my perfection.

Obtain that I may imitate thy perfect detachment from creatures, thy confidence in God, thy abandonment to the divine will, thy humility, obedience, and charity, thy generosity in the practice of virtue, and thy zeal for souls. Enkindle in my heart the sacred fire with which thy great soul was always inflamed, that I may labor earnestly to make Jesus Christ reign in all hearts, and that, having had the happiness of walking in thy footsteps here below, I may one day enjoy with thee the bliss of heaven. Amen.

St. Francis Xavier, One of the Eminent Patrons of the Apostleship of Prayer, and of Religious, especially in their Zeal for the Spread of the Kingdom of God.

FRANCIS XAVIER, a young Spanish gentleman, in the dangerous days of the Reformation, was making a name for himself as a professor of philosophy in the University of

Paris. He had seemingly no higher aim, when St. Ignatius of Loyola won him to heavenly thoughts. Then, and for ever after, Francis gave himself unreservedly to gain souls to God. After a brief Apostolate amongst his countrymen in Rome, he was sent by St. Ignatius to the Indies, where, for twelve years, like another St. Paul, he was to wear himself out bearing the Gospel to Hindustan, to Malacca, and to Japan. Though vested with the dignity of Nuncio Apostolic, and Superior over his religious brethren, he only used his authority to take for himself the largest share of the toils and dangers of the work. Thwarted by the jealousy, covetousness, and carelessness of those who should have helped and encouraged him, neither their opposition nor the difficulties of every sort which he encountered could make him slacken his labors for souls. He was ever preaching, baptizing, hearing confessions, discussing with the learned, instructing the ignorant; and yet all this was done with the greatest pains, as the elaborate instructions and the long letters which he has left behind prove.

The vast kingdom of China appealed to his charity, and he was resolved to risk his life to force an entry when God took him to Himself, and he died, like Moses, in sight of the land of promise.

This great saint was born in Navarre, at the castle of Xavier, eight leagues from Pampelona, in 1506, and he died, under the circumstances related, in 1552. His feast is celebrated on the third of December. As Butler tells us, "He was so absolute a master of his passions that he knew not what it was to have the least motion of anger and impatience, and in all events was perfectly resigned to the divine will, from whence proceeded an admirable tranquillity of soul, a perpetual cheerfulness in the midst of physical pains and other troubles, and equality of countenance. By humility the saint was always ready to follow the advice of others, and attributed all blessings to their prayers, which he most earnestly solicited. The union of his soul with God by holy prayer raised him above the world. Engulfed in deep meditations, he was sometimes found suspended in the air, with beams of glory round his countenance, as many ocular witnesses deposed."

Some are specially called to work for souls, but there is no one who can not help much in their salvation. Holy example, earnest prayer, the offerings of our actions and sufferings in their behalf—all this needs only the spirit which animated St. Francis Xavier, the desire to give glory to God, the love of God, and the love of our neighbor.

A PRAYER TO THE HOLY APOSTLES PETER AND PAUL.

O BLESSED apostles Peter and Paul! I take you this day for my special protectors and advocates with God. In all humility I rejoice with thee, blessed Peter, prince of the apostles, because thou art the rock whereon God hath built His Church; and I rejoice with thee, too, blessed Paul, because thou wert chosen of God for a vessel of election and preacher of the truth throughout the world. Ask for me, I pray you both, lively faith, firm hope, and perfect charity; entire detachment from myself, contempt of the world, patience in adversity, humility in prosperity, attention in prayer, purity of heart, right intention in my works, diligence in the fulfilment of all the duties of my state of life, constancy in my good resolutions, resignation to the holy will of God, perseverance in His grace even unto death—that, by your joint intercession and your glorious merits, I may overcome the temptations of the world, the flesh, and the devil, and be made worthy to stand before the face of the chief and eternal Pastor of souls, Jesus Christ, to enjoy Him and to love Him for all eternity, Who, with the Father and the Holy Ghost, liveth and reigneth world without end. Amen.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days, once a day.—Pius VI., July 28, 1778.

PRAYER TO ST. PATRICK.

O BLESSED apostle of Ireland, glorious St. Patrick, look down upon thy children who have received through thy zealous preaching the priceless gift of faith, and hear the prayers with which we address thee for protection. Watch over us with a father's care, and help us always by thy powerful intercession, that we may ever cling to the faith which, under God's inspiration and guidance, thou didst preach to our forefathers, and that we may ever live according to the teaching of that holy faith. Watch over our pastors, and bless all their works for the salvation of their flocks. Defend our dear country from all the assaults and snares of Satan, and from all irreligion and vice, and obtain for us the grace to sanctify our lives by the practice of piety and of all the Christian virtues, that we may merit to be associated with thee and all glorious saints of our dear native land in the kingdom of our heavenly Father. Amen.

(*From the Missal.*)

O God, Who didst vouchsafe to send the blessed Patrick, Thy confessor and bishop, to declare Thy glory to the nations, grant, through his merits and intercession, that what Thou

commandest us to do, we may by Thy mercy be able to accomplish. Through Christ our Lord. Amen.

Novena for the Feast of All Saints.*

1. O QUEEN of All Saints, O most powerful mediatrix between God and man! O supreme arbitress of grace, holy Mary, vouchsafe to look upon us with Thine eyes of mercy: obtain for us that we may follow thee in the path of virtue, and merit the favor of thy most powerful intercession, by which we may attain to a share of thy glory in paradise.

Three Hail Marys.

2. O heavenly spirits, who from the beginning of the world encircled the throne of the Most High, and who are continually employed in singing His praises, in executing His commands, and who burn in the fire of His love: obtain for us the grace to place all our happiness in obeying the divine laws, and in faithfully performing the duties of our calling, that so we may one day attain to the possession of those thrones which were made void by the rebellion of your companions.

Three Glorys.

3. O most faithful patriarchs, most holy prophets, most zealous apostles, most invincible martyrs, most righteous confessors, most chaste matrons, most pure virgins, who now reign with Christ in heaven, from the bright seats of your blessedness cast your eyes of pity upon us, unhappy exiles in this vale of tears. O happy spirits, pray for us. Obtain for us all grace to walk faithfully in your footsteps, to follow courageously your example, and to copy your virtues in our lives; and that, meditating upon your victories, we may attain to a participation of your immortal glory.

Three Glorys.

Novena to St. Anthony of Padua.†

1. GLORIOUS St. Anthony, who from thy earliest years wast consecrated to the service of God, and didst practice the greatest austerities; who, devoured with

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* Feast on November 1st.

† Feast on June 13th.

zeal for justice, didst cause thyself to be conveyed to the coast of Africa that thou mightest preach the Gospel to the Saracens: obtain for us the grace to apply ourselves continually to the service of God, to our personal mortification, and the salvation of our brethren, that we may thus become true disciples and faithful imitators of Jesus Christ.

Glory be, etc.

2. Glorious St. Anthony, thou didst hide thy rare talents with the greatest care and didst suffer patiently the contempt of men: obtain for us grace to despise the esteem and the honors of the world, and always increase in merit before God.

Glory be, etc.

3. Glorious St. Anthony, who by thy sanctity and thy eloquence didst triumph over the hardest hearts: obtain for us grace so faithfully to follow the divine call, that we may attain the blessedness promised to those who faithfully keep the divine word.

Glory be, etc.

4. Glorious St. Anthony, who wast so frequently glorified by the most wonderful miracles: obtain for us grace so to live, as to merit from the Most High His choicest favors.

Glory be, etc.

5. Glorious St. Anthony, who from the tender devotion which thou didst always show to Jesus, didst merit to receive the holy Infant in thy arms, and also to be visited and consoled by Him in thy agony: obtain for us grace to walk in holiness and justice all the days of our life, and to enjoy at our death the consolations of the just, and the glory of the blessed in eternity.

Glory be, etc.

INDULGENCED PRACTICES AND PRAYERS IN HONOR OF ST. ANTHONY OF PADUA.

TO the faithful who shall say thirteen *Paters, Aves,* and *Glorias* in honor of St. Anthony of Padua, an indulgence of 100 days, once a day.—Leo XIII., June 9, 1896.

PIOUS PRACTICE OF THE THIRTEEN TUESDAYS, OR OF THE THIRTEEN SUNDAYS IN HONOR OF ST. ANTHONY.

TO the faithful who, on thirteen successive Tuesdays or as many successive Sundays, once only, at any time during the year, shall spend some time in pious meditation, or vocal

prayers, or any other works of piety, to the glory of God and in honor of St. Anthony of Padua, on the usual conditions; a plenary indulgence on each of the said Tuesdays or Sundays.—Leo XIII., March 1, 1898.

PRAYER IN ANY NECESSITY TO ST. ANTHONY.

WE salute thee, St Anthony, lily of purity, ornament and glory of Christianity. We salute thee, great saint, cherub of wisdom and seraph of divine love. We rejoice at the favors Our Lord has so liberally bestowed on thee. In humility and confidence we entreat thee to help us, for we know that God has given thee charity and pity, as well as power.

Oh! then behold our distress, our anxiety, our fears concerning (here name your request). We ask thee by the love thou didst feel toward the amiable little Jesus, when He covered thee with His caresses: Oh! tell Him now of our wants. Oh! remember how complete thy bliss was when thou didst hold Him to thy breast, didst press thy cheek to His, and didst listen to His sweet voice.

We salute thee in spirit, O glorious favorite of God, and bow our guilty heads before thee in humble reverence, while we raise our sad hearts full of hope toward heaven and thee;—for He who placed Himself in thy arms will now fill thy hands with all we ask of thee.

Give us, then, what we desire, angel of love, and we will make known the wondrous efficacy of thy intercession, for the honor and glory of God.

ASPIRATIONS TO ST. ANTHONY.

ST. Anthony, whom the Infant Jesus so much loved and honored, grant us what we ask of thee.

St. Anthony, powerful in word and work, grant us (here mention intention).

St. Anthony, attentive to those who invoke thee, grant us the aid of thy powerful intercession for the grace of holy purity, meekness, and obedience.

St. Anthony, pray for our priests, relatives, and benefactors and for all in authority in Church and State.

PRAYER IN AFFLICTION AND ANXIETY BEFORE A STATUE OF ST. ANTHONY.

O GOOD and loving Jesus, safe refuge of my needy soul! here at Thy feet I implore Thee, by the love which St. Anthony bore Thee, and by the love of Thy Sacred Heart, which induced Thee to appear to him in the form of a gracious

little child, in order to caress and comfort him: come to me in my present need and sore affliction. Come as my loving Father and God, and relieve me in my necessities. In Thee alone do I place all my hope and confidence.

O my dear patron, St. Anthony! intercede for me before the throne of God and help me in my necessities, so that, like so many others whom thou hast aided, I may be able to exclaim with a joyful heart: Blessed be God, Who truly lives and reigns in His servant, St. Anthony! Amen.

Miscellaneous Prayers.

PRAYER TO ST. THOMAS AQUINAS, PATRON OF CATHOLIC SCHOOLS.

O ANGELIC Doctor, St. Thomas, prince of theologians and guide of philosophers, shining ornament of the Christian world and light of the Church, heavenly patron of all Catholic schools, who hast imbibed wisdom without guile, and dost impart it without envy, implore for us the Son of God, Who is wisdom itself, that, receiving within us the Spirit of wisdom, we may understand what thou hast taught and imitate what thou hast done, and that, being made partakers of the wisdom and virtue in which thou, whilst on earth, didst ever shine, as the sun, we may at last enjoy with thee eternally in heaven their sweetest fruits, extolling the divine wisdom through endless ages. Amen.

PRAYER TO ST. JOHN THE EVANGELIST.

O ANGELIC St. John! Jesus loved thee so much that He permitted thee to repose on His sacred bosom at the Last Supper; O favorite disciple of our divine Master, whom He appointed the son and protector of His most holy Mother, pray for us: obtain for us a special, a most fervent devotion to Our Lord in the Most Holy Sacrament and to the Blessed Virgin Mary: obtain for us, also, the lights and graces we may need, perfect conformity to the divine will, and perseverance in the following of Christ and the imitation of Mary. Amen.

PRAYER TO ST. MARY MAGDALEN.

O GLORIOUS St. Magdalen, model of penitents, obtain for me the grace of perseverance in the practices of self-denial according to the spirit of my vows; pray to God for me that I may appear before Jesus, Our Lord and Master, at the moment of my death, with my lamp filled with the oil of faith and hope, and burning with the pure flame of charity, and thus merit to be received with thee into His eternal kingdom. Amen.

Devout Exercise of the Six Sundays in Honor of St. Aloysius Gonzaga.

A plenary indulgence on each of the six Sundays which are wont to be kept in honor of this saint, either immediately before his feast, on June 21, or at any other time of the year. In order to gain this plenary indulgence, it is requisite that the six Sundays should be kept consecutively; and that, on each of them, the faithful, being truly penitent, after confession and communion should employ themselves in pious meditations or vocal prayers, or other works of Christian piety, in honor of the saint.—Clement XII., Dec. 11, 1739; Jan. 7, 1740.

A PRAYER TO ST. ALOYSIUS.

O BLESSED Aloysius, adorned with angelic graces, I, thy most unworthy suppliant, recommend specially to thee the chastity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ, the immaculate Lamb, and His most holy Mother, the Virgin of virgins, that they would vouchsafe to keep me from all grievous sin. O never let me be defiled with any stain of impurity; but when thou dost see me in temptation, or in danger of falling, then remove far from my heart all bad thoughts and unclean desires, and awaken in me the memory of eternity to come and Jesus crucified; impress deeply in my heart a sense of the holy fear of God; and thus, kindling in me the fire of divine love, enable me so to follow thy footsteps here on earth, that, in heaven with thee, I may be made worthy to enjoy the vision of Our God for ever. Amen.

Our Father, Hail Mary.

Indulgence of 100 days, once a day.—Pius VII., March 6, 1802.

ACT OF CONSECRATION TO ST. ALOYSIUS GONZAGA.

O ST. ALOYSIUS, so renowned for thy purity of heart, thy humility and obedience, thy special devotion to the Most Holy Sacrament, and thy tender love for the Blessed Virgin Mary, I consecrate myself to thee, beseeching thee to number me among thy fervent clients. Obtain that I may perfectly imitate all thy virtues, especially thy purity and perseverance. Help me with thy prayers that I may never cease to love my God and sing His praises. Assist me by a special protection at the hour of my death, that I may present myself pure and stainless to the sovereign Judge and enjoy with thee eternal happiness. Amen.

A PRAYER TO ST. ALOYSIUS.

O GLORIOUS St. Aloysius! He Who possessed thy whole heart and Whose perfections engrossed every thought of thine, is the same God Who dwells upon our altars in the Most Holy Sacrament.

Happy as thou wert in loving Him on earth, most blessed as thou art in beholding Him in heaven, I know, nevertheless, that thou hast nothing brighter to love, nothing higher to adore, nothing holier to revere, than that which is my own Treasure on the altar. Oh, obtain for me faith like thine, to comprehend and value the gift of God; light like thine, to see and know the mercy of my hidden Saviour; love like thine to love with all the affection of my nature the infinite tenderness of Him Who conceals His glory and His Majesty, that He may dwell at all times among His miserable children. Oh, pray that my happiness, like thine, may be in union with my divine Redeemer; that I may seek on the altar my light, my peace, my comfort, and my joy on earth; and that, imitating thy preparation for the holy communion, it may be to me, as it was to thee, the source of all grace and all strength here below, as well as the pledge of my eternal union with my God and Saviour in the everlasting kingdom of His glory.

PRAYER TO ST. STANISLAUS KOSTKA.

O AMIABLE St. Stanislaus, how admirable is the union I behold in thee of perfect contempt of all that the world esteems, and most ardent love of the things of eternity! Thou risest with pure affections, as upon the wings of a dove, above the ordinary plane of mortals, and thou livest among men as a seraph. Sweet it is simply to contemplate thee! But what happiness it would be if I could partake of the holy desires and ardent love of thy pure heart. Deign to obtain for me this favor through thy intercession. Amen.

PRAYER ASKING FOR GOOD PRIESTS.

THE harvest is great, but the laborers are few. Lord, Who art Master of the harvest, send laborers into Thy harvest. Cause to enter through Jesus Christ, Who is the door of the sheepfold, those whom Thou hast destined to be, under Him, the pastors of the flock which He purchased by His blood. Form and prepare by Thy grace those whom Thou hast deemed worthy to put in Thy ministry; and having tried them before confiding to them Thy Gospel, make them to announce it neither through motives of vanity nor in words of

flattery to please men, but to please Thee only, Who dost behold and fathom the depths of hearts. Render them faithful to the grace of their ordination. Make them attentive and devoted to their duties, and let their advancement in virtue be known to all, that they may save both themselves and those who hear them.

PRAYER TO ST. JOHN BAPTIST DE LA SALLE.*

O GOD, we beseech Thee, do Thou, Who didst inspire and encourage St. John Baptist de la Salle to establish in Thy Church a new family, to labor at imparting a Christian education to the poor, and to confirm youth in the way of truth and justice, grant that, through his intercession and by the power of his example, we may be employed zealously for Thy glory, and for the salvation of souls, and thus deserve to be his companions in the glory of heaven. Amen.

COLLECT OF ST. AGNES.†

ALMIGHTY and everlasting God, Who choosest the weak things of the world to confound the strong; mercifully grant that we, who keep the solemn feast of Thy virgin and martyr, the blessed Agnes, may feel the benefit of her intercession with Thee.

PRAYER IN HONOR OF ST. WALBURGA.‡

O GOD, Who, in bestowing Thy innumerable graces upon mankind, hast vouchsafed to perform many wonderful works even through the weaker sex; mercifully grant that we may experience the protection of blessed Walburga, Thy virgin, who has given us not only an example of a most chaste and holy life, but has also rejoiced us by many glorious miracles. Through Jesus Christ our Lord. Amen.

St. Walburga, pray for us in our present necessities; pray that we may sanctify our souls through the imitation of thy virtues.

N.B.—The Collects or Commemorations of Founders of Religious Orders will be found at the end of the Office of the Blessed Virgin Mary.

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* Feast on May 22d.

† Feast on January 21st.

‡ Feast on May 13th.

PRAYER IN HONOR OF THE HOLY ARCHANGEL MICHAEL.

HOLY archangel Michael, glorious chief and champion of the heavenly host, conqueror of the rebel angels, valiant guardian of the souls of men, protector of the Church of God, our worthy leader; vouchsafe to free us from every ill, aid us, who have recourse to thee with full confidence, in all our necessities, and by thy incomparable guidance and protection enable us to make progress every day in the faithful service of our divine Spouse and blessed Master, Jesus Christ. Amen.

PRAYER TO ST. RAPHAEL, ARCHANGEL, PROTECTOR OF TRAVELERS.

GLORIOUS archangel, Raphael, great prince of the heavenly court, illustrious by thy gifts of wisdom and grace, guide of travelers by land and sea, consoler of the unfortunate and refuge of sinners, I entreat thee to help me in all my needs and in all the trials of this life, as thou didst once assist the young Tobias in his journeying. And since thou art the "physician of God," I humbly pray thee to heal my soul of its many infirmities and my body of the ills that afflict it, if this favor is for my greater good. I ask, especially, for angelic purity, that I may be made fit to be the living temple of the Holy Ghost. Amen.

Indulgence of 100 days, once a day.—Leo XIII., June 21, 1890

PRAYER FOR A DECEASED POPE.

O GOD, Who wert pleased, in Thine ineffable providence, to number among the chief priests of the Church Thy servant, Pope N.; grant, we beseech Thee, that, having represented Thy only-begotten Son on earth, he may be associated with Thy holy pontiffs in eternal glory. Amen.

PRAYER FOR THE ELECTION OF A POPE.

WITH humble hearts, we pray to Thee, O Lord, that, in Thy goodness, Thou wouldst grant to the Holy Roman Church a Sovereign Pontiff who shall be ever pleasing in Thy sight, on account of his tender solicitude for us, and ever reverenced by Thy people, on account of his salutary rule, unto the glory of Thy name. Through Our Lord Jesus Christ. Amen.

PRAYER IN TIME OF WAR.

O GOD, Who crushest wars, and fightest for Thy soldiers who put their trust in Thee, by the power of Thy defence; help, we beseech Thee, Thy servants, who implore Thy mercy, that the fierceness of the enemy being brought low, we may praise Thee with unceasing thanks.

PRAYER FOR PEACE.

O GOD, from Whom all holy desires, right counsels, and just works proceed; give to Thy servants that peace which the world can not give, so that our hearts being inclined to obey Thy commandments and the fear of our enemies being removed, our times, by Thy merciful protection, may be peaceful. Through Jesus Christ our Lord. Amen.

Indulgenced Aspirations and Short Prayers.

HOLY, holy, holy, Lord God of hosts; the earth is full of Thy glory: glory be to the Father; glory be to the Son; glory be to the Holy Ghost.

Indulgence of 100 days, once a day; an indulgence of 100 days, three times every Sunday, as well as on the feast of the most holy Trinity, and during its octave.—Clement XIV., June 6, 1769.

May the most just, most high, and most amiable will of God be done in all things; may it be praised and magnified for ever.

Indulgence 100 days, once a day.—Pius VII., May 19, 1818.

My God, my only good, Thou art all for me; grant that I may be all for Thee!

Indulgence of 300 days, once a day.—Leo XIII., March 13, 1902.

ETERNAL Father, we offer Thee the blood, the Passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

Indulgence of 100 days, once a day.—Pius IX., April 30, 1860.

My God and my all!

Indulgence of 50 days, each time.—Leo XIII., May 4, 1888.

My God, grant that I may love Thee, and the only reward of my love be to love Thee always more and more.

Indulgence of 100 days, once a day.—Leo XIII., March 15, 1890.

Holy Spirit, Spirit of truth, come into our hearts; give to all peoples the brightness of Thy light, that they may be well-pleasing to Thee in unity of faith.

Indulgence of 100 days, once a day.—Leo XIII., July 31, 1897

My Jesus, mercy!

Indulgence of 100 days, for each recital.—Pius IX., Sept. 24, 1846.

My sweetest Jesus, be not my judge, but my Saviour.

Indulgence of 50 days, for each recital.—Pius IX., Aug. 11, 1851.

Jesus, my God, I love Thee above all things.

Indulgence of 50 days, each time.—Pius IX., May 7, 1854.

Jesus, Son of David, have mercy on me! (Luke xviii. 38.)

Indulgence of 100 days, once a day.—Leo XIII., Feb. 27, 1886.

O MY Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; Oh, grant that I may love Thee more. O love that burnest ever and never failest, my God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

Indulgence of 50 days, twice a day.—Leo XIII., Feb. 6, 1893.

GRANT us, Lord Jesus, always to follow the example of Thy holy family, that at the hour of our death Thy glorious Virgin Mother with blessed Joseph may come to meet us, and so we may deserve to be received by Thee into Thy everlasting dwelling-place.

Indulgence of 200 days, once a day.—Leo XIII., March 25, 1897.

Sweetest Jesus, grant me an increase of faith, hope and charity, a contrite and humble heart.

Indulgence of 100 days, once a day.—Leo XIII., Sept. 13, 1893.

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine.

Indulgence of 100 days, once a day.—Pius VI., May 24, 1776.

SEE where Thy boundless love has reached, my loving Jesus! Thou, of Thy flesh and precious blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this excess of love for me? Thy Heart, Thy loving Heart. O adorable Heart of Jesus, burning furnace of divine love! within thy sacred wound take thou my soul; in order that, in that school of charity, I may learn to love that God Who has given me such wondrous proofs of His great love. Amen.

Indulgence of 100 days, once a day.—Pius VII. Feb. 9, 1818.

Eternal Father, I offer Thee the precious blood of Jesus, in satisfaction for my sins, and for the wants of holy Church.

Indulgence of 100 days, for each recital.—Pius VII., Sept. 22, 1817.

AN OFFERING TO THE SACRED HEART.

MY loving Jesus! I (N.N.) give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

Indulgence of 100 days, once a day, if recited before a picture of the Sacred Heart.—Pius VII., June 9, 1807.

May the Sacred Heart of Jesus be loved everywhere.

Indulgence of 100 days, once a day.—Pius IX., Sept. 23, 1860.

Jesus, meek and humble of Heart, make my heart like unto Thine!

Indulgence of 300 days, once a day.—Pius IX., Jan. 25, 1868.

May the Heart of Jesus in the most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, each time.—Pius X, Sept. 15, 1905.

O sweetest Heart of Jesus, I implore that I may ever love Thee more and more.

Indulgence of 300 days, each time.—Pius IX., Nov. 26, 1876.

Sweet Heart of Jesus, be my love.

Indulgence of 300 days, once a day.—Leo XIII., May 21, 1892.

Heart of Jesus, burning with love for us, inflame our hearts with love of thee.

Indulgence of 100 days, once a day.—Leo XIII., June 16, 1893.

Mary!

Indulgence of 25 days, each time.—Clement XIII., Sept. 5, 1759.

In thy conception, O Virgin Mary, thou wast immaculate! Pray for us to the Father, Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

Indulgence of 100 days, each time.—Pius VI., Nov. 21, 1793.

My queen! my Mother! Remember I am thine own.
Keep me, guard me, as thy property and possession.

Indulgence of 40 days, each time, when tempted.—Pius IX., Aug. 5, 1851.

Sweet heart of Mary, be my salvation!

Indulgence of 300 days, each time.—Pius IX., Sept. 30, 1852.

O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without sin.

Indulgence of 100 days, once a day.—Pius IX., March 27, 1863.

Virgin Mother of God, Mary, pray to Jesus for me.

Indulgence of 50 days, once a day.—Leo XIII., March 29, 1894.

Holy Virgin Mary Immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son, and our Brother.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 20, 1890.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe out my soul in peace with you!

Indulgence of 300 days, each time, for all three.—Pius VII., Aug. 26, 1814.

To thee, O Virgin Mother, never touched by stain of sin, actual or venial, I recommend and confide the purity of my heart.

O Mary, conceived without sin, pray for us who have recourse to thee.

Indulgence of 100 days, once a day.—Leo XIII., March 15, 1884.

Our Lady of Lourdes, pray for us!

Indulgence of 100 days, once a day.—Leo XIII., June 25, 1902

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

Indulgence of 100 days, each time.—Pius VI., Oct. 2, 1795.

Help us, Joseph, in our earthly strife,
E'er to lead a pure and blameless life.

Indulgence of 300 days, once a day.—Leo XIII., March 18, 1882.

Holy Archangel Michael, defend us in battle, that we may not perish in the tremendous judgment.

Indulgence of 100 days, once a day.—Leo XIII., Aug. 19, 1893.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 19, 1891.

St. Joseph, reputed father of Our Lord Jesus Christ, and true Spouse of Mary, ever Virgin, pray for us.

Indulgence of 300 days, once a day.—Leo XIII., May 15, 1891.

PRAYER WHICH ST. THOMAS AQUINAS WAS ACCUSTOMED TO RECITE EVERY DAY BEFORE THE IMAGE OF JESUS CHRIST.

CONCEDE mihi, misericors Deus, quæ tibi placita sunt ardenter concupiscere, prudenter investigare, veraciter agnoscere et perfecte adimplere, ad laudem et gloriam nominis tui. Amen.

GRANT me grace, O merciful God, to desire ardently all that is pleasing to Thee, to examine it prudently, to acknowledge it truthfully, and to accomplish it perfectly, for the praise and glory of Thy name. Amen.

Indulgence of 300 days to all the faithful who, before studying or reading, shall recite this prayer.—Leo XIII., June 21, 1879.

FOR THE HOLY SOULS IN PURGATORY.

V. REQUIEM æternam dona eis, Domine;

R. Et lux perpetua luceat eis.

V. ETERNAL rest give to them, O Lord.

R. And let perpetual light shine upon them.

Indulgence, applicable to the poor souls alone, 50 days each time.—Leo XIII., March 22, 1902.

Additional Prayers for Various Occasions.

PRAYERS OF A RELIGIOUS IN PRESENCE OF THE BLESSED SACRAMENT.

Before the Adoration.

O MY divine Saviour, behold me prostrate at Thy feet to adore Thy Sacred Heart, and repair the outrages which it incessantly receives. It is Thy voice which calls me, and may my obedience supply for my unworthiness; for who am I, O my God! that I should fulfil on earth the sublime function of the angels in heaven. It is to them, and to all Thy saints, that I unite myself, O Lord, at this

moment, to adore and bless Thee, and to repeat from the bottom of my heart, praised, adored, and glorified be for ever the Sacred Heart of Jesus; I adore it as united to the Divinity; I love it as the principle and source of all Thy love for me; I honor it as the most amiable, the best, and the mildest of all hearts; I consecrate myself to adore it perpetually (by uniting myself to all those upon earth who are employed in this holy exercise), that I may continue to adore it for all eternity in heaven. Amen.

After the Adoration.

I RETURN Thee thanks, O my God! for permitting me to remain in Thy presence; I beseech Thee to pardon whatever negligence the want of a lively faith has caused. Do I not deserve the reproach Thou madest to Thy apostles—"Could you not watch one hour with Me?" (Matt. xxvi. 40). A heart consecrated to Thee should have profited better of these precious moments. I thank Thee, O my God! for the graces Thou hast granted me, notwithstanding my unworthiness.

I leave thee with regret, O Heart of my Saviour; where can I be better than with thee? But I return to where thy divine will calls me; do not permit any interior or exterior dissipation to contradict the homages which I have offered, and which others are about to continue in my stead. I unite myself, O my God! to all that they shall say; I offer it to Thee to supply for all that was wanting to my fervor. I desire to atone, O divine Jesus, for all the crimes which dishonor Thy temples and altars, and for the ingratitude with which Thy love is repaid. In the bitterness of my soul I call to mind the profanations of the Jews, of heretics who have pierced and trampled the sacramental species under foot, the sacrileges of bad Christians, who have received them on an impure tongue, and into a criminal heart. With sorrow I recall my own tepidity and negligence in the participation of Thy Divine Sacrament. It is in these sentiments I depart from Thy sanctuary. The hope of speedily returning to Thy altar consoles me under the necessity of quitting Thy sacred presence.

Heavenly spirits, who adore with me the God of glory really present in this sanctuary, present to Him this public act of my regret and love.

O heart of Mary, which I also honor with my whole soul, heart most conformable to that of Jesus! O tender heart of my dear Mother, I conjure thee to present to thy divine Son our homages, vows, and petitions. Amen.

ADORO TE DEVOTE.

HIDDEN God, devoutly I adore Thee,
Truly present underneath these veils:
All my heart subdues itself before Thee,
Since it all before Thee faints and fails.

Not to sight, or taste, or touch be credit,
Hearing only do we trust secure;
I believe, for God the Son hath said it—
Word of truth that ever shall endure.

On the cross was veiled Thy Godhead's splendor,
Here Thy manhood lieth hidden too;
Unto both alike my faith I render,
And, as sued the contrite thief, I sue.

Though I look not on Thy wounds, with Thomas,
Thee my Lord, and Thee my God I call;
Make me more and more believe Thy promise,
Hope in Thee and love Thee over all.

O memorial of my Saviour dying,
Living Bread that givest life to man;
May my soul, its life from Thee supplying,
Taste Thy sweetness, as on earth it can.

Deign, O Jesus, pelican of heaven,
Me, a sinner, in Thy blood to lave,
To a single drop of which is given
All the world from all its sin to save.

Contemplating, Lord, Thy hidden presence,
Grant me what I thirst for and implore,
In the revelation of Thine essence,
To behold Thy glory evermore.

ECCE PANIS ANGELORUM.

LO! upon the altar lies,
Hidden deep from human eyes,
Angels' Bread from paradise,
Made the food of mortal man:
Children's meat to dogs denied;
In old types foresignified;
In the manna from the skies,
In Isaac, and the paschal lamb.

Jesu! Shepherd of the sheep!
Thy true flock in safety keep.
Living Bread! Thy life supply;
Strengthen us, or else we die;
  Fill us with celestial grace:
Thou, Who feedest us below!
Source of all we have or know!
Grant that with Thy saints above,
Sitting at the feast of love,
  We may see Thee face to face.

AVE, VERUM CORPUS NATUM.

HAIL to thee! true body, sprung
  From the Virgin Mary's womb!
The same that on the cross was hung,
  And bore for man the bitter doom!

Thou Whose side was pierced, and flowed
  Both with water and with blood:
Suffer us to taste of Thee,
  In our life's last agony.

Son of Mary, Jesus blest!
Sweetest, gentlest, holiest.

ADOREMUS.

Adoremus in æternum
Sanctissimum Sacramentum!

Prostrate in awe and love, let us adore
This Holy Sacrament for evermore.

JESU DULCIS MEMORIA.

JESU! the very thought of Thee
  With sweetness fills my breast;
But sweeter far Thy face to see,
  And in Thy presence rest.

Nor voice can sing, nor heart can frame,
  Nor can the memory find,
A sweeter sound than Thy blest name,
  O Saviour of mankind!

O hope of every contrite heart,
  O joy of all the meek,
To those who fall, how kind Thou art!
  How good to those who seek!

But what to those who find? ah! this
  Nor tongue nor pen can show:
The love of Jesus, what it is,
  None but His lovers know.

Jesu! our only joy be Thou,
  As Thou our prize wilt be;
Jesu! be Thou our glory now,
  And through eternity.

JESU DECUS ANGELICUM.

O JESU! Thou the beauty art
  Of angel worlds above;
Thy name is music to the heart,
  Enchanting it with love.

Celestial sweetness unalloy'd!
  Who eat Thee hunger still;
Who drink of Thee still feel a void,
  Which naught but Thou can fill.

O my sweet Jesu! hear the sighs
  Which unto Thee I send;
To Thee mine inmost spirit cries,
  My being's hope and end!

Stay with us, Lord, and with Thy light
  Illume the soul's abyss;
Scatter the darkness of our night,
  And fill the world with bliss.

O Jesu! spotless Virgin flower!
  Our life and joy! to Thee
Be praise, beatitude, and power,
  Through all eternity.

ST. TERESA'S BOOK-MARK.

LET nothing disturb thee,
  Let nothing affright thee.
All things are passing;
God only is changeless.
Patience gains all things.
Who hath God wanteth nothing—
Alone God suffices.

I always find almost all the wisdom I need in St. Teresa's book-mark. It is a volume in itself. My great comfort in distressing circumstances is that "all things are passing."—Father JOSEPH FARRELL, Author of *Lectures by a Certain Professor.*

Prayers for Travelers.

THE Breviary contains prayers for travelers that have received the consecration of the Church and of centuries—the "Itinerary," which priests seldom fail to recite for themselves and their companions as often as they begin a journey. As it may seem rather long for general use, we give an abridgment for the use of those who may wish to know and learn it:

MAY the almighty and merciful Lord direct us on our journey; may He make it prosper and maintain us in peace.

May the Archangel Raphael accompany us along the way, and may we return to our homes in peace, joy, and health.

Lord, have mercy on us! Jesus Christ, have mercy on us! Lord, have mercy on us!

Prayer.

O God, Who didst cause the children of Israel to traverse the Red Sea dryshod; Thou Who didst point out by a star to the Magi the road that led them to Thee; grant us, we beseech Thee, a prosperous journey and propitious weather; so that, under the guidance of Thy holy angels, we may safely reach that journey's end, and later the haven of eternal salvation.

Hear, O Lord, the prayers of Thy servants. Bless their journeyings. Thou who art everywhere present, shower everywhere upon them the effects of Thy mercy; so that, insured by Thy protection against all dangers, they may return to offer Thee their thanksgiving. Through Jesus Christ our Lord. Amen.

Those who have a special confidence in St. Joseph may make use of the following prayer which solicits also supernatural graces, and especially that of traveling always in the way of the Commandments, so as ultimately to reach the celestial terminus.

O blessed St. Joseph, who didst accompany Jesus and Mary in all their journeys, and who hast therefore merited to be called the patron of all travelers, accompany us in this journey that we are about to undertake. Be our guide

and our protector; watch over us; preserve us from all accidents and dangers to soul and body; support us in our fatigue, and aid us to sanctify it by offering it to God. Make us ever mindful that we are strangers, sojourners here below; that heaven is our true home; and help us to persevere on the straight road that leads thereunto. We beseech thee especially to protect and aid us in the last great voyage from time to eternity, so that, under Thy guidance, we may reach the realm of happiness and glory, there to repose eternally with thee in the company of Jesus and Mary. Amen.

Still another prayer for travelers, asking in a special manner for the protection of the guardian angels, was composed by the saintly Mgr. Dupanloup. It reads:

O almighty and merciful God, Who hast commissioned Thy angels to guide and protect us, command them to be our assiduous companions from our setting out until our return; to clothe us with their invisible protection; to keep from us all danger of collision, of fire, of explosion, of falls and bruises; and finally, having preserved us from all evil, and especially from sin, to guide us to our heavenly home. Through Jesus Christ our Lord. Amen.

Another not less beautiful prayer runs thus:

My holy angel guardian, ask the Lord to bless the journey which I undertake, that it may profit the health of my soul and body; that I may reach its end; and that, returning safe and sound, I may find all at home in good health. Do thou guard, guide, and preserve us. Amen.

The following couplet was a favorite ejaculation of Columbus:

Jesus cum Maria	Jesus and Mary, we pray,
Sit nobis in via.	Be with us ever on our way.

One should not fail at least to make the sign of the cross on beginning a journey. The neglect or performance of such acts of piety may make all the difference between having our names figure on the list of "killed and wounded" in some railway catastrophe, and having them appear as those of passengers "saved by a miracle." (Ave Maria Press.)

PRAYER BEFORE VISITING THE SICK.

I OFFER to Thee, O my heavenly Spouse! all the services which I shall render to the poor until the last moment of my life. That my actions may be more acceptable, I unite them to Thy infinite merits; vouchsafe to

accept of them, and to purify all my motives; I consecrate all to Thee, and humbly implore Thy assistance to overcome every obstacle which self-love, predilection, vanity, disgust, sloth, or tepidity may oppose to the fulfilment of my duties. I wish to renew my consecration to serve and assist them for the future with the same faith and ardor as if I saw Thee really present. Give me, O Lord, strength and courage to accomplish my desire. Amen.

PRAYER BEFORE SCHOOL.*

THOU, O Lord, art my strength and my patience, my light and my counsel; Thou confidest unto me the children whom I am appointed to instruct. O leave me not a single moment to myself, but give me, for their guidance and my own sanctification, the spirit of wisdom and of understanding, of counsel and of fortitude, of knowledge and of piety; and above all, the spirit of Thy holy fear, and an ardent zeal for Thy greater glory. I unite my labors to those of my divine Redeemer, and I beseech the immaculate heart of Mary, the Refuge of sinners, and all the holy angels and saints, to assist me this day in the performance of all my duties. Amen.

PRAYERS TO BE SAID ALOUD BEFORE GIVING INSTRUCTION.

PREVENT, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended, to Thy greater honor and glory. Through Jesus Christ our Lord. Amen. (Say one Hail Mary.)

PETITION FOR HELP.

(*May be said privately before giving instructions.*)

O DIVINE Jesus! I go in Thy name and for Thy love. Give me Thy Spirit, and teach me how to instruct these children according to Thy most holy will. Amen.

PRAYER BEFORE GOING TO THE PARLOR.

GRANT, O my God! that my whole deportment may be such as becomes a speuse of Jesus Christ. Close my heart against the spirit of the world, and against every

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* "Religious who instruct children should themselves be images of the sanctity of God, and mirrors of His perfection." —(Mother F. R. Drane).

sentiment that would be in the least displeasing to Thee. Teach me Thyself what I ought to say. "Set a watch, O Lord, before my mouth, and a door round about my lips" (Ps. cxl. 3), so that I may be prudent and charitable in conversation, and likewise edifying from the desire of advancing Thy honor and glory. Amen.

PRAYER.

(*Which may be said on returning from School, Mission, Instructions, or any other duty.*)

ACCEPT, my dear Lord and Master, the duty I have just performed. Pardon the faults I have committed in doing it. I hope, with the assistance of Thy grace, to be more faithful in future. If it be Thy holy will, dear Lord, give success to my humble efforts to serve Thee, and grant that they may be always for the greater glory of Thy holy name. Amen.

Or the following may be said:

ALLOW me not, O Lord, to spoil Thy work, but let Thy Sacred Heart teach me to do it in the way most pleasing to Thee.

Prayer for Sisters in Retreat.

ALMIGHTY and most merciful God, we earnestly beg Thy grace and blessing for the Sisters in retreat Assist them, we humbly beseech Thee, to accomplish Thy holy will, direct them particularly in what they are about to undertake, and teach them to act in the manner most pleasing to Thy divine Majesty. Enlighten them by Thy wisdom, support them by Thy power, and by Thy infinite goodness direct all their exertions on this occasion to Thy greater glory and their own eternal salvation. Amen.

Blessed Mother of God, and all ye happy angels and saints, intercede for them, that they may obtain the grace and protection of Jesus Christ, their divine Master.

Visit, we beseech Thee, O Lord, this habitation, and drive far from it the snares of the enemy: let Thy holy angels dwell therein to preserve us in peace, and may Thy blessing be always upon us, through Our Lord Jesus Christ. Amen.

OFFERING TO ST. JOSEPH SAID DURING THE MONTH OF MARCH.

O BLESSED St. Joseph! we consecrate ourselves to thy honor, and give ourselves to thee, that thou mayest always be our father, our protector, and our guide

in the way of salvation. Obtain for us a great purity of heart, and a fervent love of the interior life. After thy example, may we do all our actions for the greater glory of God, in union with the Divine Heart of Jesus, and with the immaculate heart of Mary, and do thou, O blessed St. Joseph, pray for us, that we may share in the peace and joy of thy holy death. Amen.

PRAYER TO THE SACRED HEART SAID DAILY DURING THE MONTH OF JUNE.

WE adore, praise, and love thee, O Sacred Heart of our loving Jesus; and full of grief at the thought of so many offences which hitherto have been, and still are committed against thee in the Most Holy Sacrament of the altar, we offer thee the most amiable heart of Thy most beloved Mother, with the merits of the saints in satisfaction thereof.

O sweet Jesus, enclose in Thy Sacred Heart, we implore Thee, all the members of this Community; and grant that faithfully observing our holy Rule and our vows, and complying fervently with the duties of our holy state, we may be daily more and more inflamed with divine love, and praise Thee with unceasing gratitude in eternity. Amen.

ACT OF CONSECRATION TO OUR LADY, SAID AFTER THE LITANY ON SATURDAYS IN SOME RELIGIOUS HOUSES.

MOST Holy Virgin! Immaculate Queen! Mother of God! and our own dear Mother, Mary! Refuge of sinners! Comfortress of the afflicted! Prostrate at thy feet in the presence of thy heavenly court, we consecrate ourselves to thy service. We choose thee for our Mistress and our Queen; accept us for thy servants, and receive the offering of our bodies and souls, of our hearts and minds, of all that we are and posesss. We offer thee this House and Community, our friends and relatives, and all who are entrusted to us.

Take us all under thy protection and give us thy blessing, O most dear Mother. Protect us against temptation, deliver us from danger, assist us in our infirmities, comfort us in our afflictions, preserve us from sin, and at the hour of our death, O come, dear Mother, and take our souls and bring them to paradise, that, in union with thee, we may praise God for ever. Amen.

FORM OF CONSECRATING A CHILD TO THE SACRED HEART

O MOST Sacred and Adorable Heart of Jesus, we consecrate to thee this child (here name the child), *his* soul with all its faculties, *his* heart with all its affections, *his* body with its senses, now and for all the days of *his* life. O most merciful Heart of Jesus! grant that this child may never sully by mortal sin the white robe of *his* baptismal innocence. O most loving Heart of Jesus, preserve this child in Thy divine fear and love all the days of *his* life, protect *him* at the hour of *his* death, and grant *him* the grace to see *his* God "*face to face*" in the joys of paradise. Amen.

SHORT ACT OF CONSECRATION.

TO Thee, O Jesus, I consecrate my heart. In Thy Sacred Heart I wish to live. In Thy Sacred Heart I wish to die. Inflame my heart with the fire of Thy love, and enlighten me with Thy wisdom and Thy knowledge.

Oh, let Thy loving Heart be to me my strength in temptation and my consolation in the day of tribulation and sorrow. Grant me grace, dear Jesus, ever to taste the sweetness of Thy Sacred Heart, not only during my lifetime, but, above all, at the hour of my death. Amen.

PRAYER TO MARY TO OBTAIN THE SPIRIT OF OBEDIENCE.

O DEAREST Mother, obtain for us, thy children, the grace ever to bear in mind that by the vow of Obedience we have for *ever* renounced our own will and resigned it to the direction of our Superiors: Pray that we may be docile to all their directions, whether in matters of great or little moment, agreeable or disagreeable: that we may never murmur, but with humility and spiritual joy carry the sweet yoke of thy divine Son Jesus. Amen.

FORM OF DEDICATING A CHILD TO MARY.

O HOLY Mary, Mother of God, and our dear Mother also, behold we have come to dedicate this child (here name the child) to thy maternal care. We choose thee this day for *her* Mother, Patroness, and Advocate; and we beseech thee to take *her* under thy powerful protection.

O most tender and loving Mother, we most earnestly entreat thee, through the infinite merits of Thy divine Son Jesus, that thou wilt watch over this child and obtain for *her* the grace of guarding faithfully all *her* thoughts, desires,

words, and actions, so that *she* may never displease thy divine Son, nor thee, His blessed Mother; but that all the faculties and powers of *her* soul, all the senses and members of *her* body—*her* whole being—may be offered a holocaust of praise and honor to the divine Majesty during *her* whole life, and at the hour of *her* death. And in that awful hour, come, O holy Mother, to assist thy child, protect *her* from *her* infernal enemies, and conduct *her* soul out of this miserable world to see and enjoy God, and to love and bless thee, in the company of the blessed in heaven. Amen.

Recite three Hail Marys, and "O Mary, conceived without sin," etc.

DAILY PRAYER FOR THOSE WHO CARRY AN AGNUS DEI.*

JESUS, my Saviour, true *Lamb of God*, that takest away the sins of the world, by Thy infinite mercy I beseech Thee to pardon my iniquities. By Thy sacred Passion, I beseech Thee, preserve me this day from sin and shield me from all evil. To Thy honor and glory, I carry about with me this blessed *Agnus Dei*, as a protection to my soul and to my body, and as an incentive to the practice of the virtues which Thou hast inculcated, especially of meekness, humility, purity, and charity.

In memory of that sacrifice of love which Thou didst offer for me and all mankind on Calvary, I consecrate my whole being to Thee.

Thou didst die on the cross for love of me; let me die to self for love of Thee! Keep me in Thy love and in Thy grace to the end of my life, that I may bless Thee forever with the saints in heaven.

PRAYER TO OUR LADY, MOTHER OF DIVINE PROVIDENCE.

O IMMACULATE Virgin Mary, Mother of Divine Providence, take possession of my soul with all the fulness of thy favor and protection. Govern thou my life, and direct it along the way of virtue to the fulfilment of the divine will. Do thou obtain for me the pardon of my sins; be my refuge, my protection, my defense, my guide in the pilgrimage of this life; console me in afflictions, sustain me in dangers, and in the storms of adversity afford me the security of thy guardianship. Obtain

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* *Agnus Dei:* A cake of blessed wax. The figure of a lamb is stamped on the wax which remains from the Paschal candles, and which is solemnly blessed by the Pope on the Thursday after Easter, in the first and seventh years of his Pontificate. (Vide *Catholic Dictionary.*)

for me, O Mary, the renewal of my heart within me, so that it may become the holy dwelling place of thy divine Son Jesus; remove far from me, weak and miserable as I am, every kind of sin, negligence, sloth, timidity and human respect; entirely expel from me pride, vain-glory, self-love, and all other earthly affections which hinder the efficacy of thy patronage. O sweetest Mother of Providence, turn thy maternal regard upon me, and if through frailty or malice I have provoked the menaces of the eternal Judge and embittered the most Sacred Heart of my loving Jesus, do thou throw over me the mantle of thy protection, and I shall be safe. Thou art the watchful Mother, the Virgin of forgiveness, and my hope on earth; oh, grant that I may have thee for the Mother of Glory in heaven. Ave Maria *thrice.* Ind. of 200 days, once a day.—Leo XIII, Feb. 27, 1886.

PETITION TO ST. VINCENT DE PAUL.

O MOST blessed and glorious St. Vincent de Paul! the model of evangelical perfection, permit us to join our thanksgivings for the favors bestowed on thee, to the transports which will eternally overflow thy pure soul. We thank the Almighty for having crowned thy profound humility and indefatigable zeal with eternal glory, and we beseech thee, by that tender charity which on earth would have made thee sacrifice a thousand lives to save one soul, to obtain for us that simplicity, mortification, and humility, that ardent zeal for the salvation of others, and constant union with God, which were thy favorite virtues, and which are the essence of our holy vocation. Ask for us, O blessed saint, the helps and cooperations of which we are in need, for promoting God's glory and for aiding the poor of Christ, whom thou didst love so exceedingly while on earth. Obtain for every member of our Community those virtues which are required for our own perfection, while we labor for the good of others. Offer up thy prayers also for our particular intention [N. N.] Accept, O great saint, our united homage, which is far short or that which thy virtues deserve, and teach us to become, like thee, all things to all, that we may gdin all for Christ. Amen.

St. Vincent exhorted the Sisters of Charity often to say:

DESTROY in me, O Lord, all that is displeasing to Thee, and grant that I may no longer be so full of myself. Grant that in each of my actions I may have no other desire than that of pleasing Thee.

LEAD, KINDLY LIGHT, OR THE PILLAR OF THE CLOUD.*

LEAD, kindly Light, amid the encircling gloom
Lead thou me on!
The night is dark, and I am far from home.
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene,—one step enough for me.

I was not ever thus, nor pray'd that Thou
Shouldst lead me on.
I loved to choose and see my path, but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on.
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

Miscellaneous Extracts, Maxims, and Prayers.

PRAYER TO IMPLORE DIVINE LIGHT.

(*Before any difficult or important undertaking.*)

"Have confidence in the Lord with all thy heart, and lean not upon thy own prudence."

"In all thy ways think on Him, and He will direct thy steps"

"Be not wise in thy own conceit; fear God and depart from evil." (Prov. iii.)

O ADORABLE Jesus! I come to Thee before I commence this undertaking to implore Thy divine assistance, and to consecrate this work to Thee. Thou knowest, O Lord, that of myself I can do nothing; assist me, therefore, I beseech Thee, to accomplish the will of God—that divine will which was so dear to Thee as to be Thy food whilst Thou wert on earth. Direct me particu-

* By Cardinal Newman.

larly in this affair I am about to undertake, and teach me to act in a manner pleasing to Thy divine Majesty—or, rather, do Thou Thyself deign to act in and by me; govern me by Thy wisdom; support me by Thy power; and by Thy infinite goodness direct all my exertions on this and every other occasion, to Thy greater glory and my own salvation.

"Always act on principle; never on feelings."

"Take no notice of feelings; they usually lead us wrong."

EXTRACT.

For those in charge of Children.

ACCUSTOM yourself to suffer in order to obtain grace for yourselves and the children who are in your charge. This suffering will come both from them and from yourselves, and will make you always practice virtue in some way or another for their sake.

To succeed in training children you must strive to be self-possessed at all times, to be even in temper, and equitable in dealing justly with all. Virtue must be rather insinuated by example than daily enforced by punishment or constant admonition.

Lead children to love God; let them learn from your example to sacrifice pleasure to duty.—(*Henriette D'Osseville.*)

MAY my life, my sweet Jesus, be spent in the peaceful endeavor of trying to lead Thy "little ones" to know and to love Thee, and when I am weary and sick at heart and I long for rest and repose, may I ever find it in Thy sacramental presence, in the pure joy of the Holy Eucharist. Amen.

What will afford you *most* consolation when you are on your *bed of death?* This question if rightly pondered will influence your whole life!

"O! how sweet it is to die after having had a constant and ardent devotion to the Sacred Heart of *Him* Who is to judge us."

END OF RELIGIOUS LIFE.

"THE end for which you have entered religion is to become a new creature, and to become entirely transformed into Christ crucified. The cross and humiliations of Jesus must be your only aim. You are elected to be the spouse of Christ crucified, to follow Him in hunger and thirst and poverty—nay, even to death, for I hold out no other induce-

ment to you but the cross of Christ, my beloved Spouse. If His cross and His love will not content you, I have nothing more to offer."

"Is any cross too heavy,
Or any task too hard
That Jesus lays upon thee,
And Jesus will reward?"

PRAYER TO JESUS CRUCIFIED.

O SWEET Jesus, mayest Thou be ever crucified in my heart by nails of love, Who for love of me wast crucified with nails of iron to the hard wood of the cross.

I will draw near to my suffering Saviour; I will be sorrowful with my sorrowful Jesus, broken-hearted with my broken-hearted Jesus, and, above all, I will try to console Him, by promising in future to love Him more ardently, and to imitate Him more closely. Amen.

EXTRACT.

MAINTAIN always the sense and posture of heart of a novice under training; and this very sense will be a great protection to your spirit, and will keep you open to correction and formation.

As novices you considered yourselves as aiming and striving at being what you were not as yet: a Religious who maintains this posture of soul with this sentiment is the only true disciple of religion—the only one who gains new light and makes new progress.—(*Bishop Ullathorne.*)

MY LESSON.

ONLY to rest where He puts me;
Only to do His will;
Only to be what He made me,
Though I be nothing still.

Never a look beyond me,
Out of a little sphere—
If I could fill another,
God would not keep me here.

Only to take what He gives me,
Meek as a little child;
Questioning naught of the reason
Joyful, or reconciled.

Only to do what He bids me,
  Patiently, gladly to-day,
Taking no thought for the morrow
  Leaning on Him all the way.

Only to look to Him ever;
  Only to sit at His feet;
All that He sayeth, to do it—
  Then shall my life be complete.

ENCOURAGEMENT.

"LOOK up continually to our predecessors, who are now in heaven, reaping the reward of all their victories.

"Have courage, and act as if every day were to be your last. Time is short: eternity for ever and ever, in joy or woe. . . . And this all depends on ourselves, our own free will!"

SACRIFICE OF FREE WILL.

I BESEECH Thee, O eternal Father, in the name of Thy Son Jesus, to take into Thy hands the free will which Thou hast bestowed upon me, and of which I now divest myself. I abandon it entirely and unreservedly to Thy holy disposal, in order that it may please Thee. And I beseech Thee, by the precious blood of Thy Son, that it may never be left at my disposal, to do anything contrary to Thy most holy will.

"Act like a man, and take courage and 'do.'
Fear not and be not dismayed, for the
Lord thy God will not leave thee."
—(*Fr. Buckner, O.P.*)

ACT OF CONTRITION FOR RELIGIOUS.

O GOD, I come to Thee to beg contrition for my sins—for *all* my sins. Give me, I entreat Thee, true sorrow for every one of them, in particular for all the negligences Thou hast seen in the observance of my holy vows, and the little effort I have made to live in the spirit of my vocation. Filled with shame and sorrow, I come to renew my vows at Thy sacred feet, and I humbly implore of Thy infinite goodness and mercy that Thou wilt vouchsafe to admit this holocaust as an odor of sweetness, and that as Thou hast

already inspired me with the desire to offer it, so Thou wilt also bestow plentiful grace on me to fulfil it. Amen.

PEACE IN UNION WITH GOD.

GIVE to *each thing, no matter what,* the perfection it reasonably requires, or that in the circumstances you can give it; then suppose your part done, dismiss the whole affair from your mind, and go on to the next. . . . Avoid re-examinations springing from dissatisfaction with self. . . . Once the duty done, *as it presents itself at the time,* go on without worry. This is a kind of exterior hold upon God—keep it firm.

The interior one is all-important. That consists in receiving every variety of apparent accident—people's virtues and vices, and the rough and smooth of events—believe all as *direct agencies* intended for your sanctification, *ordered and shaped and sent* for the purpose of union. In fact, even your imperfections, when you think of them, you may well say were permitted for the same purpose; and to speak more strongly, but not incorrectly—you may even be *thankful* for them, as the occasion of contrition and new resolve. . . .

At once begin the formation of the soul on these principles, and keep everything else outside—I mean everything that flings the smallest shadow on peace.

Extracts from Masters in the Spiritual Life.*

1. THE Religious who does not make progress in perfection, goes backward. What was thy object in entering religion? Know thyself. Overcome thyself. Thy business is to please God in all things. His love and His grace are sufficient for thee. He serves not God who seeks consolation in the Religious state.

2. He who loves poverty possesses all things. Of worldly things choose the worst and of heavenly things the best.

He is not poor, who does not wish to feel the effects of poverty. Aim at the spirit of poverty. To have the name of being poor, and, at the same time, to enjoy the comforts of wealth, is to deceive men.

3. He is not chaste who does not flee the occasions of impurity.

Why dost thou wish to see that which has no value in thy eyes? Modesty of the eyes preserves from many sins and is

* From the writings of Father Schneider, S.J

the mother of piety. "Chaste and gentle make us," so the Church sings to Our Lady. Woe to the Religious who is ill-tempered among the pious. It is better to bear an injury in silence and without murmur, than to fast on several days till evening.

4. That Religious is not obedient, who, whilst *exteriorly* submitting graciously to orders, contradicts and murmurs *interiorly*, and criticises the Superior.

The devil plays hand-ball with a vain and unmortified Religious. No one is more happy under the sun than the Religious who loves God, his Superior, and his cell, or the silence and solitude of the cloister.

5. The supposition that in another convent, under another Superior, among other companions, in another employment, in other circumstances, one would make greater progress and be better satisfied, has already deceived many. Some in a few years have tried every kind of change consecutively, without becoming better, more happy, or more contented. God has placed us where we are; let us remain where we now are until it shall please Him to call us away. Where in the world is there a rose without thorns?

6. That Religious is not yet dead to the world who is greatly concerned or anxious about his relatives and friends in the world.

7. The Religious who strives after perfection should willingly and fervently embrace all that is painful, burdensome, and disagreeable, all that requires combats, self-restraint and self-denial. He should, indeed, prefer these to all that is agreeable to the sensual man. He should never hearken to the seductive voice of nature, but always follow the inspirations of grace leading to life eternal.

8. I shall be a true child of my Order as long as I am candid and sincere toward my Superior.

I will never bother myself about offices that may be later intrusted to me, but will abandon myself to God's designs and put my trust in Him alone.

9. I will follow the Community and avoid all singularity.

10. I will be as careful of the honor of my Order as any one can be of his own.

11. Beware of being a burden and a cross to thy Superiors or to any one else, but strive to give pleasure to all.

12. In my Institute I will consider myself as a beggar admitted out of charity.

13. What doth it avail me to live long in my Order if I do not attain its object and end?

14. In the convent I am not the master, but the servant

of all, and in this should my honor and glory consist. For how should I wish to rule, since Jesus Christ came, not to be served, but to serve us, and the Blessed Virgin called herself only the handmaid of the Lord.

15. If thou wishest to know whether thou lovest thy vocation, examine whether thou lovest mortification. Thy vocation is to be a disciple of Jesus Christ, and how canst thou be His disciple, if thou dost not wish to be crucified with Him?

16. I will spare no effort to maintain a constant peace and interior joy.

17. The renunciation of self-love is a mortification, by virtue of which thou actest not as thou likest either interiorly or exteriorly, but only according to the good pleasure of God and of thy Superiors.

18. Meekness is a sure sign of innocence preserved or recovered.

19. Precipitateness and restlessness do not contribute to the success of a good work. To desire its success is good, but it should be without anxiety.

20. God occupies Himself with me, as if I were alone in the world. It is also meet that I should occupy myself with Him, as if besides Him there were nobody and nothing in the universe.

21. Meditate often on the Passion of Jesus Christ, thy King. He endured torments only to win thee and thy heart.

22. Be truly humble, and thou wilt never think that any injustice is done to thee. He has only the appearance of humility who, though he humbles himself, can not bear to be humbled by others. If thou wishest to learn and know something very useful, learn and love to be unknown and to be considered as nothing.

23. Do not complain of pains, sufferings, and adversity before casting a glance at thy crucifix and thinking on the twofold eternity. He makes the greatest progress in Religious life and virtue who manfully strives to overcome whatever he finds most difficult and disagreeable.

24. Incense emits no odor nor ascends upward, unless it burns; and it is in suffering that we prove our love of God and our fidelity to Him. The road to the Mount of Olives is steep indeed; but the Mount of Olives is also the Mount of the Ascension. Those who suffer with Jesus Christ will be also glorified with Him.

25. When we have once so far progressed as no longer to seek any human consolation, we then begin to relish spiritual and heavenly things.

26. We should not imagine we are able to please everybody.

27. We should expect a just return, not from men, but from God alone.

28. We should observe in our neighbor only his virtues and advantages, and in ourselves only our faults and imperfections.

29. He who severely judges his own deeds, finds no reason to condemn others, but is inclined rather to excuse them.

30. If thou wishest to live in great tranquillity and true peace, thy most ardent desires should be to see God in the next life, thy greatest fear to lose Him, thy most bitter pain not yet to enjoy Him, and thy greatest joy all that can lead thee to Him.

31. Free thy heart from all that is created and seek God alone, and thou shalt find Him.

32. Severity toward ourselves should render us more meek, indulgent, and affable toward others. If our neighbor's act has one hundred sides, we should always look at it from its most favorable side. When the sinfulness of an act no longer admits of vindication, we should at least seek to excuse it and admit that the intention was good. But if this is impossible, we should at least make allowance for the violence of the temptation, for the ignorance, impulsiveness, or human frailty of the one who committed the fault.

33. We should flee nothing more carefully than sloth, sadness, and dangerous familiarities.

34. To bear cheerfully, gratefully, and lovingly the daily little inconveniences that are inseparable from our vocation, is a constant and most profitable exercise of mortification.

35. I will consider and employ each day as if it were my last; one day shall surely be my last; but which one?

36. Thy spiritual progress is in proportion to thy self-denial.

37. Attend to thyself. What others do is no concern of thine. Follow Jesus Christ.

38. Thou art as great and as good as thou art before God neither more nor less.

39. Beware lest, on account of thy negligence, God take away from thee the tenderness of thy conscience, and leave it insensible in thee.

40. With the utmost fervor I will venerate the Most Blessed Sacrament, the Most Blessed Virgin Mary, St. Joseph, and my guardian angel.

41. I will often during the day raise my heart to God by short and fervent aspirations and the renewal of a pure intention.

42. I will most carefully abstain from judging others and mingling in their concerns. What I can not excuse I will compassionate, considering my own weakness and sinfulness, and saying a Hail Mary for the amendment of the culprit.

43. I will always speak to every one in a friendly, respectful, and humble manner.

44. My soul, what doth it profit thee to be loved by men, if, like Pilate, thou losest the friendship of Jesus Christ, on account of that love or popularity?

45. He who diligently considers Our Lord's life and Passion will find in abundance therein all that is useful and necessary for his spiritual life.

46. I will carefully consider what I have to do, and not what others are doing.

47. Accustom thyself to excuse others out of true charity, and to be thoughtful of their welfare in all things.

48. Be but little in thine own eyes, and desire to be also thus considered; and when thou art so treated, be not sad, but rejoice. *All for Jesus.*

* 49. To plod on perseveringly and faithfully when we are under a dark cloud, and can not see our way, no, not one step before us, still to toil on in trust and love, this is to give glory to God and joy to the Sacred Heart.

50. When you go to your holy communion to-morrow, think that you see the divine Child looking through and through you with His clear pellucid gaze and asking you the question, "Will you be true?" Are you resolved to combat resolutely the visible faults all can see and be scandalized by, instead of the half-dozen imaginary ones with which you love so much to torture yourselves? And I should love, I should dearly love you to return His glance with one as limpid and as true, saying, "O Lord, no one knows better than I how blind and weak I am, but I *wish* to *know*, I wish to *see*, what Thou desirest of me, and will try with all my heart, regardless of all obstacles, to accomplish it." He wishes you to be real. *Be* real.

51. Jesus is our Lover—and a jealous One. We must be blind if we dare look at Him with a heart attached to anything but Himself. He is our King, and as such, claims undisputed possession of our *All.* Sacrifice and struggle! this is the consummation of the life of a good Religious.

52. If you don't reverence *Silence*, you will lose prayer, recollection, holy inspirations. Get the habit of talking to God about everything.

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* From the writings of Father Dignam, S.J.

53. Remember God loves offerings made in joy, and the cream of our offerings is to show joy when tried. If contradictions and annoyances come, let us try to offer a fervent, joyful act of thanksgiving that God has given us an opportunity of practicing virtue.

54. The praises of men pass. Let us seek only to glorify God in our work, taking cheerfully success or failure as He chooses to send it. Work, then, only for the eternal salvation of your charges that by Him they may be saved, while you remain hidden and unknown.

55. Every time we lift ourselves up, either before others or only in our own minds, we frighten Jesus away. He has so keen an eye and so sensitive a heart that He can not bring Himself to find a home in a soul possessed by self and pride.

56. Here is a test of your honesty. We know we can not trust ourselves to crush self. Are we willing that others should do the business for us, or do we resist? If we take little slights, neglects, contempts—well, patiently, nay, even willingly, looking on each as a treasure God gives us to bring us nearer to Him, to destroy His enemy—our own self-love—then we are really aiming at His love.

57. The spirit of St. Francis of Sales—the "omnia omnibus factus sum" of St. Paul, by which, by cruelty to self, you become sweet to everybody—is but little understood; but you must understand it, and put your whole heart into the work

58. Duty without piety is meat without salt, but piety without duty is salt without meat. Let pious gluttons look to it.

59. God speaks still, as He spoke to our fathers in primitive times when there were neither directors nor direction. Spirituality then consisted in doing the will of God. Each hour brings a duty to be done with fidelity. Attention to this made saints, and makes saints still.

60. Life is a series of steps, each one bringing us nearer to the awful moment when we shall kneel at Our Lord's feet, and look up inquiringly into His eyes.

61. The life that has been spent in industry and striving, and which is yet a failure, is the nearest approach to that of Christ, for what was His life, viewed only with external eyes, but a great failure?

62. St. Joseph did not suffer martyrdom. What made him the greatest of saints and promoters? (1) God's will was enough to make him happy. He had no other desires. Poverty, monotony, labor, *labor without praise*, was sweet

to him if it was God's will. (2) Hence he was meek and obedient without asking why. (3) Zeal with little opportunity came out in prayer. A perfect promoter was St. Joseph.

63. To have a smile for all is a great means of doing good. But only those who try know how hard it is. We shall succeed better if we learn to smile at God; for He, dear Lord, loves to see us smile at Him, and, like His creatures, He is pleased with our cheerfulness.

64. The vows are the irrevocable acceptance of all the blessedness of my creatureship, of all that God desires in creating me, that I should be to Him and He to me. They put *me* out that *He* may reign. *Poverty* means that I know that while He gives, I, and His gift no less, belong to Him and *must.* That having received it as a mendicant I am just the same mendicant when in possession, and that this is as true of His caresses as of the food I eat.

65. *Chastity* means that the God-Man loves me all, longs to possess me *all*, whom He made; loves the body of which He took the likeness for me, and delights in the consecration of it to Himself, and in its immolation by the imitation of His poverty, labor, and austerity.

66. *Obedience* I do not think will ever be perfect till we sincerely think each one better than ourselves, and this practically and in the individual. We talk about reverencing God in Superiors. We can not do it until we are, as I say, sincere about reverencing God in every one else. Obedience is the presence of God.

67. Always pray at holy communion to overcome your predominant passion or any weakness which disedifies others; let it be verified that the idols fall down before Our Lord in the Egypt of your heart.

68. After a fall the first thing is to say: "Bonum est mihi": then, "Peccavi"—"Domine, miserere mei": then, "Cor contritum non despicies": and lastly: "Dixi nunc cœpi."

69. It is not success but courage that is wanted. It is the looking up to Our Lord after every fall and saying spontaneously: "Failed again. I'll try again." This touches Him. He is conquered at last.

70. "Cultivate sweetness," says that most perfect of promoters, St. Francis of Sales. "I do not say be soft and easy, but be gentle and sweet." So we may notice that the saint saw all the difference between the two.

71. Some of us, alas, are less ashamed to *be* selfish than to be thought so. Let us be brave and resolute; we shall obtain the priceless grace to be truly unselfish through

Mary's Heart. Say to her lovingly: "O Queen of the Apostleship of Prayer, make us unselfish; make us worthy promoters of the Sacred Heart."

72. Mother most pure, Mother most holy and most kind, may the love of Jesus and of thee grow in our hearts together; may that love make us hate sin and the world, strengthen us to deny ourselves, confirm our faith, hope, and charity, and bring Thee, sweet Mother, to our death-beds to console our last hour.

73. Devotion to the Sacred Heart means to be convinced of His personal love for me, to return it by personal love, and so (for this is the nature of personal love) to be glad when He is honored—to be sorry when He is dishonored—to make Him what reparation I can for the injuries done to Him by men.

74. To brood over our sufferings is poison to the soul, so also is pondering over the faults of others. Count as a fault each time you think of any one's faults without thinking of their good qualities and praising God for them. We were created to praise.

75. How peaceful will be the death of one who has never allowed himself to judge or say an unkind word! He will find at his judgment the Sacred Heart to be an open tabernacle where he will rest for ever.

76. It was as she (Our Lady of Sorrows) watched the last sufferings of her Beloved, that she learnt that immense compassion, that boundless pity which made her the Mother of the Apostles, the Refuge of sinners, the Promoter of the Sacred Heart's love for souls. If we make her sorrows our own, compassion will grow in our hearts, and make us like to her.

77. Make it the fixed purpose of your life to make all others happy as far as it is in your power, and so (for that will be necessary) to put self out of view altogether. This then ought to be the first thought on awaking: "Dear Mother, for Thy honor I will take care that everybody who speaks to me to-day shall go away happier." This thought to be the first thought in your examen at night: "How many have I failed to make happy to-day?"

78. Simplicity of intention, setting our hearts on accomplishing God's will alone, and minding neither reputation, popularity, comfort nor success—this is the only way to gain peace.

79. If we look back on our lives we shall find that the heaviest cross that was ever laid upon us, which seemed at the time to crush us to the very earth, was in reality the

beginning of God's mercy for us and the turning point in our lives.

80. If Jesus Christ is to be born in our hearts it can only be accomplished through death to self. It is not by one good act that self is destroyed—it is by reiterated efforts, a long and slow death after many wounds.

* 81. The right and wrong of things turns exactly on the intention.

82. Perfection means aiming at the highest.

83. The time of adversity is the time to turn to God quickly; the sooner I turn to Him, the happier I shall be. Why should I bear pain alone, if God is willing to share it with me. God will always sympathize with us—if He does not always give consolation, He always gives strength.

84. We must take everything to God—not only big things, but little ones too—each occurrence, each little disappointment, whether in the natural or supernatural order—all has to go to God, and humility takes us there. How happy adversity is when it is the instrument that takes us to God! Whatever happened to our blessed Saviour was an inducement to Him to turn to His heavenly Father—He never wearied in that—it was *the passion of His life.*

85. God is strong enough and loving enough to take us entirely into His own hands If God has taken away success, regard it as a blessed piece of destitution.

86. How are we going to feel when judged favorably, or unfavorably? some people seem to live by the judgment of others. Are we living that we may stand well in the judgment of others? Human respect is the most entangling thing—will it be an answer to almighty God? Is the esteem of others the end we are setting before ourselves? It is a wrong standard—we must do our actions so that Our Father who is in heaven may be pleased. The people who are truly free are those who have no human respect *and go straight to God.*

87. There is no love that increases so fast as that which costs.

88. If we concentrate all our attention on one thing it will all be well; much better to have all our energies concentrated than dissipated.

89. When anything goes against the grain it ought to be done more *briskly.*

90. Our Lord avails Himself of His power to humble

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* From the writings of Father Morris, S.J.

Himself to the utmost. No one entered the holy house of Nazareth without seeing that He was the last. He acted as one who had no rights, except to be the lowest of the low, though He was the Highest of the high.

* 91. Believe me, my dear friends, believe an experience ripened by thirty years in the sacred ministry. I do here affirm that all deceptions, all spiritual deficiencies, all miseries, all falls, all faults, and even the most serious wanderings out of the right path, all proceed from this single source —*a want of constancy in prayer.* Live the life of *prayer;* learn to bring everything, to change everything into *prayer*—pains. and trials, and temptations of all kinds.

Pray in the calm, *pray* in the storm;
Pray on awaking, and *pray* during the daytime;
Going and coming, *pray;*
Tired out and distracted, *pray;*
Whatsoever your repugnance may be, *pray;*
Pray, that you may learn to pray.
"*Teach us, O Lord, how to pray.*"

"But I can not pray." That is heresy. Yes, you can always pray. If you feel a disgust, nay, a horror of prayer, pray on, pray in spite of yourself, against yourself. Beg for the courage in prayer which our agonizing Saviour merited for you by His pangs in Gethsemane and upon Calvary. Pray, for prayer is the strength which saves, the courage which perseveres, the mystic bridge, cast over the abyss, which joins the soul to God.

† 92. You must be brave and carry your cross cheerfully, and leave yourself entirely in the hands of our dear Lord Often when you go to see Him, say the prayer of our holy Father: "Sume, Domine, et suscipe"; and the ejaculation: "In labore requies, in æstu temperies, in fletu solatium."

93. If I feel inclined to be irritable, let me turn to my foster-father, St. Joseph. With so many cares he was so patient, and gentle.

94. Our dear Lord will not be outdone in generosity, and we poor sinners will meet with equal generosity if, like Magdalen, we approach Him in the same humble, sorrowing, loving, and generous dispositions.

95. Our dear Lord was crowned with thorns to make amends for our disobedience and independence. Ah! get a great horror of the spirit of independence. Learn submission,

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* From the writings of Father de Ravignan, S.J.
† From the writings of Father James Clare, S.J.

and try to comfort our dear Lord by being humble and obedient.

Jesus appointed as the place of the Ascension the Mount of Olives, not Thabor, to teach us that the way to heaven is by suffering and the cross.

His Blessed Heart is a very ocean of mercy. Peter and Thomas and Magdalen found it so. Then courage, my soul! I too shall find it so.

96. Let us not forget that everything which Our Lord permits is intended for our real good, either directly or indirectly, and consequently let us drink the chalice, for it is mixed and presented to us by Our Father. We must not think of reward, but we must work for love.

97. Who can tell the sea of sorrow that burst upon that maiden of fifteen! Now she understands the prophecies. She sees Calvary before her, and murmurs: "I am in the hands of God; be it done unto me according to His word." Mary had to make a great sacrifice, and with a great heart she did it. When Our Lord asks us to make a sacrifice, we must try to imitate our Mother. "Of myself I can not; but I will lean upon Thee, O my God, and I will do it, come what will." Let our constant prayer be "Fiat voluntas tua," not in a spirit of repugnance or compulsion, but cheerfully, confidingly, and in a spirit of love.

98. There is life and energy in the tabernacle, but there is no outward show or bustle. Let us try to learn from the Blessed Sacrament the right way to work with energy and constancy, and great peace.

Outside the tabernacle, what is there that is worthy of our love? It is well for us, dear children, to take our stand by the tabernacle, and wrench our souls from all else.

99. As to being misjudged, no doubt it is hard to suppress our wounded feelings; but when we put ourselves alone with our dearest elder Brother, and think how misjudged He was for our sake, and how cheerfully He bore it, and picture Him asking us to keep Him company, we soon nerve ourselves, not only to bear the suffering, but to be glad to do it for love of Him. Don't be afraid, dear child, that God will ask too much of you. He always asks for something that our nature will rebel against, but the pain of giving it lasts but a moment, and the pleasure is eternal. St. Ignatius says: "*Labor* to make ourselves indifferent," not "*be* indifferent," because Rome was not built in a day, and we shall not become indifferent in a day. Let us not decline to accept any trials which God may send us, no matter how repugnant to our nature, even though they may cause our

hearts to break. Jesus has drunk the chalice for us, let us drink it for Him. Be thorough in the service of your good God.

100. How then should we employ our time? (1) We should keep steadily to our spiritual duties; (2) Fulfil the duties of our state of life; (3) Do what we owe to our station; (4) Fill up our spare time well; (5) Do even our least actions in a spirit of faith and love. You will never feel any sacrifice if you love. Look at the intensity of love and the loyalty of the saints; these ought to be a stimulus for us. In all circumstances let our prayer be: "Non mea voluntas, sed Tua fiat." It will bring us strength and consolation, and will render us cheerful and ready to bear every hardship.

Glory is only to be earned by the cross.

O MY sweet Jesus, my Lord, my Redeemer, my ever devoted Brother, who for me and for my benefit never ceasest to expend Thyself, into Thy hands I resign the whole of my liberty, that I may be in future Thy bond-slave; I consecrate to Thee my mind, my heart, my will, and every sense of my body. Please to take full possession of me, body and soul, and do with me whatever Thou wilt. Only one thing I beg in return: give me grace never to relax in my love for Thee, and then I shall live happy and die content. So be it, my Jesus!

Eternal Father, Who through Thy beloved Son dost teach us ever to pray "Thy kingdom come," grant us, O Lord, through His most Sacred Heart the grace of final perseverance in Thy love, that having with entire devotion promoted the glory of that Sacred Heart on earth, we may share the more intimate favors of its love for all eternity. Amen.

EJACULATION.

SACRED Heart of Jesus, Thy kingdom come.

Indulgence of 300 days, each time.—Pius X, May 4, 1906.

Appendix.

Prayer: "Most Dear Lord Jesus Christ."

MOST dear Lord Jesus Christ, Who, being made an infant for us, wast willing to be born in a cave, to free us from the darkness of sin, to draw us to Thyself, and to inflame us with Thy holy love; we adore Thee as our Creator and Redeemer, we accept and choose Thee for our King and Lord, and for tribute we offer Thee all the affections of our poor hearts. Dear Jesus, Our Lord and God, deign to accept this offering, and, that it may be worthy of Thine acceptance, pardon us our faults, enlighten us, and inflame us with that holy fire which Thou camest to bring into the world and enkindle in men's hearts. May our souls thus become a perpetual sacrifice in Thy honor. Grant that we may ever seek Thy greater glory here on earth, so that we may one day come to rejoice in Thy infinite loveliness in heaven. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Jan. 18, 1894.

Prayer to Jesus Our Redeemer; An Act of Reparation for Blasphemies Uttered Against the Holy Name.

O JESUS, Son of the living God, my Saviour and Redeemer, behold us prostrate at Thy feet. We beg pardon, and make this act of reparation for all the blasphemies uttered against Thy holy Name, for all the outrages committed against Thee in the most holy Sacrament of the Altar, for all irreverence shown to Thy most blessed and immaculate Mother, and for all the calumnies spoken against Thy spouse, our holy Mother, the Catholic Church. O Jesus, Who didst say: *Whatever you shall ask the Father in My Name, that I will do*, we pray and beseech Thee for our brethren who are living in danger of sin, that Thou wouldst preserve them from the seductions of apostasy. Save them who stand over the abyss; give them light and knowledge of the truth, power and strength in the conflict against evil, and perseverance in faith and active charity.

And therefore, most merciful Jesus, do we pray to the Father in Thy name, with Whom Thou livest and reignest in the unity of the Holy Spirit, world without end. Amen.

Indulgence of 300 days, once a day.

INVOCATIONS.

Jesus *and* Mary.

Indulgence of 300 days, each time.

Saviour of the world, have mercy on us.

Indulgence of 50 days, once a day.

Prayer in Honor of the Most Holy, the Most Adorable Name of Jesus.

O GOOD Jesus! O most tender Jesus! O most sweet Jesus! O Jesus, Son of Mary the Virgin, full of mercy and kindness! O sweet Jesus, according to Thy great mercy, have pity on me! O most merciful Jesus, I entreat Thee by that precious blood of Thine which Thou didst will to pour forth for sinners, to wash away all my iniquities, and to look upon me, poor and unworthy as I am, asking humbly pardon of Thee, and invoking this holy name of Jesus. O name of Jesus, sweet name! Name of Jesus, name of joy! Name of Jesus, name of strength! Nay, what meaneth the name of Jesus but Saviour? Wherefore, O Jesus, by Thine own holy name, be to me Jesus, and save me. Suffer me not to be lost—me, whom Thou didst create out of nothing. O good Jesus, let not my iniquity destroy what Thy almighty goodness made. O sweet Jesus, recognize what is Thine own, and wipe away from me what is not of Thee! O most kind Jesus, have pity on me while it is the time of pity, and condemn me not when it is the time of judgment. The dead shall not praise Thee, Lord Jesus, nor all those who go down into hell. O most loving Jesus! O Jesus, most longed for by Thine own! O most gentle Jesus! Jesus, Jesus, Jesus, let me enter into the number of Thine elect. O Jesus, salvation of those who believe in Thee; Jesus, consolation of those who fly to Thee. Jesus, Son of Mary the Virgin, pour into me grace, wisdom, charity, chastity, and humility, that I may be able perfectly to love Thee, to praise Thee, to enjoy Thee, to serve Thee, and to glory in Thee, together with all those who invoke Thy name, which is Jesus. Amen.

Indulgence of 100 days, once a day.—Pius IX, Nov. 26, 1876.

Prayer, "Divine Jesus."

DIVINE Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death: *Father, forgive him!* say to Thy beloved Mother: *Behold thy son!* say to my soul: *This day thou shalt be with Me in Paradise.* My God, my God, forsake me not in that hour. *I thirst;* yes, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while and all will be consummated. Wherefore, O my adorable Saviour! from this moment, for all eternity, *into Thy hands I commend my spirit.* Lord Jesus, receive my soul. Amen.

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, June 10, 1856, confirmed an *indulgence of three hundred days,* to be gained by all the faithful every time that they shall say this prayer with contrite heart and devotion.

Indulgenced Acts in Honor of the Blessed Sacrament.

Reverent Genuflection and Devout Invocation Before the Blessed Sacrament.

1. FOR reciting in any language the invocation, "Jesus, my God, I adore Thee here present in the sacrament of Thy love," whilst devoutly genuflecting before the Blessed Sacrament enclosed in the tabernacle, one hundred days' indulgence, each time.

2. For reciting the same invocation whilst adoring with a double genuflection the Blessed Sacrament solemnly exposed, three hundred days, each time.

3. For making an exterior act of reverence in passing by a church or oratory where the Blessed Sacrament is kept, one hundred days each time.

Pius X (S. Cong. Indul., July 13, 1908).

Act of Reparation to Our Lord Jesus Christ.

IN THE MOST ADORABLE SACRAMENT OF THE ALTAR.*

(*Official Act for Members of the Tabernacle Society.*)

IN THE Name of the Father, etc.

Most adorable Saviour, by the most wonderful prodigy of Thy love for us, Thou dost remain hidden in the most blessed

* Our Holy Father, Pope Leo XIII, by a rescript of the S. Cong. of Indulgences, Dec. 20, 1879, has vouchsafed to grant

Sacrament of the Altar, in order to be the perpetual sacrifice of the New Law, the innocent victim for our sins, the celestial food of our souls, our kind physician, our good master, our powerful mediator, and our loving father. But, alas, with what ingratitude on our part Thine infinite kindness is repaid!

Prostrate before Thine altar, where Thou art as really present as in the highest heavens, we come to make reparation for all the injuries and for all the ingratitude inflicted on Thy loving Heart in this sacrament.

O divine Jesus, grant us to make a fitting reparation for all blasphemies, all profanations, and all sacrileges ever committed, for the want of devotion and neglect of reparation for holy communion, for the little fruit we have drawn from it.

Pardon, O Lord, pardon, for so many Christians, who know Thee not and who offend Thee; for so many heretics who insult Thee, for so many impious men and apostates who persecute Thee. By the fervor of our love we would wish to make amends to Thee for all their contempt and for all their sacrileges.

How happy should we be, O Jesus, could we but make reparation to Thy glory by our respect, by our zeal, aye even by the shedding of our blood. At least, most adorable Saviour, grant us the grace to love Thee in the most holy Sacrament of the Altar, with the most tender, the most generous, the most perfect, the most constant love.

Virgin most holy, by thy holy and immaculate heart, make us enter into the adorable Heart of thy divine Son, Jesus Christ.

From "Rules of the Arch-Association of Perpetual Adoration of the Blessed Sacrament and Work for Poor Churches," established at Rome, Via Nomentana, No. 4.

Sacred Heart of Jesus, Thy Kingdom Come!

Adoremus in Aeternum Sanctissimum Sacramentum!

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once a day to associates of the Arch-Association of Perpetual Adoration of the Blessed Sacrament and Work for Poor Churches, who recite with contrite heart the act of reparation, an indulgence of 100 days, applicable to the souls in purgatory.

Ejaculation: "O Sacrament Most Holy."

O SACRAMENT most holy!
O sacrament divine!
All praise and all thanksgiving be every moment thine!

Indulgence of 100 days, once a day.—Pius VII, Dec. 7, 1819.

A Prayer for the Holy Hour or for Any Visit to the Blessed Sacrament.

EJACULATION.

O JESUS, in the Blessed Sacrament, have mercy on us.

PRAYER.

O JESUS, humbly kneeling in Thy presence and united with all the faithful on earth and all the saints in heaven, I adore Thee, true God and true man, here present in the Holy Eucharist. Grateful even to the very depths of my soul, I love Thee with my whole heart, O Jesus, Who art infinitely perfect and infinitely amiable. Enrich me with Thy grace, so that I shall never in any way offend Thee; and, thus strengthened here on earth by Thy eucharistic presence, may I merit to enjoy with Mary Thy eternal and blessed presence in heaven. Amen.

An indulgence of 100 days each time this ejaculation is said, and an indulgence of 300 days on any day of the year may be gained by all the faithful who devoutly recite this prayer in the presence of the Blessed Sacrament.—Acta Apostolicæ Sedis, April, 1909. Vide "The Ecclesiastical Review Year-Book" for 1911, p. 134.

Ejaculation While Looking on the Sacred Host.

DOMINUS meus, et Deus meus. MY LORD and my God.

These words are to be said with faith, piety, and love, while looking upon the Blessed Sacrament, either during the Elevation in the Mass, or when exposed on the altar.

Indulgence of seven years and seven quarantines, every time.

Daily Act of Oblation to the Sacred Heart of Jesus.

O LORD Jesus Christ, in union with that divine intention with which Thou didst on earth offer praises to God through Thy sacred Heart, and now dost continue to offer them in all places in the Sacrament of the Eucharist, and wilt do so to the end of the world, I most willingly offer Thee, throughout this entire day, without the smallest exception, all my intentions and thoughts, all my affections and desires, all my words and actions, that they may be conformed to the most sacred heart of the Blessed Virgin Mary ever immaculate.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 19, 1885.

EJACULATIONS.

MAY the Heart of Jesus be loved everywhere.

Indulgence of 100 days, once a day.—Pius IX, Sept. 23, 1860.

An Act of Reparation in Honor of the Blessed Sacrament.

JESUS, my God, my Saviour, true God and true man, in that lowly homage with which the Faith itself inspires me with my whole heart I adore and love Thee in the most august Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which I myself may ever have been so unhappy as to have committed, as well as for all such like acts that ever have been done by others, or that may be done in ages yet to come. I adore Thee, my God, not indeed as Thou deservest, nor as much as I am bound to adore, but as far as I am able; and I would that I could adore Thee with all the perfection of which a reasonable creature is capable. Meantime I purpose now and ever to adore Thee, not only for those Catholics who adore and love Thee not, but also for the conversion of all bad Christians, and of all heretics, schismatics, Mohammedans, Jews and idolators. Jesus, my God, mayest Thou be ever known, adored, loved, and praised every moment, in the most holy and divine sacrament. Amen.

I ADORE Thee every moment, O living bread of heaven, great sacrament!

Jesus, treasure of Mary's heart, I pray Thee send Thy blessing on my soul.

Holiest Jesu! loving Saviour! I give Thee my heart.

Indulgence of 200 days, every time.—Pius VII, Jan. 21, 1815.

NOTE.—His Holiness, Pope Pius IX, granted an indulgence of 300 days, each time, to all the faithful who shall visit the Most Blessed Sacrament and recite the Our Father, the Hail Mary, and the Glory be to the Father, each five times, and another Our Father, Hail Mary, and Glory be to the Father, for the intention of the Pope.

An Act of Consecration and Reparation to the Most Sacred Heart of Jesus.

Together with Prayers for the Church and for the Propagation of the Faith.

MOST sacred Heart of Jesus! I adore Thee; I offer to Thee all that I am and all that I possess; I consecrate to Thee my soul with all its faculties, my body with all its senses, my heart with all its affections, desiring in all things to honor, love, and glorify Thee; in thanksgiving for the numberless benefits that I have received from Thee, especially in the Holy Eucharist; in atonement for my own sins as well as in reparation for all the offenses that are committed against Thee in the sacrament of Thy love, and, finally, in humble supplication, that I may henceforth be faithful to Thee, that I may please Thee in thought, word, and deed, that I may suffer in patience and in perfect resignation to Thy holy will, that I may become like to Thee in meekness and humility, that I may persevere in Thy love and Thy grace to the end of my life, and that I may praise Thee and bless Thee with the saints and angels in eternity.

We beseech Thee, also, O good Jesus, by Thy sacred Heart, overflowing with sweetness and mercy, to bless our Holy Father, the Pope, and our Holy Mother, the Church; to take under Thy special protection this congregation, our homes, our country, our rulers, our legislators, our bishops, our priests, and all Religious Orders. We recommend to Thee all our concerns, our friends, relatives, benefactors, and all those who have asked us to pray for them; those who are sick and those who are dying, and all who are under any affliction. Cast an eye of compassion on obstinate sinners and heretics and unbelievers.

Give eternal rest to the faithful departed.

Bless in particular the apostolic labors of those who are engaged in giving missions and retreats, in propagating the Faith in heathen lands, in spreading Thy kingdom on earth, and in fostering devotion to Thy most sacred Heart and to the Most Holy Sacrament of the Altar. Amen.

Prayer for the Propagation of Faith and Piety.

ETERNAL Father, by Thy infinite mercy and by the infinite merits of Thy divine Son Jesus, make Thyself known and loved by all souls, since it is Thy will that all should be saved.

Gloria Patri.

Through the sacred mysteries of human redemption send, O Lord, laborers into Thy harvest, and spare Thy people.

Eternal Word incarnate, Redeemer of the human race, convert all souls to Thyself, since for them Thou wast obedient even to the death of the Cross.

Gloria Patri.

Through the merits and intercession of Thy most holy Mother, and of all the angels and saints, send, O Lord, laborers into Thy harvest, and spare Thy people.

O Holy Spirit of God, by the infinite merits of the Passion and Death of Jesus Christ, diffuse Thy most ardent and all-powerful charity in all hearts, that there may be one Fold and one Shepherd throughout the world, and that all may come to sing Thy divine mercies in Heaven forever. Amen.

Gloria Patri.

Indulgence of seven years and seven quarantines, once a day.—Leo XIII, Jan. 23, 1894.

Prayer: "Dear Jesus, Present in the Blessed Sacrament."

DEAR Jesus, present in the Sacrament of the Altar, be for ever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day.—Pius IX, Jan. 1, 1866.

EJACULATIONS.

I.

EUCHARISTIC Heart of Jesus, have mercy on us.

Indulgence of 300 days, every time.

II.

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence of 300 days, every time.

Prayer to the Divine and Most Compassionate Heart.

O DIVINE Heart of Jesus, grant, we beseech Thee, eternal rest to the souls in purgatory, the final grace to those who shall die to-day, true repentance to sinners, the light of the Faith to pagans, and Thy blessing to me and mine. To Thee, O most compassionate Heart of Jesus, I commend all these souls, and I offer to Thee on their behalf all Thy merits, together with the merits of Thy most holy mother and of all the saints and angels, and all the sacrifices of the holy Mass, communions, prayers, and good works, which shall be accomplished to-day throughout the Christian world.

Indulgence of 100 days, once a day.—Leo XIII, March 13, 1901.

Prayer to the Holy Spirit.

O HOLY SPIRIT, divine Spirit of light and love, I consecrate to Thee my understanding, heart, and will, my whole being for time and for eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of the Catholic Church, of which Thou art the infallible guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of Our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory for ever. Amen.

Indulgence of 300 days, once a day.

Prayer to the Holy Ghost.

VENI, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte Spiritum tuum et creabuntur.

R. Et renovabis faciem terræ.

COME, O Holy Ghost fill the hearts of Thy faithful, and enkindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Oremus.

DEUS, qui corda fidelium sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise, and ever rejoice in His consolations, through Christ our Lord.

R. Amen.

Prayer of St. Thomas Aquinas.

Which He Was Accustomed to Recite Every Day before the Image of Jesus Christ.

CONCEDE mihi, misericors Deus, quæ tibi placita sunt ardenter concupiscere, prudenter investigare, veraciter agnoscere et perfecte adimplere, ad laudem et gloriam nominis tui. Amen.

GRANT me grace, O merciful God, to desire ardently all that is pleasing to Thee, to examine it prudently, to acknowledge it truthfully, and to accomplish it perfectly, for the praise and glory of Thy name. Amen.

His Holiness Pope Leo XIII, by a rescript of the Sacred Congregation of Indulgences, June 21, 1879, granted an indulgence of 300 days to the faithful who, before studying or reading, shall, with at least contrite heart and devotion, recite this prayer.

Prayer to Blessed Julia Billiart.

Foundress of the Congregation of the Sisters of Notre Dame of Namur.

O BLESSED Julia, admirable example of holiness, with humble confidence we implore thy powerful protection. Obtain for us the forgiveness of our sins and the grace henceforth to despise the things of earth and to turn all our affections to the things of heaven. Cast into our hearts a spark of that divine fire which consumed thine own heart with love of God and zeal for the salvation of souls. Teach us the hymn of praise which was continually on thy lips: "*Ah! How good is the good God!*" Obtain for us also, O blessed Mother, conformity to the holy will of God and the grace of final perseverance, so that we may deserve to share with thee the eternal glory of heaven. Amen.

PRAYER IN HONOR OF BLESSED JULIA.

(*From the Missal.*)

O GOD, Who didst will that the unconquered love of Thy holy cross should inspire Blessed Julia to enrich Thy Church with a new family for the education of the daughters of the poor: grant, through her intercession, that steadfast endurance of suffering may obtain for us everlasting joy. Who livest and reignest one God, world without end. Amen.

Prayer to Blessed Madeleine Sophie Barat.

Foundress of the Society of the Sacred Heart of Jesus.

BLESSED Madeleine Sophie, wonderfully chosen by God to make the divine Heart of Jesus known and loved, and ever faithful to that apostolate, accept this day our confidence and prayers in proof of our allegiance. Guide us in the path of meekness and humility: set our hearts on fire with that zeal with which thine own heart was devoured: protect us, that we may deserve to see our names written in that most sacred Heart, and to make in it alone our home for time and for eternity. Amen.

PRAYER IN HONOR OF BLESSED MADELEINE SOPHIE.

(*From the Missal.*)

LORD JESUS CHRIST, Who didst wonderfully grace Blessed Madeleine Sophie with humility and love after the model of Thy sacred Heart, and didst will that a new company of virgins should flower forth through her: make us cling ever to Thy most sacred Heart, and by our imitation of the same find our joy in becoming Thy companions: Who livest and reignest one God, forever and ever. Amen.

Invocation.

O SACRED Heart of Jesus, have mercy on me, according to Thy great mercy, and do with me, and in me, whatever Thou wilt. I abandon myself to Thee, with full confidence that Thou wilt never abandon me.—BLESSED M. S. BARAT.

Prayer to St. Barbara, Virgin, for a Happy Death.

O GOD, Who didst choose St. Barbara to bring consolation to the living and the dying; grant that through her intercession we may live always in Thy divine love, and place all our

hopes in the merits of the most sorrowful passion of Thy Son: so that a sinner's death may never overtake us, but that, armed with the sacraments of Penance, the Holy Eucharist, and Extreme Unction, we may be able to pass without fear to everlasting glory. We implore this of Thee through the same Jesus Christ our Lord. Amen.

Indulgence of 100 days, once a day.—Leo XIII, March 21, 1879.

Prayer to St. Angela Merici, Foundress of the Ursuline Order.

MOST blessed St. Angela, who art now in possession of that eternal crown which is promised to those who instruct others unto justice, permit me to have recourse to thee, as to my glorious patroness, and to choose thee for my special advocate before the throne of God. In union with all those happy souls who, under God, are indebted to thee for the glory they now enjoy in heaven, I thank God for having raised thee up to provide for thousands the great blessings of religious instruction.

Glorious patroness, I entreat thee, by that lively zeal for God's glory which caused thee to devote thy life to the instruction of the ignorant, to adopt me as thy child, and to obtain for me the grace to profit by thy example, to sanctify my own soul by faithfully performing all my duties for the love of Jesus, and to do what I can by means of prayer and mortification for the salvation of other souls. Procure for me, through thy intercession, a docile heart—a lively horror of sin—sincere love of God and my neighbor—and so great a share in that tender compassion for the poor which distinguished thee, that I may never neglect an opportunity of affording them any spiritual or corporal assistance in my power. Teach me, by thy example, to practise works of mercy, that like thee I may find mercy, and join thee for all eternity in praising and blessing the infinite goodness and mercy of God. Amen.

COLLECT OF ST. ANGELA MERICI.

(*From the Missal.*)

O GOD, Who didst will that, through blessed Angela, a new company of sacred virgins should flourish in Thy Church; grant that through her intercession we may live a life guileless as that of the angels, and by detaching our hearts from the love of the things of earth be accounted worthy of eternal happiness. Through Jesus Christ our Lord. Amen.

Prayer in Honor of St. Scholastica.

(*From the Missal.*)

O GOD, Who to show forth the way of the innocent didst cause the soul of blessed Scholastica, Thy virgin, to soar upward to heaven in the likeness of a dove: grant that, helped by her merits and prayers, our lives upon earth may be so guileless that we, too, may become worthy to enter into the joys of that life which is everlasting. Through Jesus Christ our Lord. Amen.

Prayers to St. Jane Frances de Chantal.

O GLORIOUS saint, blessed Jane Frances, who by thy fervent prayer, attention to the divine Presence, and purity of intention in thy actions, didst attain on earth an intimate union with God, be now our advocate, our mother, our guide in the path of virtue and perfection. Plead our cause near Jesus, Mary, and Joseph, to whom thou wast so tenderly devoted, and whose holy virtues thou didst so closely imitate. Obtain for us, O amiable and compassionate saint, the virtues thou seest most necessary for us; an ardent love of Jesus in the Most Holy Sacrament, a tender and filial confidence in His blessed Mother, and, like thee, a constant remembrance of His sacred passion and death. Obtain also, we pray thee, that our particular intention in this novena may be fulfilled.

V. St. Jane Frances, pray for us.

R. That we may be made worthy of the promises of Christ.

Let us pray.

ALMIGHTY and merciful God, Who didst grant blessed St. Jane Frances, so inflamed with the love of Thee, a wonderful degree of fortitude through all the paths of life, and wast pleased through her to adorn Thy Church with a new Religious order; grant, by her merits and prayers, that we, who, sensible of our weakness, confide in Thy strength, may overcome all adversities with the help of Thy heavenly grace, through Jesus Christ our Lord. Amen.

PRAYER TO IMPLORE FIDELITY TO DIVINE GRACE.

O GREAT St. Jane Frances! who, to follow the inspirations of the Holy Spirit, when thou wert called to the religious state, didst despise all the ties of nature and of blood; obtain

for us also the grace to correspond faithfully with all divine impulses, and to sacrifice to God whatever is most dear and precious to us.

Prayer for Greater Love of Jesus.

O MY Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; O grant that I may love Thee more. O love that burnest ever and never failest, my God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

An indulgence of 50 days, twice a day.—Leo XIII, Feb. 6, 1893.

St. Teresa's Book-Mark.

Let nothing disturb thee,
Nothing affright thee;
All things are passing,
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth,
In nothing is wanting;
Alone God sufficeth.

[Longfellow's Translation.

Ejaculations.

Sacred Heart of Jesus, I trust in Thee.

Indulgence of 300 days, every time.

Mary, our hope, have pity on us.

Indulgence of 300 days, every time.

Prayer to St. Teresa, Virgin.

By St. Alphonsus.

O SERAPHIC virgin, St. Teresa, beloved spouse of the Crucified, thou who didst burn with such great love of God while on earth, and now burnest with a still purer and brighter flame

in heaven; thou who didst so greatly desire to see Him loved by all men, obtain for me too, I pray thee, a spark of that holy fire, whereby I may oppose the world, creatures, and myself; and grant that all my thoughts, desires, and affections may be ever employed in pursuing, whether in the midst of joys or of sufferings, the will of the supreme Good, Who deserves our unbounded love and obedience. Oh, obtain for me this grace, thou who art so powerful with God, that, like thee, I may be all on fire with divine love. Amen.

Indulgence of 100 days, once a day.—Leo XIII, April 22, 1898.

A Night Prayer by St. Alphonsus Liguori.

JESUS CHRIST, my God, I adore Thee and I thank Thee for all the graces Thou hast bestowed on me this day. I offer to Thee my sleep and every moment of this night, and I beseech Thee to keep me free from sin. To secure this I place myself within Thy sacred side and under the protecting mantle of Our Lady, my Mother. May Thy holy angels help me and keep me in peace, and may Thy blessing be upon me.

Indulgence of 60 days, once a day.—Leo XIII, June 30, 1893.

Epistles and Gospels.

For the Sundays and Holy Days.

FIRST SUNDAY OF ADVENT.

COLLECT I. Arise in Thy strength, we beseech Thee, O Lord, and come: from the dangers which threaten us because of our sins, be Thy presence our sure defence, be Thy deliverance our safety for ever more.

II. O God, Who wast pleased that at the message of an angel Thy Word should take flesh in the womb of the Blessed Virgin Mary: grant that we, Thy suppliants, who believe her verily to be the Mother of God, may be helped by the prayers she puts up to Thee on our behalf.

III. O God, the shepherd and governor of all the faithful, mercifully regard Thy servant N., whom it has pleased Thee to set up as chief pastor over Thy Church: give unto him, we beseech Thee, both by word and by example, to be of profit to all those under His charge, so that, together with the flock entrusted to him, he may attain to life everlasting.

EPISTLE. *Rom. xiii. 11–14.* Brethren:—Knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

GOSPEL. *Luke xxi. 25–33.* At that time Jesus said to His disciples:—There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear, and expectation of what shall come upon the whole world, for the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to

come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh. So you also when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but My words shall not pass away.

SECOND SUNDAY OF ADVENT.

COLLECT. Stir up, O Lord, our hearts to make ready the ways of Thine only begotten Son; and with minds undefiled to pay to Thee, through His coming, the homage of our service. *Other Collects as on p. 1111.*

EPISTLE. *Rom. xv. 4–13.* Brethren:—What things soever were written, were written for our learning: that through patience and the comfort of the Scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of Our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for His mercy as it is written: Therefore will I confess to Thee, O Lord, among the Gentiles, and will sing to Thy name. And again he saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles; and magnify Him, all ye peoples. And again Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you all with joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL. *Matt. xi. 2–10.* At that time:—When John had heard in prison the works of Christ, sending two of his disciples, he said to Him: Art Thou He that art to come, or look we for another? And Jesus making answer said to them: Go and relate to John what you have heard

and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them: And blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: Behold: I send My angel before Thy face, who shall prepare Thy way before Thee.

THIRD SUNDAY OF ADVENT.

Collect. Bow down Thine ear, we beseech Thee, O Lord, to our prayers: and by the brightness of Thine Advent lighten the darkness of our minds. *Others as on p. 1111.*

Epistle. *Phil. iv. 4–7.* Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in everything by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

Gospel. *John i. 19–28.* At that time:—The Jews sent from Jerusalem priests and Levites to John to ask him: Who art thou? And he confessed and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said, therefore, unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood One in the

midst of you, Whom you know not. The same is He that shall come after me, Who is preferred before me; the latchet of Whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

COLLECT. Arise, we beseech Thee, O Lord, in Thy strength, and come in might to our aid; that, by the work of Thy grace, that good to which our sins are a sore hindrance, may, in the fulness of Thy forgiveness, speedily be vouchsafed to us. *Others as on p. 1111.*

EPISTLE. *1 Cor. iv. 1–5.* Brethren:—Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day, but neither do I judge my own self. For I am not conscious to myself of anything: yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come: Who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts: and then shall every man have praise from God.

GOSPEL. *Luke iii. 1–6.* Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas: the Word of the Lord was made unto John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled: and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough plain. And all flesh shall see the salvation of God.

CHRISTMAS DAY.

MIDNIGHT MASS.

COLLECT. O God, Who didst make this most sacred night to shine forth with the glory of Him Who is the true light of the world; grant that He Who, thus revealed to us, has made resplendent our path on earth, may be for ever our joy and our light in heaven.

EPISTLE. *Titus ii. 11–15.* Dearly Beloved:—The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort, *in Christ Jesus our Lord.*

GOSPEL. *Luke ii. 1–14.* At that time:—There went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria: And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped Him up in swaddling-clothes, and laid Him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling-clothes, and laid in a manger. And suddenly

there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest: and on earth peace to men of good will.

THE MASS AT DAYBREAK.

COLLECT. Bathed in the new light brought upon earth by Thine incarnate Word, we beseech Thee, O almighty God, to vouchsafe that the holy faith, which ever illumines our minds, may in all our actions shine forth to Thy glory before the world.

EPISTLE. *Titus iii. 4–7.* Dearly Beloved:—The goodness and kindness of God our Saviour appeared: not by the works of justice, which we have done, but according to His mercy He saved us, by the laver of regeneration, and renovation of the Holy Ghost, Whom He hath poured forth upon us abundantly, through Jesus Christ our Saviour; that being justified by His grace, we may be heirs, according to hope, of life everlasting.

GOSPEL. *Luke ii. 15–20.* At that time:—After the angels departed from them into heaven the shepherds said one to another: Let us go over to Bethlehem, and let us see this Word that is come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the Word that had been spoken to them concerning this Child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

THE THIRD MASS.

COLLECT. Grant, we beseech Thee, almighty God, that the new birth in the flesh of Thine only-begotten Son may set us free, who, because of the sometime slavery of our race, are still borne down under the yoke of sin.

EPISTLE. *Heb. i. 1–12.* God, Who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days, hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world: Who being the brightness of His glory, and the figure of His substance, and

upholding all things by the Word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high: being made so much better than the angels, as He had inherited a more excellent name than they. For to which of the angels hath He said at any time: Thou art My Son, to-day have I begotten Thee? And again: I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first-begotten into the world He saith: And let all the angels of God adore Him. And to the angels indeed He saith: He that maketh His angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice and hated iniquity: therefore God, Thy God hath anointed Thee with the oil of gladness above Thy fellows. And: Thou in the beginning, O Lord, didst found the earth: and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue, and they shall all grow old as a garment. And as a vesture shalt Thou change them and they shall be changed: but Thou art the self-same, and Thy years shall not fail.

GOSPEL. *John i. 1–14.* In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light, that was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God; to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE

FLESH, and dwelt among us; and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

COLLECT. Almighty and everlasting God, guide all our actions according to Thy good pleasure; so that we may abound in good works done in the name of Thy beloved Son, Our Lord Jesus Christ.

EPISTLE. *Gal. iv. 1–7.* Brethren:—As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying, Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also, through God.

GOSPEL. *Luke ii. 33–40.* At that time Joseph, and Mary, the Mother of Jesus, were wondering at those things, which were spoken concerning Him. And Simeon blessed them, and said to Mary, His mother: Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until four-score and four years; who departed not from the Temple, by fastings and prayer serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord they returned into Galilee, to their city Nazareth. And the Child grew. and waxed strong, full of wisdom: and the grace of God was in Him.

THE CIRCUMCISION OF OUR LORD.

COLLECT. O God, Who, through the fruitful virginity of blessed Mary, hast assured to mankind the blessings of life eternal; grant, we beseech Thee, that she, in whom our race was found worthy to receive the Author of Life, may plead unceasingly for us to the same Our Lord Jesus Christ.

EPISTLE. *Titus ii. 11–15.* Dearly Beloved:—The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

GOSPEL. *Luke ii. 21.* At that time:—After eight days were accomplished that the Child should be circumcised: His name was called JESUS, which was called by the angel, before He was conceived in the womb.

VIGIL OF EPIPHANY.

COLLECT AND EPISTLE. Same as on Sunday within Octave of Christmas.

GOSPEL. *Matt. ii 19–23.* At that time:—When Herod was dead, behold an Angel of the Lord appeared in a dream to Joseph, in Egypt, saying: Arise, and take the Child and His mother, and go into the land of Israel: for they who sought the life of the Child are dead. And he arose and took the Child and His mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea, in the room of Herod his father, he was afraid to go thither: and being warned in a dream, retired into the country of Galilee. And coming he dwelt in a city called Nazareth, that what was said by the prophets might be fulfilled: He shall be called a Nazarene.

THE EPIPHANY.

COLLECT. O God, Who, by means of a star, didst this day manifest to the Gentiles Thine only-begotten Son; grant that we, to whom Thou hast already made Thyself known by faith, may come at last to the vision of the beauty of Thy majesty.

EPISTLE. *Isaias lx. 1–6.* Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee; and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see; all these are gathered together, they are come to thee; thy sons shall come from afar and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL. *Matt. ii. 1–12.* When Jesus, therefore, was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him. And King Herod hearing this was troubled, and all Jerusalem with him; and assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: And thou Bethlehem, the land of Juda, are not the least among the princes of Juda, for out of thee shall come forth the captain that shall rule My people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the Child; and when you have found Him, bring me word again, that I also may come and adore Him. Who having heard the king went their way; and behold, the star which they had seen in the East, went before them, until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary, His Mother, and falling down, they adored Him; and opening their treasures, they offered Him gifts,

gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

FIRST SUNDAY AFTER EPIPHANY.

COLLECT. In Thy loving kindness, O Lord, graciously hear the prayer of Thy suppliant people; give unto them at all times surely to discern Thy holy will, and strenuously to labor in the fulfilling thereof.

EPISTLE. *Rom. xii. 1–5.* I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we being many are one body in Christ, and every one members one of another.

GOSPEL. *Luke ii. 42–52.* When Jesus was twelve years old they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem seeking Him. And it came to pass that after three days they found Him in the Temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His Mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth,

and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

FEAST OF THE MOST HOLY NAME OF JESUS.

COLLECT. O God, Who didst appoint Thine only-begotten Son to be the Saviour of the world, and didst ordain that He should be called Jesus; mercifully grant that we may, in heaven, enjoy the blessed vision of Him, to Whose most holy name we do reverence upon earth.

EPISTLE. *Acts iv. 8–12.* In those days Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel: that by the name of Our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSPEL OF THE FEAST. *Luke ii. 21.* At that time:—After eight days were accomplished that the Child should be circumcised: His name was called JESUS, which was called by the angel before He was conceived in the womb.

Said at the End of Mass.

COLLECT OF THE SUNDAY. Almighty and eternal God, who governest all things in heaven and upon earth; mercifully hear the supplications of Thy people, and grant us to pass in Thy peace all the days of our life.

GOSPEL OF THE SUNDAY. *John ii. 1–11.* At that time:—There was a marriage in Cana of Gaililee, and the Mother of Jesus was there. And Jesus was also invited, and His disciples, to the marriage. And the wine failing, the Mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is to Me and to thee? My hour is not yet come. His Mother saith to the waiters:

Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drank, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His desciples believed in Him.

THIRD SUNDAY AFTER EPIPHANY.

COLLECT. Almighty and everlasting God, have compassion on our weakness, and stretch forth in our defence the right hand of Thy majesty.

EPISTLE. *Rom. xii. 16–21.* Brethren:—Be not wise in your own conceits: to no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved; but giving place unto wrath, for it is written: Revenge to me: I will repay, saith the Lord. But if thine enemy be hungry, give him to eat; if he thirst, give him drink; for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSPEL. *Matt. viii. 1–13.* At that time:—When He was come down from the mountains, great multitudes followed Him: and behold a leper came and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capharnaum, there came to Him a

centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth: and to another: Come, and he cometh: and to my servant: Do this, and he doth it. And Jesus hearing this, marvelled: and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

COLLECT. O God, who knowest that the weakness of man's nature availeth not to shield us from the many and great evils besetting us; make us whole in body and mind, and be to us an ever-present help in the trials our sins have brought upon us.

EPISTLE. *Rom. xiii. 8–10.* Brethren:—Owe no man anything, but to love one another; for he that loveth his neighbor hath fulfilled the law. For thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

GOSPEL. *Matt. viii. 23–27.* At that time:—When He entered into the boat, His disciples followed Him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And His disciples came to Him, and awaked Him, saying: Lord, save us, we perish. And Jesus saith to them, Why are you fearful, O ye of little faith? Then rising up He commanded

the winds, and the sea; and there came a great calm. But the men wondered, saying, what manner of Man is this, for the winds and the sea obey Him?

FIFTH SUNDAY AFTER EPIPHANY.

COLLECT. Do Thou, O Lord, in Thy goodness, unceasingly watch over Thine household; so that Thy servants, putting all their trust in the hope of Thy heavenly favor, may live assured of Thy protection. *Others for Church or Pope as on p.* IIII.

EPISTLE. *Col. iii. 12–17.* Brethren:—Put ye on therefore as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him.

GOSPEL. *Matt. xiii. 24–30.* At that time Jesus spoke this parable to the multitude, saying:—The kingdom of heaven is likened to a man that sowed good seed in his field: but while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? and he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No; lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest, I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn; but the wheat gather ye into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

COLLECT. Grant, we beseech Thee, almighty God, that, striving always to act according to right reason, we may come, in every word and in every deed, to fulfil Thy holy will.

EPISTLE. *1 Thess. i. 2–10.* Brethren:—We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of Our Lord Jesus Christ before God and our Father. Knowing, brethren beloved of God, your election: for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak anything. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (Whom He raised up from the dead), Jesus Who hath delivered us from the wrath to come.

GOSPEL. *Matt. xiii. 31–35.* At that time Jesus spoke to the multitude this parable:—The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: I will open My mouth in parables, I will utter things hidden from the foundation of the world.

SEPTUAGESIMA SUNDAY.

COLLECT. Graciously hear, O Lord, the prayers of Thy faithful people, who, chastened by Thy justice on account of their sins, to the glory of Thy name trust in Thy mercy for deliverance.

EPISTLE. 1 *Cor. ix. 24–27; x. 1–5.* Brethren:—Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a cast-away. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud, and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them: and the rock was Christ) but with the most of them God was not well pleased.

GOSPEL. *Matt. xx. 1–16.* At this time Jesus said to His disciples this parable:—The kingdom of heaven is like to an householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say unto him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the

eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil because I am good? So shall the last be first, and the first last; for many are called, but few chosen.

SEXAGESIMA SUNDAY.

COLLECT. O God, Who seest that we put no trust in ourselves, vouchsafe, we beseech Thee, that the patronage of the Doctor of the Gentiles may be our safeguard from all evil.

EPISTLE. 2 *Cor. xi. 19–33; xii. 1–9.* Brethren:—You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also: they are Hebrews, so am I: they are Israelites, so am I: they are the seed of Abraham, so am I: they are the ministers of Christ (I speak as one less wise), I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches.

Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of Our Lord Jesus Christ, Who is blessed forever, knoweth that I lie not. At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed) but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth) such an one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth) that he was caught up into paradise: and heard secret words which it is not granted to man to utter. For such an one I will glory: but for myself I will glory nothing, in my infirmities. For though I should have a mind to glory, I shall not be foolish: for I will say the truth: but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me: and He said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. *Luke viii. 4–15.* At that time:—When a very great multitude was gathered together and hastened out of the cities unto Him, He spoke by a similitude: The sower went out to sow his seed: and as he sowed some fell by the wayside and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground: and being sprung up, yielded fruit a hundred fold. Saying these things, He cried out: He that hath ears to hear let him hear. And

His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots: for they believe for a while, and in time of temptation, they fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY.

COLLECT. Mercifully hear our prayers, we beseech Thee, O Lord; free us from the chains of sin, and deliver us from all evil. *Others as on p. 1111.*

EPISTLE. 1 *Cor. xiii. 1–13.* Brethren:—If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child

I spoke as a child, I understood as a child, I thought as a child. But when I became a man I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain, Faith, Hope, Charity: these three; but the greater of these is charity.

GOSPEL. *Luke xviii. 31–43.* At that time:—Jesus took unto Him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man; for He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged Him they will put Him to death, and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass when He drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And thay that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people when they saw it, gave praise to God.

ASH WEDNESDAY.

COLLECT. I. Grant, we beseech Thee, O Lord, that Thy faithful people may, with seemly devotion, enter upon this solemn season of fasting, and in austere discipline piously persevere to the end thereof.

II. Save us, we beseech Thee, O Lord, from all dangers to soul or body: and, moved by the prayers of the blessed and glorious Mary, ever a virgin, mother of God, of Saint Joseph, of Thy holy apostles Peter and Paul, of blessed N., (*here is named*

the patron saint) and of all Thy saints, in Thy goodness ensure to us safety and peace. Do Thou bring to naught all the assaults of the enemies of Thy Church, make to cease all false teaching, and enable her to serve Thee in freedom and in safety.

III. Almighty and everlasting God, Who rulest alike over the living and the dead, and Who showest mercy to every one, whom Thou foreknowest will, by faith and good works, one day be Thine: most humbly, we beseech Thee, that every one, on whose behalf we have purposed to put up our prayers to Thee, whether this world still detain him in the flesh, or already his soul have passed out of the body into that which is to come, may, all Thy saints interceding for him, out of the abundance of Thy mercies, obtain the remission for all his sins.

EPISTLE. *Joel ii. 12–19.* Therefore saith the Lord:—Be converted to Me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return, and forgive, and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people; and give not Thy inheritance to reproach, that the heathens should rule over them; why should they say among the nations: Where is their God? The Lord hath been zealous for His land, and hath spared His people: and the Lord answered and said to His people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations.

GOSPEL. *Matt. vi. 16–21.* At that time Jesus said to His disciples:—When you fast, be not as the hypocrites, sad: for they disfigure their faces that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father Who is in secret: and thy Father, Who seeth in secret, will repay thee. Lay not up to your-

selves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

FIRST SUNDAY OF LENT.

COLLECT. O God, Who year by year dost purify Thy Church with Lenten discipline; grant that Thy faithful people, while striving by self-denial to deserve Thy favor, may further assure themselves thereof by abounding in good works.

EPISTLE. 2 *Cor. vi. 1–10.* Brethren:—We helping do exhort you, that you receive not the grace of God in vain: For He saith: In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time: behold now is the day of salvation; giving no offence to any man, that our ministry be not blamed; but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. *Matt. iv. 1–11.* At that time:—Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming, said to Him: If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon a pinnacle of the Temple, and said to Him: If Thou be the Son of God, cast Thyself

down: for it is written: that He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain: and showed Him all the kingdoms of the world, and the glory of them, and said to Him; All these will I give Thee, if falling down Thou wilt adore me. Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore: and Him only shalt thou serve. Then the devil left Him, and behold angels came and ministered to Him.

SECOND SUNDAY OF LENT.

COLLECT. O God, Who seest that we of ourselves avail not at all; inwardly and outwardly hold us in Thy holy keeping, that we may neither be overcome in body by adversity, nor in mind be a prey to evil thoughts.

Others as on Ash Wednesday, p. 1131.

EPISTLE. *1 Thess. iv. 1–7.* Brethren:—We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor: not in the passion of lust, like the Gentiles that know not God: and that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified: for God hath not called us unto uncleanness, but unto sanctification.

GOSPEL. *Matt. xvii. 1–9.* At that time:—Jesus taketh unto Him Peter, and James and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter, answering, said to Jesus: Lord, it is good for

us to be here: if Thou wilt, let us make here three tabernacles, one for Thee and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshaded them. And lo, a voice out of the cloud, saying: This is My beloved Son, in Whom I am well pleased: hear ye Him. And the disciples hearing, fell upon their face: and were very much afraid. And Jesus came and touched them: and said to them: Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them saying: Tell the vision to no man, till the Son of man be risen from the dead.

THIRD SUNDAY OF LENT.

COLLECT. Humbling ourselves before Thee, we beseech Thee, almighty God, favorably to regard the desires of our heart: and in our defence to stretch forth the right hand of Thy majesty. *Others as on Ash Wednesday, p. 1131.*

EPISTLE. *Eph. v. 1–9.* Brethren:—Be ye therefore, followers of God, as most dear children: and walk in love as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this, and understand that no fornification, or unclean, or covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness: but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. *Luke xi. 14–28.* At that time:—He was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke; and the multitudes were in admiration at it: but some of them said: He casteth out devils by Beelzebub, the prince of

devils. And others, tempting, asked of Him a sign from heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils through Beelzebub: by whom do your children cast them out? Therefore they shall be your judges. But if I, by the finger of God, cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with Me is against Me: and he that gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest, and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. And it came to pass as He spoke these things a certain woman from the crowd lifting up her voice said to Him: Blessed is the womb that bore Thee and the paps that gave Thee suck. But He said: Yea, rather blessed are they who hear the word of God and keep it.

FOURTH SUNDAY OF LENT.

COLLECT. Grant, we beseech Thee, almighty God, that chastened by suffering, as because of our transgressions was mete, we may inwardly be gladdened by Thy comforting grace. *Others as on Ash Wednesday, p. 1131.*

EPISTLE. *Gal. iv. 22–31.* Brethren:—It is written that Abraham had two sons: the one by a bondwoman, and the other by a freewoman: but he who was of the bondwoman was born according to the flesh: but he of the freewoman was by promise: which things are said by an allegory: for these are the two testaments. The

one from Mount Sina engendering unto bondage: which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free, which is our mother. For it is written: Rejoice thou barren that beareth not: break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him that was after the spirit: so also it is now. But what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So, then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ hath made us free.

GOSPEL. *John vi. 1–15.* At that time:—Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread, that these may eat? And this He said to try him, for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves, and two fishes: but what are these among so many? Then Jesus said: make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when He had given thanks, He distributed to them that were sat down: in like manner also of the fishes as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which re-

mained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone.

PASSION SUNDAY.

COLLECT. I. Look down in mercy, we beseech Thee, O Lord, upon Thy family; by Thy governance may we be outwardly protected in body; by Thy favor may we be inwardly strengthened in heart and mind.

II. O God, the shepherd (*as on p. 1111*).

EPISTLE. *Heb. ix. 11–15.* Brethren:—Christ being come an highpriest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats, nor of calves, but by His own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, Who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the New Testament: that by means of His death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance.

GOSPEL. *John viii. 46–59.* At that time Jesus said to the multitude of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil, but I honor My Father, and you have dishonored Me. But I seek not My own glory: there is One that seeketh and judgeth. Amen, amen I say to you: If any man keep My word, he shall

not see death for ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets: and Thou sayest: If any man keep My word he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of Whom you say that He is your God, and you have not known Him: but I know Him: and if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it, and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Amen, amen I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him: but Jesus hid Himself and went out of the Temple.

Holy Week.

PALM SUNDAY.

COLLECT. O almighty and everlasting God, Who, setting up an example of humility for all mankind to follow, didst will that our Saviour should take upon Him our nature, and should suffer the death of the cross: enable us, we beseech Thee, ever to bear in mind the teachings of His patience, and in fine to deserve to have part in His resurrection.

EPISTLE. *Phil. ii. 5–11.* Brethren:—Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GOSPEL. *The Passion of Our Lord Jesus Christ according to Matt. xxvi. and xxvii.* At that time:—Jesus said to to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus and put Him to death. But they said: Not on the festival-day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? for this might have been sold for much and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon Me. For the poor you have always with you: but Me you have not always. For she, in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests. And said to them: What will you give me, and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the Pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The Master saith: My time is near at hand, with thee I make the Pasch with My disciples. And the disciples did as Jesus appointed to them, and they prepared the Pasch. But when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said: Amen I say to you, that one of you is about to betray Me. And they being very much troubled, began every one to say: Is it I, Lord? But He answering, said: He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man

indeed goeth, as it is written of Him: but wo to that man by whom the Son of man shall be betrayed: it were better for him if that man had not been born And Judas that betrayed Him, answering, said: Is it I, Rabbi? He saith to him: Thou has said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye, and eat: this is My body. And taking the chalice He gave thanks: and gave to them, saying: Drink ye all of this. For this is My blood of the New Testament, which shall be shed for many unto remission of sins. And I say to you I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My Father. And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them: All you shall be scandalized in Me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him: Although all shall be scandalized in Thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny Me thrice. Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani, and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death: stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples and findeth them asleep, and He saith to Peter: What! could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy.

And leaving them, He went again: and He prayed the third time, saying the self-same word. Then He cometh to His disciples and saith to them: Sleep ye now and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him, gave them a sign, saying: Whomsoever I shall kiss, that is He, hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi! And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend Me. I sat daily with you teaching in the Temple, and you laid not hands on Me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving Him, fled. But they holding Jesus led Him to Caiphas, the high-priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high-priest. And going in he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus that they might put Him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses, and they said: This man said, I am able to destroy the Temple of God, and after three days to rebuild it. And the high-priest rising up, said to Him: Answereth Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high-priest said to

Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it; nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they answering, said, He is guilty of death. Then did they spit in His face, and buffeted Him, and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ; who is he that struck Thee? But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean.

But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow thou wilt deny Me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound and delivered Him to Pontius Pilate the governor. Then Judas who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple he departed: and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's

field to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, Whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered him to never a word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would; and he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made: taking water, washed his hands before the people saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto Him the whole band;

and stripping Him, they put a scarlet cloak about Him. And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews! And spitting upon Him, they took the reed, and struck His head. And after they had mocked Him, they took off the cloak from Him and put on Him His own garments, and led Him away to crucify Him. And going out they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched Him. And they put over His head His cause, written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with Him two thieves: one on the right hand, and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the Temple of God, and in three days dost rebuild it: save Thy own self: if Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said: He saved others, Himself He cannot save: if He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him now deliver Him if He will have Him: for He said: I am the Son of God. And the self-same thing the thieves also, that were crucified with Him, reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said: Let be, let us see whether Elias will come to deliver

Him. And Jesus again crying with a loud voice, yielded up the ghost. And behold the veil of the Temple was rent in two from the top even to the bottom; and the earth quaked, and the rocks were rent. And the graves were opened: and many bodies of the saints that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared unto many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph; who also himself was a disciple of Jesus; he went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps His disciples come and steal Him away, and say to the people: He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard: go guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

MAUNDY THURSDAY.

EPISTLE. 1 *Cor. xi. 20–32.* Brethren:—When you come together into one place, it is not now to eat the Lord's Supper. For every one taketh before his own

supper to eat. And one indeed is hungry: and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: This is My body, which shall be delivered for you: this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My blood, this do ye as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself: not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

GOSPEL. *John xiii. 1–15.* Before the festival day of the Pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father: having loved His own who were in the world, He loved them unto the end. And when supper was done, the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him: knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God: He riseth from supper, and layeth aside His garments: and having taken a towel, girded Himself. After that He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter said to Him: Lord, dost Thou wash my feet? Jesus answereth, and said to him:

What I do thou knowest not now, but shalt know hereafter. Peter said to Him. Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with Me. Simon Peter said to Him: Lord, not only my feet, but also my hands and my head. Jesus saith to him. He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him: therefore He said: You are not all clean. Then after He had washed their feet, and taken His garments, being sat down again, He said to them: Know you what I have done to you? You call Me Master and Lord: and you say well, for so I am. If then I, being your Lord and Master, have washed your feet: you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

GOOD FRIDAY.

THE FIRST LESSON. *Osee vi. 1–6.* Thus saith the Lord: —In their affliction they will rise early to Me. Come and let us return to the Lord: for He hath taken us, and He will heal us: He will strike, and He will cure us. He will revive us after two days: on the third day He will raise us up, and we shall live in His sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of My mouth: and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

THE SECOND LESSON. *Exod. xii. 1–11.* In those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take

a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening; and they shall take of the blood thereof, and put it upon both the side-posts and on the upper doorposts of the houses wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it till morning. If there be anything left, you shall burn it with fire. And thus you shall eat it; you shall gird your reins, and you shall have shoes on your feet: holding staves in your hands; and you shall eat in haste. For it is the Phase (that is, the passage) of the Lord.

GOSPEL. *John xviii. and xix.* At that time:—Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place, because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore knowing all things that should come upon Him, went forth, and said to them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also who betrayed Him, stood with them. As soon therefore as He had said to them: I am He: they went backward, and fell to the ground. Again therefore He asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered, I have told you that I am He. If therefore you seek Me, let these go their way. That the word might be fulfilled, which He said: Of them whom Thou hast given Me, I have not lost any one. Then Simon Peter having a sword,

drew it, and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it? Then the band and the tribune, and the servants of the Jews took Jesus and bound Him: and they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest. But Peter stood at the door without. The other disciple, therefore, who was known to the high-priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. The high-priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue and in the Temple, whither all the Jews resort; and in secret I have spoken nothing. Why asketh thou Me? ask them who have heard what I have spoken unto them: behold they know what things I have said. And when He had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest Thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me? And Annas sent Him bound to Caiphas the high-priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it, and said: I am not. One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with Him? Again therefore Peter denied: and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morn-

ing: and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which He said, signifying what death He should die. Pilate therefore went into the hall again, and called Jesus, and said to Him: Art Thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests have delivered Thee up to me; what hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. Pilate therefore said to Him: Art Thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth, heareth My voice. Pilate saith to Him: What is truth? And when he said this he went out again to the Jews, and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the Pasch: Will you therefore that I release unto you the King of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus, and scourged Him. And the soldiers platting a crown of thorns, put it upon His head: and they put on Him a purple garment. And they came to Him and said: Hail, King of the Jews, and they gave Him blows. Pilate therefore went forth again, and saith to them: Behold I bring Him forth unto you, that you may know that I find no cause in Him. (Jesus therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the man. When the chief priests therefore and the officers had seen Him, they cried out, saying: Crucify Him,

crucify Him! Pilate saith to them: Take Him you, and crucify Him, for I find no cause in Him. The Jews answered him: We have a law, and according to the law He ought to die, because He made Himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again: and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate therefore saith to Him: Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldest not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee, hath the greater sin. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend; for whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the Parasceve of the Pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with Him, away with Him, crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered Him to them to be crucified. And they took Jesus, and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha; where they crucified Him, and with Him two others, one on each side: and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the King of the Jews. This title therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews: but that He said, I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers, therefore, when they had crucified Him, took His garments (and they made four parts: to every soldier a part), and also His coat. Now the coat was without seam, woven

from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be. That the Scripture might be fulfilled saying: They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother, and the disciple, standing, whom He loved, He saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost.

[*Here all kneel, and pause a little, to meditate on the redemption of mankind.*]

Then the Jews (because it was the Parasceve) that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled. You shall not break a bone of Him: And again another Scripture saith: They shall look on Him Whom they pierced.

[*Here the prayer "Munda cor meum" from the Ordinary of the Mass is said.*]

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews)

besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred-pound weight. They took therefore the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified a garden and in the garden a new sepulchre wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

HOLY SATURDAY.

EPISTLE. *Col. iii. 1–4.* Brethren:—If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, Who is your life, then you also shall appear with Him in glory.

GOSPEL. *Matt. xxviii. 1–7.* In the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming rolled back the stone and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women: Fear not you: for I know that you seek Jesus Who was crucified: He is not here: for He is risen, as He said. Come and see the place where the Lord was laid. And going, quickly tell ye His disciples that He is risen: and behold He will go before you into Galilee: there you shall see Him: lo, I have foretold it to you.

EASTER SUNDAY.

COLLECT. O God, Who this day, by Thine only-begotten Son didst conquer death, opening unto us the gates of everlasting life: to the desires of our hearts, which Thou inspirest, do Thou, by Thy gracious help, enable us to attain.

EPISTLE. *1 Cor. v. 7, 8.* Brethren:—Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSPEL. *Mark xvi. 1–7.* At that time:—Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, Who was crucified: He is risen, He is not here: behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee: there you shall see Him, as He told you.

LOW SUNDAY.

COLLECT. Grant us, we beseech Thee, almighty God, in our hearts and in our manner of life, at all times to keep to Thee an Easter festival such as we have celebrated.

EPISTLE. *1 John v. 4–10.* Dearly Beloved:—Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the Spirit, and the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because He hath

testified of His Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL. *John xx. 19-31.* At that time:—When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days again His disciples were within: and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands; and bring hither thy hand and put it into My side: and be not faithless but believing. Thomas answered and said to Him: My Lord, and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in His name.

SECOND SUNDAY AFTER EASTER.

COLLECT. O God, Whose only-begotten Son, by humbling Himself, has raised up a fallen world: to Thy faithful people vouchsafe abiding joys. Thou hast snatched them from the certainty of eternal death; do Thou likewise ensure to each of them a part in that happiness which is everlasting. *Others as on First Sunday of Advent, p. 1111.*

EPISTLE. *1 Peter ii. 21–25.* Dearly Beloved:—Christ suffered for us, leaving you an example that you should follow His steps; Who did not sin, neither was guile found in His mouth. Who, when He was reviled, did not revile: when He suffered He threatened not: but delivered Himself to him that judged Him unjustly: Who His own self bore our sins in His body upon the tree: that we being dead to sins, should live to justice: by Whose stripes you were healed. For you were as sheep going astray, but you are now converted to the shepherd and bishop of your souls.

GOSPEL. *John x. 11–16.* At that time Jesus said to the Pharisees:—I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep, and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd: and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.

THIRD SUNDAY AFTER EASTER.

FEAST OF THE PATRONAGE OF ST. JOSEPH.

COLLECT. O God, Who in the ineffable order of Thy providence wast pleased to choose blessed Joseph to be the Spouse of Thy most holy Mother: grant us, we beseech Thee, to deserve to have for our advocate in heaven him whom we venerate as our protector on earth.

EPISTLE. *Gen. xlix. 22–26.* Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel.

The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

GOSPEL OF THE FEAST. *Luke iii. 21–23.* At that time:—It came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon Him: and a voice came from heaven: Thou art My beloved Son: in Thee I am well pleased. And Jesus Himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph.

Said at the end of the Mass.

COLLECT FOR THE SUNDAY. O God, Who upon them that go astray dost shed the light of Thy truth, leading them back into the paths of righteousness: upon all who profess to be Christians, bestow grace to put from them whatever befits not the name they bear, and to order their lives worthily thereof.

GOSPEL OF THE SUNDAY. *John xvi. 16–22.* At that time Jesus said to His disciples:—A little while, and now you shall not see Me: and again a little while, and you shall see Me: because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while, and you shall not see Me: and again a little while, and you shall see Me, and because I go to the Father? They said therefore: What is this that He saith, a little while? we know not what He speaketh. And Jesus knew that they had a mind to ask Him, and He said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see Me: and again a little while, and you shall see Me. Amen, Amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth

no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

COLLECT. O God, Who makest Thy faithful servants to be of one mind and of one heart: teach us, Thy people, that only to love which Thou willest, that only to hope for, which Thou promisest; so that, amidst the manifold changes of this life, there only may our hearts abide, where alone true joys are found. *Others as on p. 1111.*

EPISTLE. *James i. 17–21.* Dearly Beloved:—Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with Whom there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creatures. You know, my dearest brethren, and let every man be swift to hear: but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

GOSPEL. *John xvi. 5–14.* At that time Jesus said to His disciples: I go to Him that sent Me; and none of you asketh Me: Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment; of sin: because they believed not in Me. And of justice: because I go to the Father; and you shall see Me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of truth is come, He will teach you all truth: for He shall not speak of Himself: but what things soever He shall hear, He shall speak, and the things that are to come He shall show you. He shall glorify Me: because He shall receive of Mine, and shall show it to you.

FIFTH SUNDAY AFTER EASTER.

COLLECT. O God, from Whom flow all good things, give ear to our supplication: and inspire us with determination to do what is right, and with steadfastness to carry out, guided by Thee, our good resolves. *Others as on p. 1111.*

EPISTLE. *James i. 22–27.* Dearly Beloved:—Be ye doers of the word, and not hearers only: deceiving your own selves. But if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass: For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: To visit the fatherless and widows in their tribulation; and to keep one's self unspotted from this world.

GOSPEL. *John xvi. 23–30.* At that time Jesus said to His disciples:—Amen, amen I say to you: if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name: Ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father: In that day you shall ask in My name: and I say not to you, that I will ask the Father for you: For the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to Him: Behold now Thou speakest plainly, and speakest no proverb; now we know that Thou knowest all things, and Thou needest not that any man should ask Thee. By this we believe that Thou comest forth from God.

THE ASCENSION OF OUR LORD.

COLLECT. Grant, O almighty God, we beseech Thee, that believing Thine only-begotten Son, our Redeemer, on this day to have ascended into heaven, we may also there, in heart, make our dwelling-place.

EPISTLE. *Acts i. 1–11.* The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach until the day on which, giving commandments by the Holy Ghost to the apostles whom He had chosen, He was taken up: To whom also He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard, saith He, by My mouth: For John, indeed, baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israel? But He said to them: It is not for you to know the times or moments which the Father hath put in His own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus Who is taken up from you into heaven, shall so come as you have seen Him going into heaven.

GOSPEL. *Mark xvi. 14–20.* At that time:—Jesus appeared to the eleven as they were at table, and upbraided them with their incredulity and hardness of heart: because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned. And these signs shall

follow them that believe: In My name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

COLLECT. Almighty and merciful God, grant that our service of Thy divine majesty may ever be that of a devoted will and of a pure heart. *Also Collect of Ascension Day, p. 1161.*

EPISTLE. 1 *Peter iv. 7–11.* Dearly Beloved:—Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same to one another, as good stewards of the manifold grace of God. If any man speak let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honored through Jesus Christ.

GOSPEL. *John xv. 26, 27; xvi. 1–4.* At that time Jesus said to His disciples:—When the Paraclete cometh Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me: And you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor Me. But these things I have told you, that when the hour shall come, you may remember that I told you of them.

FEAST OF PENTECOST, OR WHITSUNDAY.

COLLECT. O God, Who hast this day taught the hearts of the faithful by the light of the Holy Ghost: grant that, by the gift of the same Spirit, we may always be truly wise and ever rejoice in His holy consolations.

EPISTLE. *Acts ii. 1–11.* When the days of the Pentecost were accomplished, they were all together in one place: And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

GOSPEL. *John xiv. 23–31.* At that time Jesus said to His disciples:—If any one love Me, he will keep My word, and My Father will love him, and we will come to him, and will make our abode with him. He that loveth Me not, keepeth not My words. And the word which you have heard is not Mine: but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you; My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away and I come unto you. If you loved

Me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it came to pass: that when it shall come to pass, you may believe. I will not now speak many things with you: for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father: and as the Father hath given Me commandment, so do I.

TRINITY SUNDAY.

COLLECT. Almighty and everlasting God, Who hast given to Thy servants, in their confessing of the true faith, to bear witness to the glory of the eternal Trinity, and to adore the Unity in might of its majesty: vouchsafe, we beseech Thee, that our steadfast holding to that same faith may be our defence in all adversity.

EPISTLE. *Rom. xi. 33–36.* O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made him? For of Him, and by Him, and in Him, are all things; to Him be glory for ever. Amen.

GOSPEL. *Matt. xxviii. 18–20.* At that time Jesus said to his disciples:—All power is given to Me in heaven and in earth: going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.

FIRST SUNDAY AFTER PENTECOST.

COLLECT OF THE SUNDAY. O God, the strength of all who hope in Thee, listen in Thy mercy to our supplications: and since, unless Thou help, the weakness of our human nature availeth not at all, replenish us with Thy grace, that in the keeping of Thy commandments, both by our will to serve Thee, and by our actions, we may be well-pleasing in Thy sight.

EPISTLE. *1 John iv. 8–21.* Dearly Beloved:—God is charity. By this hath the charity of God appeared towards us, because God hath sent His only-begotten Son into the

world, that we may live by Him. In this is charity; not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another God abideth in us, and His charity is perfected in us. In this we know that we abide in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify, that the Father hath sent His Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known and have believed the charity which God hath to us. God is charity; and he that abideth in charity abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment, because as he is, we also are in this world. Fear is not in charity; but perfect charity casteth out fear because fear hath pain; and he that feareth is not perfected in charity. Let us therefore love God because God first hath loved us. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God Whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother.

GOSPEL. *Luke vi. 36–42.* At that time Jesus said to His disciples:—Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged: condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And He spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye?

Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

CORPUS CHRISTI.

COLLECT. O God, Who in this wonderful sacrament hast left us a memorial of Thy passion: grant us, we beseech Thee, so to reverence the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption.

EPISTLE. *1 Cor. xi. 23–29.* Brethren:—For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: This is My body, which shall be delivered for you: this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the New Testament in My blood: this do ye as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come: Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily: shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself: not discerning the body of the Lord.

GOSPEL. *John vi. 56–59.* At that time Jesus said to the multitude of the Jews:—My flesh is meat indeed: and My blood is drink indeed; he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

SECOND SUNDAY AFTER PENTECOST.

COLLECT. Do Thou, O Lord, bestow upon us, both an abiding fear and an abiding love of Thy holy name: for those to whom Thou teachest the depths of Thy love, at no time dost Thou fail to govern by Thy grace. *Also Collect as on Corpus Christi.*

EPISTLE. *1 John iii. 13–18.* Dearly Beloved:—Wonder not, if the world hate you. We know that we have passed

from death to life, because we love the brethren. He that loveth not abideth in death: Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

GOSPEL. *Luke xiv. 16–24.* At that time Jesus spoke to the Pharisees this parable:—A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm and I must needs go out and see it; I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant: go out quickly into the streets and lanes of the city: and bring in hither the poor and the feeble, and the blind and the lame. And the servant said: Lord, it is done as thou has commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited, shall taste of my supper.

FEAST OF THE SACRED HEART OF JESUS.

COLLECT. O almighty God, we entreat Thee, give unto us who, calling to mind the inestimable blessings we owe to its love of us, glory in the most sacred Heart of Thy beloved Son, to make it our delight to dwell in thought, both on those same blessings and on the fruit we gather therefrom.

EPISTLE. *Isaias xii. 1–6.* I will give thanks to Thee, O Lord, for Thou wast angry with me: Thy wrath is turned

away and Thou hast comforted me. Behold God is my Saviour. I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains. And you shall say in that day: Praise ye the Lord, and call upon His name: make His inventions known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is He that is in the midst of thee, the Holy One of Israel.

GOSPEL. *John xix. 31–35.* At that time:—The Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers, with a spear, opened His side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true.

THIRD SUNDAY AFTER PENTECOST.

COLLECT. I. O God, the protector of all who hope in Thee, without whom nothing is strong, nothing is holy: multiply Thy mercies upon us, that having Thee for our ruler, and Thee for our guide, we may in such manner make use of temporal goods, that we lose not those which are everlasting.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *1 Peter v. 6–11.* Dearly Beloved:—Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation: Casting all your care upon Him, for He hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith: knowing that the same affliction befalleth your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ

Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

GOSPEL. *Luke xv. 1–10.* At that time:—The publicans and sinners drew near unto Him to hear Him. And the Pharisees and scribes murmured, saying: This man receiveth sinners, and eateth with them. And He spoke to them this parable, saying: What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing; and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

COLLECT. I. Grant, we beseech Thee, O Lord, that the governance of the world may be ordered in peace by Thee: and that Thy Church in all quietness may render her glad service to Thee.
II. Save us (as on Ash Wednesday).
III. At choice.

EPISTLE. *Rom. viii. 18–23.* Brethren: I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed to us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain even till now. And not only it, but ourselves also, who have the

first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

GOSPEL. *Luke v. 1–11.* At that time:—When the multitudes pressed upon Him to hear the word of God, He stood by the lake of Genesareth. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, He desired him to draw back a little from the land. And sitting, He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering said to Him: Master, we have labored all the night, and have taken nothing: but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking: which, when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed Him.

FIFTH SUNDAY AFTER PENTECOST.

COLLECT. I. O God, Who for them that love Thee hast prepared good things, which eye hath not seen: pour into our hearts a fervent love of Thee; so that in all things, and above all things loving Thee, we may attain to Thy promises exceeding all desire of the heart of man.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *1 Peter iii. 8–15.* Dearly Beloved:—Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble:

Not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it, because the eyes of the Lord are upon the just, and His ears unto their prayers; but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

GOSPEL. *Matt. v. 20–24.* At that time Jesus said to His disciples:—I tell you, unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But I say to you: that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee: Leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

COLLECT. I. O God of hosts, the giver of all good things: implant in our hearts the love of Thy name; make us to grow in fervor; foster in us that which is good, and, in Thy loving kindness, of that which Thou fosterest, be Thyself the safeguard.
II. Save us (as on Ash Wednesday).
III. At choice.

EPISTLE. *Rom. vi. 3–11.* Brethren:—All we, who are baptized in Christ Jesus, are baptized in His death. For we are buried together with Him by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we

have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin, He died once; but in that He liveth, He liveth unto God. So do you also reckon that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

GOSPEL. *Mark viii. 1–9.* At that time:—When there was a great multitude, and had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude; for behold they have now been with Me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? who said: Seven. And He commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks, He broke, and gave to His disciples for to set before them, and they set them before the people. And they had a few little fishes, and He blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and He sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

COLLECT. I. O God, Whose providence in the ordering of all things faileth not; we very humbly beseech Thee, from us to put away all that is hurtful, and upon us to bestow all that is to our good.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Rom. vi. 19–23.* Brethren:—I speak an human thing, because of the infirmity of your flesh: for as you

have yielded your members to serve uncleanness and iniquity, unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free men to justice. What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants of God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL. *Matt. vii. 15–21.* At that time Jesus said to His disciples:—Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit: every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me: Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

COLLECT. I. Impart to us, in Thy mercy, we beseech Thee, O Lord, the grace, at all times, both to think and to do what is right in Thy sight: that we, who but for Thee could not even have our being, may live only to fulfil Thy holy will.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Rom. viii. 12–17.* Brethren:—We are debtors not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die, but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit Himself giveth testimony to our spirit, that

we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

GOSPEL. *Luke xvi. 1–9.* At that time:—He said also to His disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship; for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

COLLECT. I. Let Thy merciful ears, O Lord, be open to the prayers of Thy suppliants; and in order that to those who seek, Thou mayest surely give that for which they ask, make them to ask only for those things which are well-pleasing to Thee.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *1 Cor. x. 6–13.* Brethren:—We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you

murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, Who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it.

GOSPEL. *Luke xix. 41–47.* At that time:—When He drew near Jerusalem, seeing the city, He wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace, but now they are hidden from thy eyes. For the days shall come upon thee; and thy enemies shall cast a trench about thee, and compass thee round: and straiten thee on every side: and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the Temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written: My house is the house of prayer; but you have made it a den of thieves. And He was teaching daily in the Temple.

TENTH SUNDAY AFTER PENTECOST.

COLLECT. I. O God, Who, more than in all things else, showest forth Thine almighty power by sparing and by having mercy; multiply upon us Thy mercy; and make us, who run forward with trust in Thy promises, to be sharers in the good things of heaven.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *1 Cor. xii. 2–11.* Brethren:—You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit: and there are diversities of ministries, but the same Lord: and there are diversities of operations,

but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit: to another, faith in the same Spirit: to another, the grace of healing, in one Spirit: to another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues, to another interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

GOSPEL. *Luke xviii. 9–14.* At that time:—To some who trusted in themselves as just, and despised others, He spoke also this parable: Two men went up into the Temple to pray: the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself: O God! I give Thee thanks that I am not as the rest of men; extortioners, unjust, adulterers: as also is this publican; I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven: but struck his breast, saying: O God! be merciful to me a sinner! I say to you, this man went down to his house justified rather than the other, because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

COLLECT. I. Almighty and everlasting God, Who out of the abundance of Thy loving kindness, in answering the prayer of him who calleth upon Thee, art wont to go beyond the deserts and the hopes of the suppliant: do Thou pour forth upon us Thy mercy; forgive us those sins on account of which our conscience is afraid; and endow us with those good things for which our prayer ventures not to ask.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *1 Cor. xv. 1–10.* I make known unto you, brethren, the Gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain.

For I delivered unto you, first of all, that which I also received: how that Christ died for our sins, according to the Scriptures: And that He was buried, and that He rose again the third day according to the Scriptures: And that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that He was seen by James, then by all the apostles: and last of all, He was seen also by me as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace in me hath not been void.

GOSPEL. *Mark vii. 31–37.* At that time:—Going out of the coasts of Tyre, He came by Sidon to the Sea of Galilee, through the midst of the coast of Decapolis. And they bring to Him one deaf and dumb: and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue: and looking up to heaven, He groaned, and said to him: Ephpheta, which is, be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it: And so much the more did they wonder, saying: He hath done all things well: He hath made both the deaf to hear, and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

COLLECT. I. Almighty and merciful God, Whose gift it is that Thy faithful render a true and worthy service to Thee: grant us, we beseech Thee, to run without stumbling to the fulfilment of Thy promises.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *2 Cor. iii. 4–9.* Brethren:—Such confidence we have, through Christ towards God: Not that we are sufficient to think anything of ourselves as of ourselves: but our sufficiency is from God: Who also hath made

us fit ministers of the New Testament, not in the letter, but in the Spirit, for the letter killeth: but the Spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory: much more the ministration of justice aboundeth in glory.

GOSPEL. *Luke x. 23–37.* At that time Jesus said to His disciples:—Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And He said to him: Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him: and, having wounded him, went away leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey came near him: and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

THIRTEENTH SUNDAY AFTER PENTECOST.

COLLECT. I. Almighty and everlasting God, grant unto us an increase of faith, hope, and charity, and that we may deserve to obtain what Thou dost promise, make us to love what Thou commandest.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Gal. iii. 16–22.* Brethren:—To Abraham were the promises made and to his seed. He saith not: And to his seeds, as of many: but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God: the law which was made after four hundred and thirty years, doth not annul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom He made the promise, being ordained by angels in the hands of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God. God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. *Luke xvii. 11–19.* At that time:—As He was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten men that were lepers, who stood afar off: And lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when He saw, He said: Go show yourselves to the priests. And it came to pass, as they went they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face, before His feet, giving thanks; and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God but this stranger. And He said to him; Arise, go thy way: for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER PENTECOST.

COLLECT. I. Reconciled for evermore to Thy Church, do Thou watch over her, O Lord: and since, save Thou uphold him, mortal man most surely falls; keep us by thy help from all hurtful things, and lead us to those that profit us to salvation.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Gal. v. 16–24.* Brethren:—I say then, walk in the Spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like, of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GOSPEL. *Matt. vi. 24–33.* At that time Jesus said to His disciples: No man can serve two masters: for either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the

oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and His justice: and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

COLLECT. I. May Thine abiding loving-kindness, O Lord, cleanse and fortify Thy Church: and, forasmuch as without Thee it can never be well with her, may it be at all times Thy grace that governs her.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Gal. v. 25, 26; vi. 1–10.* Brethren:—If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. And if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived: God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the Spirit, of the Spirit shall reap life everlasting. And in doing good, let us not fail: for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. *Luke vii. 11–16.* At that time:—Jesus went into a city that is called Naim: and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow:

and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near and touched the bier. (And they that carried it stood still.) And He said: Young man, I say to thee, Arise. And he that was dead sat up and began to speak. And He gave him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited His people.

SIXTEENTH SUNDAY AFTER PENTECOST.

COLLECT. I. May Thy grace, we beseech Thee, O Lord, ever both prevent us and follow us: and may it cause us to be zealous at all times in the doing of good works.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Eph. iii. 13–21.* Brethren:—I pray you not to faint at my tribulations for you: which is your glory. For this cause I bow my knees to the Father of Our Lord Jesus Christ, of Whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man, that Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to Him Who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL. *Luke xiv. 1–11.* At that time:—When Jesus went into the house of one of the chief of the Pharisees, on the Sabbath-day, to eat bread, they watched Him. And behold there was a certain man before Him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But He, taking him, healed him, and sent him away. And answering them,

He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day? And they could not answer Him to these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him, and he that inviteth thee and him, come and say to thee: Give this man place: and then thou begin with shame to take the lowest place: but when thou art invited, go, sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at the table with thee. Because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

SEVENTEENTH SUNDAY AFTER PENTECOST.

COLLECT. I. Grant unto Thy people, O Lord, to withstand the temptations of the devil: and, pure in heart, to follow Thee, Who alone art their God.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Eph. iv. 1–6.* Brethren:—I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all. Who is above all, and through all, and in us all.

GOSPEL. *Matt. xxii. 35–46.* At that time the Pharisees came nigh to Jesus:—And one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the

prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose Son is He? They say to Him: David's. He saith to them: How then doth David in spirit call Him Lord, saying: The Lord said to my Lord: Sit on My right hand, until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word: neither durst any man from that day forth ask Him any more questions.

EIGHTEENTH SUNDAY AFTER PENTECOST.

COLLECT. I. In Thy tender mercy, guide aright, we beseech, O Lord, our hearts; for, save Thou be with us, we avail not so to live as to be pleasing to Thee.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *1 Cor. i. 4-8.* Brethren:—I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus: That in all things you are made rich in Him, in all utterance, and in all knowledge: As the testimony of Christ was confirmed in you: So that nothing is wanting to you in any grace, waiting for the manifestation of Our Lord Jesus Christ, Who also will confirm unto the end without crime, in the day of the coming of Our Lord Jesus Christ.

GOSPEL. *Matt. ix. 1-8.* At that time:—Entering into a boat, He passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier, to say, Thy sins are forgiven thee: or to say: Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, then said He to the man sick of the palsy: Arise, take up thy bed and go into thy house. And he arose and went into his house. And the multitude seeing it feared, and glorified God that gave such power to men.

NINTEENTH SUNDAY AFTER PENTECOST.

COLLECT. I. Almighty and merciful God, in Thy goodness put far from us all that may work us harm: that alert alike in mind and body, we may readily devote ourselves to the doing of Thy holy will.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Eph. iv. 23–28.* Brethren:—Be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor, for we are members one of another. Be angry, and sin not: let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more, but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL. *Matt. xxii. 2–14.* At that time Jesus spoke to the chief priests and Pharisees in parables, saying:—The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner, my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and, sending his armies, he destroyed those murderers, and burned their city. Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither, not having

on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

COLLECT. I. Be appeased, O Lord, we beseech Thee, and bestow pardon and peace upon Thy faithful people: so that our sins being forgiven us, in quietness of mind, we may give ourselves to Thy service.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Eph. v. 15–21.* See, brethren, how you walk circumspectly; not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise; but understanding what is the will of God. And be not drunk with wine, wherein is luxury; but be ye filled with the Holy Spirit. Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts, to the Lord, giving thanks always for all things, in the name of Our Lord Jesus Christ, to God and the Father: being subject one to another in the fear of Christ.

Gospel. *John iv. 46–53.* At that time:—There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders you believe not. The ruler saith to Him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

COLLECT. I. In Thine unceasing loving-kindness, watch over Thine household, we beseech Thee, O Lord: that safeguarded by Thee from all evil, we may give ourselves with fervor to the doing of good works, to the glory of Thy holy name.

II. Save us (as on Ash Wednesday).

III. At choice.

EPISTLE. *Eph. vi. 10–17.* Brethren:—Be strengthened in the Lord, and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the devil; for our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace: In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one: And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God).

GOSPEL. *Matt. xviii. 23–35.* At that time Jesus spoke to His disciples this parable:—The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him saying: Have patience with me and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till be paid the debt. Now his fellow-servants, seeing what

was done, were very much grieved: and they came and told their lord all that was done. Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall My heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

COLLECT. I. O God, our refuge and our strength, who Thyself art the fountain of all piety: look down, we beseech Thee, on the fervent prayers of Thy Church; and grant that what in faith we ask, we may in all profitable fulness receive.
II. Save us (as on Ash Wednesday).
III. At choice.

EPISTLE. *Phil. i. 6–11.* Brethren:—Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus: as it is meet for me to think this for you all; for that I have you in my heart: and that in my bonds, and in the defence, and confirmation of the Gospel, you all are partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding: That you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

GOSPEL. *Matt. xxii. 15–21.* At that time:—The Pharisees going, consulted among themselves how to ensnare Him in His speech. And they sent to Him their disciples with the Herodians, saying: Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man: for Thou dost not regard the person of men: Tell us therefore what dost Thou think: Is it lawful to give tribute to Cæsar or not? But Jesus, knowing their wickedness, said: Why do you tempt Me, ye hypocrites? Show Me the coin of the tribute.

And they offered Him a penny. And Jesus saith to them: Whose image and inscription is this? They say to Him: Cæsar's. Then He saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

COLLECT. I. Forgive, we beseech Thee, O Lord, the transgressions of Thy people: and may Thy loving-kindness loose us from that chain of sin with which, in our weakness, we have suffered ourselves to be bound.

II. Save us (as on Ash Wednesday).

III. At choice.

[Should there be but 23 Sundays after Pentecost, the Mass of the 24th is said to-day, and *this* on the preceding Saturday if it be neither a double nor semi-double, in which case it is said on some free day before it.]

EPISTLE. *Phil. iii. 17–21; iv. 1–3.* Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ: Whose end is destruction: whose God is their belly: and whose glory is in their shame, who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, Our Lord Jesus Christ, Who will reform the body of our lowness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my dearly-beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved: I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women that have labored with me in the Gospel with Clement and the rest of my fellow-laborers, whose names are in the Book of Life.

GOSPEL. *Matt. ix. 18–26.* At that time:—As He was speaking these things unto them, behold a certain ruler came up, and adored Him, saying: Lord, my daughter is even now dead; but come, lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him, with His disciples. And behold a woman who was troubled

with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself: If I shall touch only His garment, I shall be healed. But Jesus, turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, He said: Give place, for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth He went in: and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

LAST SUNDAY AFTER PENTECOST.

COLLECT. I. Stir up, we beseech Thee, O Lord, the wills of Thy faithful; that, more and more intent on the doing of good works, they may more and more plenteously share in Thy mercies.
II. Save us (as on Ash Wednesday).
III. At choice.

[As there cannot be less than 23 nor more than 28 Sundays after Pentecost, it is to be observed that the Mass of the 24th is always said on that Sunday which immediately precedes Advent. When therefore, it happens that there are any intervening Sundays between the 23d and the last, the Epistles and Gospels are taken from the Sundays which were omitted after Epiphany, for instance; if but one Sunday, the Mass is of the 6th after Epiphany; if two, of the 5th and 6th; if three, of the 4th, 5th, and 6th; and if four, of the 3d, 4th, 5th, and 6th.]

EPISTLE. *Col. i. 9–14.* Brethren:—We cease not to pray for you, and to beg that you may be filled with the knowledge of His will in all wisdom and spiritual understanding: that you may walk worthy of God in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: Strengthened with all might according to the power of His glory, in all patience and long-suffering, with joy giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son

of His love, in Whom we have redemption through His blood, the remission of sins.

GOSPEL. *Matt. xxiv. 15–35.* At that time Jesus said to His disciples:—When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, he that readeth let him understand: Then they that are in Judea, let them flee to the mountains, and he that is on the housetop, let him not come down to take anything out of his house: and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the Sabbath: for there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If, therefore, they shall say to you: Behold He is in the desert, go ye not out: Behold He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved. And then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet, and a great voice: and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you, also, when you shall see all these things,

know ye that it is nigh, even at the doors. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass, but my words shall not pass.

Festivals of the Year.

CANDLEMAS DAY. FEBRUARY 2.

COLLECT. Almighty and everlasting God, most humbly we entreat of Thy majesty that, even as Thine only-begotten Son, clothed in the substance of our flesh, did this day vouchsafe to be presented in the temple; so, our hearts having been purified by Thy grace, we likewise one day may be presented to Thee.

EPISTLE. *Mal. iii. 1–4.* Thus saith the Lord:—Behold I send My angel, and he shall prepare the way before My face. And presently the Lord Whom you seek, and the angel of the testament, whom you desire, shall come to His temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.

GOSPEL. *Luke ii. 22–32.* At that time:—After the days of her purification according to the law of Moses were accomplished, they carried Him to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord. And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the Temple. And when His parents brought in the Child Jesus, to do for Him according to the custom of the law: he also took Him into his arms, and blessed God, and said: Now Thou

dost dismiss Thy servant, O Lord, according to Thy word, in peace: because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of Thy people Israel.

FEAST OF ST. PATRICK. MARCH 17.

COLLECT. O God, Who for the preaching of Thy glory among the Gentiles wert pleased to send forth blessed Patrick, Thy confessor and pontiff; do Thou through his merits and intercession grant, that what Thou commandest us to do, the same we may by Thy mercy accomplish.

EPISTLE. *Ecclus. xliv. 17, 20, 22, 27; xlv. 3, 8, 20.* Behold, a great priest, who, in his days, pleased God, and was found just: and in the time of wrath was made a reconciliation. There was not found one like him that kept the law of the Most High. Therefore with an oath the Lord made him to increase among his people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings: He preserved for him His mercy; and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He established with him an everlasting covenant, and gave him a great priesthood, and made him blessed in glory. To execute the office of the priesthood, and to have praise in His name, and to offer Him a worthy incense for an odor of sweetness.

GOSPEL. *Matt. xxv. 14–23.* At that time Jesus spoke this parable to His disciples:—A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver

to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things I will place thee over many things, enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His Lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord.

FEAST OF ST. JOSEPH.

MARCH 19.

COLLECT. May the merits of the Spouse of Thy most Holy Mother profit us, O Lord: and may his prayer win for us those blessings which we of ourselves avail not to obtain.

EPISTLE. *Ecclus. xlv. 1–6.* He was beloved of God, and men: whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him, and his voice, and brought him into a cloud. And He gave him commandments before his face, and a law of life and instruction.

GOSPEL. *Matt. i. 18–21.* When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her: was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying, Joseph, son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost; and she shall bring forth a Son: and thou shalt call His name JESUS: for He shall save His people from their sins.

ANNUNCIATION OF THE BLESSED VIRGIN.

MARCH 25.

COLLECT. O God, Who didst will that at the message of an Angel Thy Word should take flesh in the womb of the blessed Virgin Mary: grant unto us, Thy suppliants, who believe her to be in very truth the Mother of God, to be helped by the prayers she puts up to Thee on our behalf.

EPISTLE. *Isaias vii. 10–15.* In those days the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also. Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and His name shall be called Emmanuel. He shall eat butter and honey that He may know to refuse the evil, and to choose the good.

GOSPEL. *Luke i. 26–38.* And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name JESUS. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the

Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

VISITATION OF THE BLESSED VIRGIN.

JULY 2.

COLLECT. Impart to Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, so that we, for whom the bringing forth of her divine Child by the Blessed Virgin was the beginning of salvation, may, on this joyful festival of her Visitation, be blessed with an increase in peace of heart.

EPISTLE. *Cant. ii. 8–14.* The voice of my Beloved, behold He cometh leaping upon the mountains, skipping over the hills. My Beloved is like a roe or a young hart; behold He standeth behind our wall, looking through the windows, looking through the lattices. Behold my Beloved speaketh to me: Arise, make haste, My love, My dove, My beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: The fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, My love, My beautiful one, and come: My dove in the clifts of the rock, in the hollow places of the wall, show Me thy face, let thy voice sound in My ears: for thy voice is sweet, and thy face comely.

GOSPEL. *Luke i. 39–47.* And Mary rising up in those days, went into the hill-country with haste, unto a city of Juda: And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb, and Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb

leaped for joy. And blessed art thou that hast believed. because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

ASSUMPTION OF THE BLESSED VIRGIN.

AUGUST 15.

COLLECT. Forgive, we beseech Thee, O Lord, the sins of Thy servants; and may we, who of ourselves are unable to please Thee, be saved by the prayers of the Mother of Thy Son, our Lord.

EPISTLE. *Ecclus. xxiv. 11–20.* In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave His orders, and said to me; and He that made me rested in my tabernacle. And He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in My elect. From the beginning and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: As a fair olive-tree in the plains, and as a plane-tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon and aromatical balm: I yielded a sweet odor like the best myrrh.

GOSPEL. *Luke x. 38–42.* At that time:—He entered into a certain town; and a certain woman, named Martha, received Him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard His word. But Martha was busy about much serving; who stood and said: Lord, hast Thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things.

But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

FEAST OF ALL SAINTS.

NOVEMBER 1.

COLLECT. O almighty and everlasting God, by whose gracious favor we on this single festival day render solemn homage to the merits of all Thy saints: most humbly we pray, that since so great is the number of Thine elect pleading in our behalf, we may partake, in all their fulness, of Thine abounding mercies.

EPISTLE. *Apoc. vii. 2–12.* In those days behold I saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed; of every tribe of the children of Israel. Of the tribe of Juda, were twelve thousand signed: of the tribe of Ruben, twelve thousand signed: of the tribe of Gad, twelve thousand signed: of the tribe of Aser, twelve thousand signed: of the tribe of Nephthali, twelve thousand signed: of the tribe of Manasses, twelve thousand signed: of the tribe of Simeon, twelve thousand signed: of the tribe of Levi, twelve thousand signed: of the tribe of Issachar, twelve thousand signed: of the tribe of Zabulon, twelve thousand signed: of the tribe of Joseph, twelve thousand signed: of the tribe of Benjamin, twelve thousand signed. After this, I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues; standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures: and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever. Amen.

GOSPEL. *Matt. v. 1–12.* At that time:—Jesus seeing the multitude went up into a mountain, and when He was set down, His disciples came unto Him, and opening His mouth, He taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in heaven.

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN.

DECEMBER 8.

COLLECT. O God, who, by the Immaculate Conception of the Virgin, didst make ready a fitting dwelling-place for Thy Son; grant, we beseech Thee, that as through the death foreseen by Thee of the same Thy Son, Thou didst preserve His Mother unsullied by sin, so, us likewise, pure in heart, Thou wouldst make to come unto Thee.

EPISTLE. *Prov. viii. 22–35.* The Lord possessed Me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet: and I was already conceived: neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: He had not yet made the earth nor the rivers nor the poles of the world. When He prepared the heavens I was there: when with a certain law and compass He enclosed the depths: when He established the sky above, and poised the fountains of waters: when He compassed the sea with its bounds, and set a law to the

waters that they should not pass their limits: when He balanced the foundations of the earth, I was with Him forming all things: and was delighted every day, playing before Him at all times: playing in the world, and My delight is to be with the children of men. Now therefore, ye children, hear Me: Blessed are they that keep My ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth Me, and that watcheth daily at My gates, and waiteth at the posts of My doors. He that shall find Me shall find life and shall have salvation from the Lord.

GOSPEL. *Luke i. 26–28.* And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women.

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